

Social Studies Learning in The Life of The City of Tomb of The Kings With a Structural Functionalism Perspective

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Abstract

Learning Social Sciences is a multidisciplinary knowledge where one object of discussion can be seen from many social science perspectives. Observation in outdoor learning activities functions as a way to bring real situations to students. Indirectly as a real example of the social sciences being studied, applying essentialism which "says will beat direct touch". This observation includes the Penataran Temple, Karanganyar Coffee Plantation or De Karanganyar Koffieplantage and Bung Karno's Tomb. Interviews were conducted face to face, direct observation by touching and immortalized in the form of photographs which produced qualitative data. Observational data is processed using social science concepts so that it becomes the theme of integrated Social Science learning.

Keywords: Learning Social Sciences, Structural Functionalism

1. INTRODUCTION

Learning social sciences is learning that consists of multidisciplinary disciplines including sociology, anthropology, economics, history, geography and politics (Sapria, 2000). Learning Social Science aims to examine facts and concepts and social issues which are then generalized into one (Gunawan, 2021). In realizing social studies learning, real examples are needed in everyday life through outside-class lecture activities held in the city of Blitar. The Blitar community is included in the Gemeinschaft or association community which is dominated by an agrarian economy, close communication, ingrained matters and so on. Simmel said that society is an interaction of individuals and not a substantial interaction. According to Ritzer (2008), socio-cultural theory that can be used to study learning objects is the theory of Marxism in which there are two concepts, namely historical materialism and dialectics. This theory refers to social stratification which is a symbol of the temple in every kingdom in Indonesia.

On the other hand, you can also use the theory of structural functionalism according to Talcott Parsons, where he concentrates on the structure of society and the interrelation Social Sciences of various structures that are seen and mutually support each other (Pearson, 1966). It aims to achieve a dynamic balance by focusing on how order is maintained in various elements of society. This theory considers that social integration is the main function in the social system, meaning that intersecting social and cultural systems are key in achieving social integration. Each destination visited has its own language in conveying characteristics and about many things that have actually happened to them, through social sciences learning in the form of concepts from each scientific discipline translating all the information told by them.

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Parsons' theory emphasizes the importance of social functions in maintaining balance and stability in society. In social learning, educators can integrate an understanding of the social functions that play a role in shaping social interactions, norms, and values. In this context, educators can help students understand how social interactions and norms can affect learning processes and social development. It is important to note that the implementation of Talcott Parsons' theory in social learning is not a commonly used approach. Sociology is more often applied in the analysis of society as a whole than in the context of learning. However, understanding the concepts underlying Parsons' theory can provide additional insight for educators in understanding social dynamics in the context of learning.

2. METHOD

In making observations during outdoor learning activities in Blitar, we use a qualitative method, which can be interpreted as a research method that provides explanations using analysis to understand events and phenomena experienced by research subjects and objects, such as behavior, perceptions, motives, and etc. By using this method, it is hoped that we will be able to focus on facts and events in the observed context because each object we have observed has a characteristic that is different from one another.

The data sources that we collect in this outdoor learning activity are obtained using data collection techniques through observation. Interviews are one of the data collection techniques by conducting question and answer questions to informants regarding the object to be studied. Field research through observation is complemented by interviews to strengthen research results so that they can be used as learning resources.

3. RESULTS AND DISCUSSION

Bung Karno's Grave

The city of Blitar has an abbreviation, Bhumi Laya Ika Tantra Adi Raja, which means the abode of kings. This city is located southwest of Surabaya City and 80 km west of Malang. This city has many stories about the Indonesian proclaimer Soekarno, who was buried in this city. Many tourists come specifically to this city to make a pilgrimage to the tomb of Indonesia's first president.

Bung Karno's grave is located in Bendogerit sub-district, Sananwetan sub-district, about 2 km north of the city center. Bung Karno was born on June 6, 1901 in Surabaya, he is one of Indonesia's proclaimed heroes. During his lifetime he fought to liberate this country with all his body and soul (Sari, 2016). Sukarno was the first president of Indonesia appointed by PPKI members on August 18, 1945 at the first meeting and confirmed on August 29, 1945 by KNIP. Soekarno, before he died, experienced many events that moved many sad hearts. During quarantine due to illness, he was not allowed to meet his family, friends or even friends. Those closest to him were also prohibited from visiting on the grounds that they would not catch the disease that Pak Karno was suffering from. Only Mr. Hatta was the only person who was allowed to come to see Mr. Karno's condition under tight guard, so that the guards would not know what they were talking about, so they spoke in Dutch to exchange information with each other about the circumstances that occurred while Mr. Karno was sick (Wicaksana, 2018).

Soekarno died on June 21, 1970 in Jakarta, the reason why he was buried in Blitar City was because it was close to the grave of Soekarno's mother, this was an explanation from Suharto through his book entitled "Suharto, My Thoughts, Speeches and Actions". According to

Defense University professor Salim Said, Blitar City was chosen as the location for Bung Karno's funeral due to political reasons. According to him, President Suharto tried to erase President Soekarno's memories and greatness during his reign or the New Order era. Because President Soeharto predicted that later Bung Karno's grave would surely be visited by many people and it was feared that it could disrupt the course of President Soeharto's government activities at that time (Cahyo et al., 2019).

Not far from the location of Bung Karno's burial place, there is the Gebang palace which is the residence of Bung Karno's parents. Located on Jalan Sultan Agung No. 69, City of Blitar. This house actually belonged to the husband of Bung Karno's brother, but Bung Karno had spent his teenage years in the house. every June 6, namely Bung Karno's birthday, at this gebang palace, hauls and various kinds of arts are held to commemorate Bung Karno's birthday. Bung Karno's grave is used as a mandatory tourist destination in Blitar City.

Penataran Temple

Apart from Bung Karno's Tomb, there is a tourist destination which is also a landmark of Blitar City itself, namely the Penataran Temple which is located in Penataran Village, Nglegok District, Blitar Regency, East Java, to be precise on the southwest slope of Mount Kelud, this temple was built facing towards the mountain. in the hope of minimizing the distress that will befall the people of the kingdom.

Located 450 meters above sea level, the upgrading temple area has relatively long sun intensity so that temperatures can reach 32oC. Most of the commodities produced from plantations are mangosteen, coconut, durian, pineapple and cloves. With the opening of this temple site as an educational tourist spot, it has a positive impact on the people who live around the temple, where they open a shop to see the potential of the temple site which can attract visitors. The surrounding community has a home industry engaged in the culinary field, making various types of Social Sciences ranging from cassava, breadfruit, gadung, spinach, mlinjo and so on, both raw and ready to eat.

This temple is one of the relics of the Hindu kingdom, there were two kingdoms that once occupied the upgrading area, the first was the kingdom of Kediri which was marked with a nutmeg inscription. Where in 1197 was the year of the construction of the upgrading temple which was formerly the existence of the nutmeg temple by the king of Srenggana, with its main function as a place of prayer for people of the Hindu religion, now it has changed its function as a tourist spot (De Casparis, 1956). Meanwhile, the Majapahit kingdom started the construction of the temple in 1309 led by Jayanegara, he was the second king of Majapahit. By identifying each building, the number of the year the temple site was built is included. then continued by Queen Tribuwanottunggadewi, King Hayam Wuruk, and finally Queen Suhita.

The Penataran Temple site was first discovered in 1815 by Thomas Stamford Raffles. Meanwhile, in 1835, this temple underwent restoration or started site maintenance for the first time. Marked by the discovery of several relics. According to Talcott Parsons (1966) that sociological theory is used to portray social reality by objectively understanding the conditions of society. Each region in Indonesia has its own characteristics that distinguish it from other regions in the form of belief systems, languages, kinship systems or social organizations and livelihood systems.

In this upgrading temple case study, the surrounding community has the characteristics of each type of system. The unit of analysis for the social system in upgrading temples is a deeply ingrained belief, such as the Dwarapala Statue which functions as a guard statue, then the Great Hall which was used for gatherings in the past (Ariswara et al., 2019). This temple has many symbolic meanings which are manifested in the form of reliefs and are found in the main temple in the middle of the upgrading temple complex. The temple is divided into 3 parts according to the meaning of the reliefs attached to the walls, the first part is the most basic, tells the story of Ramayana then the second, tells the story of Nayana and on the top layer of the wall there are reliefs depicting dragons and winged lions.

In Hindu beliefs, the two animals are believed to be vehicles of the gods. At the back of the temple site there is a Sendang or Bathing Pool which in the past was used as a bathing place by princesses and king consorts. There is a myth that is believed by the local community, that the pool water is a sign of the condition of the crater of Mount Kelud and it is also believed that the water in the pool has youthful properties (Soekmono, 1988). A belief that has been passed down from generation to generation that where there is a spring, there will be life there. Springs that are still there and never diminish because life is still going on. Testimony from the local community about the pool water which never decreases during the dry season and does not increase when the rainy season arrives and the depth of the pool is shaped like a trough. Many believe that if they throw coins into the pool until they can't be seen anymore, what we wish for will come true. The surrounding community believes that and is ingrained as a belief. In an era like this which is full of technological developments, the community members use culture and beliefs to maintain local wisdom which is considered sacred.

Karanganyar Coffee Plantation / De Karanganjar Koffieplantage

The origins of the term coffee according to William H. Ukers in his book All About Coffee, the word "coffee" began to enter European languages around the 1600s. The word is adapted from the Arabic "qahwa". Maybe not directly from the Arabic term but through the Turkish term "kahveh" (Ukers, 2010).

Still according to Ukers (2010), the origins of the word "coffee" scientifically began to be discussed in the Symposium on The Etymology of The Word Coffee in 1909. In this symposium it was generally agreed that the word "coffee" refers to the term in Arabic "qahwa", which means "strong". From Arabic the term "qahwa" was adapted into other languages such as Turkish "kahve", Dutch "koffie", French "café", Italian "caffè", English "coffee", Chinese "kia-fey", Japanese "kehi", and Malay "kawa". In fact, almost all terms for coffee in various languages have the same sound as Arabic terms.

Specifically for the case of Indonesia, it is very likely that the word "coffee" was adapted from the Arabic term through the Dutch "koffie". A logical assumption because the Netherlands was the first to open a coffee plantation in Indonesia. But do not rule out the word is adapted directly from Arabic or Turkish. Given that many parties in Indonesia had relations with Arabs before Europeans arrived (Weinberg et al., 2018; Pendergrast, 2019).

Ukers (2010) also discusses various social and economic aspects related to the coffee industry, such as the coffee trade, the role of retailers, and the development of coffee franchises. This book contains in-depth information about various types of coffee, how to brew coffee, and everything related to the drinks we enjoy every day.

The Relationship Between Parson's Functional Theory and Dutch Imperialism

aims to understand how various parts of a social system interact and contribute to maintaining the balance and continuity of the system (Scott, 2006). This theory was developed in the mid-20th century and was very influential in sociology.

According to Parsons, every social system has four basic interrelated and complementary functions:

1. **Adaptation Function:** The social system must be able to adapt to its external environment. This includes the economic aspect, in which the social system must meet the material needs of society, as well as maintain sustainability through the production and distribution of resources. The adaptation function also involves other activities such as education, in which society transmits values and knowledge to the next generation.
2. **Goal Attainment Function:** Social systems have goals and values to achieve. This function is related to the political and legal organization in society. Institutions such as government and legal institutions are responsible for setting goals and regulating people's behavior in order to achieve these goals.
3. **Function of Integration (Integration):** This function is related to the maintenance of social cohesion and harmony in society. Social systems need mechanisms to integrate different groups and individuals into a coherent whole. Institutions such as family, religion and value systems play a role in maintaining social solidarity and facilitating community integration.
4. **Latency Function (Latency):** This function is related to the regulation and stabilization of the social system through the regulation of values and norms in society. The latency function involves institutions such as religion, art, and science, which play a role in shaping collective identities and providing meaningful outlooks on life for individuals.

In Talcott Parson's functional theory, people in society are characterized by two types of needs and two types of tendencies to act. For the sake of survival, humans must act towards their environment either by adjusting to their environment or controlling their environment (Munch, 2005). This is in accordance with the case of the arrival of the Dutch to Indonesia who came with the principles of imperialism to control Indonesia for the benefit of that country. In carrying out their colonialism, the Dutch also brought the seeds of the main commodities needed for export, which were then applied by the Dutch in the system of forced cultivation or "culturstelsel". One of the main export commodities carried out by the Dutch government was coffee. Coffee seeds were first introduced in 1909 where the Dutch imported coffee seeds from Malabar and then cultivated them on the island of Java and spread throughout Indonesia.

One of the coffee plantations in East Java is the Karanganyar Coffee Plantation or what can be called De Karanganyar Koffieplantage, a garden located in Karanganyar Timur Village, Nglegok District, Blitar Regency. Which is a legacy from the Dutch colonial period with its famous coffee products, namely Robusta and Excelsa, with an area of approximately 300 hectares. As for accessibility to the coffee plantation, it can be said that it is quite difficult to see from the access road which is not paved and still rocks and the road is narrow enough for

certain vehicles to pass, apart from accessibility there is a differentiation of areas in plantation activities, namely planting coffee types with certain altitudes, with the division into altitude of 500-1500 meters above sea level and adjusting soil characteristics, temperature, weather, humidity, and so on as contained in Jung Hun's climate theory for the Karanganyar area at an altitude of 500 - 600 meters above sea level with types of coffee that can be planted, namely robusta, excelsa, arabica, as well as raspberries.

Inside the Karanganyar Coffee Plantation there are European-style buildings which are heritage from the Netherlands, including a coffee factory, a garden office, a building that functions as a museum and a Loji House. The building located at the very back of the area used to be a coffee production site which was directly adjacent to the garden during the Dutch era. The building was used to sort coffee beans, dry them, and produce them. However, currently the building is only used as a place for selecting and drying coffee beans as well as an education room about coffee since the arrival of the Dutch until now.

This plantation does not only focus on garden products in the form of coffee, cloves, and durians but is also used as a history-based educational tour. Because the garden is a cultural heritage asset in which it stores various relics from the colonial period and also antique objects (Coades, 1968). For the coffee plantations in Karanganyar, the focus is on two types of coffee, namely Robusta and Excelsa. The plantation does not sell coffee in the form of beans but in the form of processed products. This processing aims to increase the selling value of coffee, various kinds of processed coffee products from De Karanganjar Koffieplantage, including packaged coffee powder, beauty products, and so on. In this coffee garden there is also a cafe where you can pamper visitors who are also coffee lovers with various variants.

Parsons (1966) considers that a healthy social system is one that is able to carry out these four functions effectively. If one function is disrupted, this can threaten the balance and continuity of the social system as a whole. However, Parsons' theory of structural functionalism has also been criticized for paying little attention to social conflict, power inequality, and critical aspects of society. Some critics argue that this theory tends to ignore the tensions and contradictions that can arise in social systems (Turner, 1998).

Learning Social Sciences in outdoor learning activities on historic objects in the City of Blitar

Social Sciences learning is an interdisciplinary learning. The purpose of social studies learning is to examine facts and concepts as well as current social issues which are then generalized into one (Susanto, 2014). In accordance with the Gestalt learning theory which explains that learning is a process of perception through organizing components that have relation Social Sciences, patterns, and also similarities that unite into one unit (Landau et al., 2010). Some of the principles of Gestalt learning include (serafini, 2017: Brown & Campione, 1994) : a). Learning as a whole means connecting lessons with each other, b). Learning with insight is understanding the relationship between the elements contained in the problem under study, c). Learning takes place continuously. Learning is not only in school but also outside of school. Learning can be obtained from experience that occurs in individual life at any time, d). Learning experience reorganization , the learning process occurs when individuals experience a new situation. In dealing with it, humans use previous experience that has been owned.

The application of gestalt theory in the social studies learning process is applied during outdoor learning activities in Blitar City where material that has been obtained during lecture activities is applied when observing several objects studied including Penataran Temple, Coffee Plantation, and Bung Karno's Tomb. Observational data from the three objects are processed by connecting them to social sciences concepts so that they become an integrated social sciences learning theme.

Gestalt theory is a psychological theory developed by German psychologists in the 20th century. This theory focuses on understanding how humans organize and perceive information in the form of meaningful patterns (Feldman, 2017). In the social studies (social sciences) learning context, Gestalt theory can provide an understanding of how students understand and organize their knowledge of the social world (Smith & Smith, 2008). The application of Gestalt principles in social studies learning can help students better understand and organize information, build a more complete understanding of the topic being studied, and see the wider interrelation Social Sciences and implications of social phenomena.

The integration of outdoor learning into social science education provides a practical approach that enriches theoretical concepts (Jose et al., 2017). By applying the structural functionalism theory in the context of Blitar's social studies, students gain a more profound understanding of societal structures and their interrelations. The case study approach, which includes visits to significant sites such as the Penataran Temple and Bung Karno's tomb, facilitates a real-world connection to abstract concepts. This not only engages students but also helps them comprehend the dynamic equilibrium that Parsons' theory stresses. Furthermore, the learning experience goes beyond textbooks, reinforcing the idea that education should transcend the classroom and be grounded in lived experiences.

Blitar's historical and cultural landmarks offer a unique backdrop for the application of structural functionalism in social science education. The Penataran Temple, with its deep cultural significance and architectural relics, serves as an excellent representation of the interconnectedness of historical structures and social order. The temple's symbolism, including the Dwarapala statues and reliefs depicting Hindu myths, serves as a direct link to the integration of religion, culture, and society. By observing these elements, students can better grasp how societies use physical symbols to maintain social cohesion and identity, which is a key component of Parsons' theory.

The city's rich history of colonialism, particularly the Dutch influence on the Karanganyar Coffee Plantation, is another area where structural functionalism can be explored. The plantation is not merely a site of agricultural production but also a cultural and historical institution that plays a significant role in shaping local socioeconomic dynamics. The social system within the plantation, with its European-style buildings and legacy of Dutch imperialism, represents an adaptation function as described by Parsons. The plantation has evolved, integrating both historical and modern roles in the local economy while preserving its cultural heritage.

The role of coffee in Blitar's economy highlights the complexities of adaptation and goal attainment functions in social systems. Coffee cultivation, a remnant of Dutch colonialism, continues to thrive due to its adaptation to the local environment, such as the cultivation of Robusta and Excelsa varieties at different altitudes. These agricultural practices reflect a

complex interaction between environmental conditions and economic needs, further demonstrating how social systems maintain stability by meeting external demands. By incorporating this real-world example into the curriculum, students gain insights into how historical and contemporary economic forces shape social systems and their functions.

The study also reveals how local communities are integrated into the broader social system through their economic activities, particularly around the Penataran Temple and Karanganyar Coffee Plantation. Local industries, such as food production and small-scale entrepreneurship, flourish due to the influx of tourists drawn to these cultural sites. This reflects Parsons' integration function, where social solidarity is maintained through the shared values and activities that bind individuals together in a community. According to Kamble & Bouchon (2016), the fact that these local businesses depend on tourism underscores the connection between culture, economy, and social cohesion.

The application of Gestalt theory in social science learning emphasizes the importance of holistic education (Paisal, 2019; Żłobicki, 2020). By organizing and interpreting the components of the social world through outdoor learning, students are better able to understand the interrelatedness of different social elements (Becker et al, 2017). The process of reorganization in learning, where students apply their prior knowledge to new experiences, allows them to build a comprehensive understanding of social phenomena (Nuthall, 1999). This approach ensures that students not only learn theoretical concepts but also develop critical thinking skills to analyze and interpret the world around them, thus achieving a more profound understanding of social studies.

4. CONCLUSION

Lectures Outside Classes that have been conducted contribute by providing case studies needed in social studies learning. Research at each destination is a form of implementing learning in the classroom and the real function of outdoor learning is to translate theoretical content into reality.

For Social Sciences teachers, looking at a phenomenon is not only from one point of view, but must be thorough in detail and based on it. The multidisciplinary knowledge in social sciences must be able to be integrated so that it becomes a unit that complements the reality in the environment around us and becomes an integrated social sciences to be used as learning material inside and outside the classroom.

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