Ersis Warmansyah Abbas

MENULIS ARTIKEL KONFERENSI INTERNASIONAL

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PENGANTAR

Bismillahirrahmanirrahim.

Menulis artikel untuk seminar atau konferensi dilakukan para akademisi atau peneliti untuk dipresentasikan pada seminar dan konferensi yang digelar berbagai instansi atau lembaga. Seminar atau konferensi merupakan ajang para akademisi dan ilmuwan bertemu atau mempresentasikan gagasan, apakah hasil pemikiran atau hasil penelitian yang ditulis dalam bentuk artikel. Sebagai dosen di Universitas Lambung Mangkurat, Banjarmasin, saya mengikuti arus tersebut. Menulis artikel atau makalah untuk seminar dan konferensi.

Bahwa sesungguhnya, pada awalnya, sejak menjadi dosen saya menulis beragam makalah atau artikel untuk berbagai keperluan. Tetapi, tidak untuk seminar atau konferensi internasional. Harap maklum, kemampuan bahasa Inggris tidak cukup untuk menulis dalam bahasa Inggris. Sungguh sesuatu yang menyiksa. Memalukan. Apa boleh buat.

Untuk itulah, pertama kali pada tahun 2012 saya mengirim artikel ke 5th *UPSI-UPI Conference on Education*, Selangor, Malaysia. Saya selamat karena diperbolehkan menggunakan bahasa Inggris, bahasa Indonesia, atau Bahasa Melayu. Sejak itu jeda ke luar negeri sekalipun mengikuti seminar atau konferensi di dalam negeri. Waktu terus berpacu, saya yang semula akan pensiun tanpa berpredikat profesor akhirnya mempersiapkan karya untuk mendapatkan predikat guru besar, capaian tertinggi akademisi.

Pada tahun 2017 mengikuti konferensi ke Praha, Ceko dan kemudian ke berbagai negara tanpa melupakan mengikuti seminar dan konferensi di dalam negeri. Dalam pada itu mengirim artikel untuk berbagai jurnal yang dibukukan menjadi : *Menulis Artikel Jurnal Internasional*, Program Studi Pendidikan IPS ULM 2020.

Buku *Menulis Artikel Konferensi Internasional* merupakan kumpulan tulisan, artikel atau makalah, yang dikirim ke berbagai seminar atau konferensi internasional. Ada tulisan yang ditulis sendiri atau ditulis bersama, ada yang dipresentasikan ada pula yang dikirim, tetapi seminar atau konferensinya tidak didatangi karena berbagai sebab. Tulisan-tulisan tersebut dikumpulkan, ada pula makalah yang tidak sempat dimasukkan, dan jadilah buku ini.

Saya berterima kasih kepada semua pihak, baik yang membantu sehingga tulisan-tulisan dalam buku itu menjadi dalam arti diterima panitia penyelenggara dan dimuat dalam prosiding sampai buku ini diterbitkan. Terkhusus kepada teman-teman yang saya "paksa" menulis artikel atau "memaksa saya" menulis bersama. Kali ini saya tidak menulis nama atau lembaga apapun. Intinya: Terima kasih.

Semogalah buku *Menulis Artikel Konferensi Internasional* ini bermanfaat adanya. Aamiin Ya Rabbal Alamin.

Banjarmasin, 21 September 2020

Ersis Warmansyah Abbas

DAFTAR ISI

BAB I
PENDAHULUAN

1. 1. Menulis Sebagai Kewajiban Profesional

Sebagai dosen di perguruan tinggi, satu diantara tagihan yang harus ditunaikan adalah menulis. Dapat dikatakan, menulis adesif dengan tugas seorang dosen. Sederhananya, manakala memberi kuliah, dosen mempersiapkan bahan yang berarti menulis. Begitu pula, manakala dosen melakukan penelitian atau pengabdian kepada masyarakat tentu saja laporannya ditulis. Tanpa kemampuan menulis sangat susah dosen meniti karir. Kinerja dosen diukur dari karya tulis atas apa yang dilakukan dalam tugas kedosenannya.

Bukan sombong, bagi saya menulis dalam artian (menulis) umum bukanlah masalah. Hal biasa-biasa saja yang dilakukan setiap hari. Begitu pula menulis dalam pengertian untuk menunjang perkuliahan atau membuat laporan penelitian dan pengabdian. Sekalipun tidak menjadikan naik pangkat sebagai prestasi terhebat, sepanjang karir sebagai dosen, hitungan *cum* tidak berkesusahan, karya tulis lebih dari cukup. Hanya saja, tidak suka mengurusnya. Berita baiknya, para yunior bermurah hati mengumpulkan, memilah, dan mengajukan untuk naik pangkat. Saya suka menulis, menulis apa saja. Itu lebih dari cukup.

Begitu pula, pada awalnya tidak berambisi mendapatkan predikat profesor. Kenapa? Panjang kisahnya. Akan tetapi, ada yang memicu dan terpicu. Untuk merealisasikannya perlu dipenuhi berbagai persyaratannya. Diantaranya, artikel jurnal internasional bereputasi. Padahal, kalau mau, dulu, tidak ada syarat seperti itu. Beberapa teman menjadi profesor tanpa artikel berkategori Scopus. Dulu. Kini, harus menulis artikel terindeks Scopus, kalau tidak level Q1 ya Q2 cukup. *No Problems*.

Hebatnya, mentor saya, Prof. Sutarto Hadi dan Dr. Ismi Rajiani "menugaskan" menulis artikel untuk seminar atau konferensi internasional baru kemudian artikel jurnal internasional bereputasi. Saya Ok saja. Jangankan merasa terbeban, yang menyeruak justeru sebaliknya, senang. Berarti akan melanglangbuana ke banyak negara. *No problems*. Perjuangan semakin menggairahkan.

Kalau demikian adanya, berarti membelajarkan diri untuk menulis, khususnya menulis artikel seminar atau konferensi internasional dan selanjutnya menulis artikel jurnal internasional. Lagi pula, perjalanan manca negara berarti mendapatkan lahan subur untuk menulis aneka tulisan, mulai dari puisi, cerpen, novel dan kisah perjalanan. Setidaknya, menyadap bahannya dan disimpan di memori. Simpanan di memori dapat ditulis kapan saja dan dimana saja. Pada posisi demikian, berarti jalan menulis ditorehkan. Menulis memenuhi kehendak.

Pertama, saya berkehendak mendapatkan predikat guru besar dengan persyaratan khusus mempunyai tulisan terindeks Scopus. Saya menargetkan menulis artikel jurnal Scopus Q2. Seorang teman bersikeras mencukupkan dengan tulisan Q3 sebagaimana dipersyaratkan. Biar saja. Berarti saya memerlukan bahan tulisan yang cukup syarat agar artikel layak untuk kategori Q2.

Kedua, berketetapan untuk tidak menulis artikel Scopus Q2, tetapi memilih menulis artikel untuk seminar atau konferensi internasional. Konon, manakala artikel seseorang dimuat dalam prosiding seminar atau konferensi internasional, para reviewer dan editor jurnal akan mudah menemukan jejak rekam karya kita dan akan "menggugahnya" meloloskan artikel kita. Benar atau tidak, tidak usah dipikirkan, tetapi lakukan saja. Setidaknya, kehendak membelajarkan diri terpenuhi.

Ketiga, setelah beberapa tulisan masuk kancah internasional barulah menulis artikel untuk jurnal internasional bereputasi. Seorang teman menyoal pengambilan jalan "melingkar" tersebut, bukan langsung menulis artikel jurnal internasional bereputasi. Ternyata, jalan "lurus" yang dia ambil menjadikan dia bertahun-tahun mengurus guru besarnya dan berliku selesainya. Artikelnya dimuat jurnal predator.

Tepatnya, menulis artikel seminar atau konferensi internasional dipatok sebagai membelajarkan diri sekaligus pembayar kealfaan selagi dosen yunior yang abai memasuki kancah menulis tingkat dunia. Ibarat cemoohan seseorang, penulis lokal. Terserah. Saya memilih menulis sebagai kewajiban profesional.

1.2 Tantangan Kemampuan Bahasa Inggris

Kendala menulis artikel untuk seminar atau konferensi internasional, sebagaimana menulis artikel jurnal internasional, bukan terletak pada apa dan bagaimana menulis artikelnya, tetapi kepada kemampuan menyajikan dalam bahasa Inggris. Sangat beruntung mereka yang berkemampuan bahasa Inggris yang lebih dari cukup untuk menulis dalam katup ilmiah. Jujur saja, bagai saya menulis dalam bahasa Inggris sesuatu yang menakutkan. Kalau demikian adanya, lalu bagaimana?

Menyadari ketidakmampuan diri, ketika perbincangan awal dengan Ismi Rajiani dia berfatwa: "Pak EWA tulis dalam bahasa Indonesia nanti saya alihbahasakan ke bahasa Inggris". Bisa jadi Ismi menangkap kegalauan saya dan memastikan: "Soal alih bahasa bukanlah hal aneh. Tulis saja dalam bahasa Indonesia". Setelah artikel pertama yang diterjemahkan Ismi, saya diajarkan menerjemahkan melalui aplikasi yang kemudian disambungsampaikan kepada teman-teman. Teman-teman yang berkehendak menulis artikel internasional ada juga yang kemampuan menulisnya dalam bahasa Inggris tidak memadai. Menurut istilah saya termasuk: "Dosa akademik".

Pengalaman pedih tersebut menjadikan saya keras terhadap para yunior: "Kewajiban utama kamu begitu menjadi dosen, kursus bahasa Inggris". Kata-kata tersebut merupakan perjanjian tidak tertulis antara saya dan calon dosen yang saya uji, dan ketika mereka menjadi asisten saya, diwajibkan menulis artikel dalam bahasa Inggris. "Cukup saya saja yang menderita. Kalian tidak usah merasakannya".

Itu pulalah sebabnya setelah saya memenuhi segala persyaratan untuk mendapatkan predikat guru besar, saya mengorganisir pelatihan menulis dengan pemateri Ismi Rajiani dan Sutarto Hadi di kampus ULM Banjarmasin. Saya juga mengundang mereka yang berpengalaman menulis artikel dalam bahasa Inggris. Terlepas dari ada yang mencemooh, bagi saya merupakan kewajiban membantu teman-teman untuk mendapatkan predikat profesor, dan atau, membimbing dosen-dosen muda ULM agar terbiasa menulis dalam bahasa Inggris.

Tepatnya, kita tidak akan mampu mengelak dari arus globalisasi, dan untuk apa pula mengelak? Bukankah kewajiban kita menyiapkan generasi muda yang siap dalam percaturan globalisasi? Satu diantara "kunci" percaturan globalisasi adalah kemampuan menguasai bahasa Inggris. Oh ya, bagaimana dengan bantuan pengalihbahasaan dari bahasa Indonesia ke bahasa Inggris, baik secara manual atau aplikasi? Ternyata, ada penerbit jurnal yang meminta lebih. Apa itu?

Proofreading. Proofreading adalah membaca ulang tulisan guna memeriksa kesalahan dalam tulisan tersebut. Kesalahan tersebut bisa berupa ejaan, tanda baca, ejaan, nama, istilah, atau pemenggalan kata. Paling penting, perihal substansi tulisan sampai logika analisisnya. Tepatnya, bukan sekadar editing.

Manakala penerbit jurnal menambahkan persyaratan sebagai penulis yang artikelnya akan dimuat penerbit jurnal, tentu syarat harus dipenuhi. Seorang teman, setelah mengirim artikel, berkorespondensi dan memperbaiki artikelnya sesuai permintaan penerbit jurnal, diminta melakukan *Proofreading.* Susah? Bukan soal susahnya. Tetapi, pembayarannya. Ternyata, untuk jasa *Proofreading* menambah biaya publikasi jurnalnya.

Jasa *proofreading* yang ditunjuk penerbit jurnal meminta bayaran 600 USD alias sekitar Rp.8.500.000,00. Tentu saja sesuatu yang tidak perlu dipersoalkan tersebab kitalah yang berkeinginan mempublikasikan tulisan di jurnal tersebut. Bayar dan urusan selesai.

1. 3 Terbata-Bata Presentasi Berbahasa Inggris

HOTEL Grand Concellor, Melbourne, Australia. Pukul 04.00 saya membangunkan Ismi Rajiani. Ismi yang bertugas membuat ppt makalah kami : *Social Life of Santri in the Bank of Martapura River as the Learning Sources of Social Science Studies.* Saya tahu, sebelum berangkat kegiatan sangat padat dan begitu sampai di Melbourne, dari Banjarmasin dengan penerbangan berliku, kami memilih berkeliling Melbourne. Di hotel *bakisahan* sampai pukul 01.00.

Bagi Ismi, bisa jadi hal biasa saja, tetapi tidak buat saya. Pukul 10.00, 29 Oktober 12018, kami harus presentasi pada gelaran *International Conference and Global Forum on Multidisciplinary Research towards Social Value Creation (ICMRES), 29-30 Oktober 2018, Melbourne, Australia.* Presentasi dalam bahasa Inggris saja membuat stres, apalagi kalau tanpa ppt. Konten makalah tidak masalah karena saya yang menulis dalam bahasa Indone-sia. Memperhatikan Ismi menyelesaikan ppt merupakan keasyikkan tersendiri. Pengalaman baru bagi saya.

Tiga puluh menit, 7 lembaran ppt selesai. Ppt tersebut saya simulasikan dalam presentasi 10 menit. Lumayan. Saya tidak tidur sementara Ismi sudah di alam mimpi. Pukul 07.00 Ismi saya bangunkan karena kami akan sarapan dan terus ke arena acara di bagian hotel Grand Concellor. Segalanya berjalan sebagaimana mestinya.

Setelah pembukaan, beberapa pemakalah mempresentasikan makalahnya dan tibalah giliran saya. Lima menit menjelang tampil saya ke ruang sebelah meminta Ismi untuk ke ruang presentasi. Ismi agak kebingungan karena dia memimpin seminar di ruang 2. "Mie, kalau tidak ditemani wah bisa gagal presentasi". Entah bagaimana dia mengatasi tugasnya di ruang 2, sampai hari ini saya tidak tahu. Yang pasti, Ismi mendampingi saya presentasi di ruang 1.

Ya, seperti biasa, saya mempresentasi makalah melalui ppt. Membaca ppt berurutan dengan sedikit penjelasan. Saya tidak mau tahu bagaimana mengucapkan kata-kata dalam bahasa Inggris. Saya tidak mau tahu benar salahnya. Pokoknya dibaca.

Jangankan memperhatikan atau mengoreksi *pronunciation* untuk tampil saja berkesusahan. Akan tetapi, karena sejak awal menempatkan diri pada posisi membelajarkan diri, saya tampil biasa-biasa saja. Bagaimana penilaian khalayak?

Sungguh saya tidak memperhatikan dan tidak menanyakan sampai hari ini. Saya menganggap itu urusan mereka, bukan urusan saya. Tugas saya presentasi dan sudah saya lakukan. Soal benar atau tidak, menarik atau bukan, bukan urusan saya, apalagi menjadi beban. Memang, penampil lain sangat bagus, tetapi kan bukan saya. Saya senang mereka tampil bagus dan saya siap dicaci atau diolok-olok. Alhamdulillah, segalanya berjalan biasa-biasa saja. Saya menggunakan strategi berkekurangan, sadar berkekurangan. Apa itu?

Setelah selesai presentasi mempersilakan audiens bertanya. Lalu bagaimana menjawabnya? Mudah saja. Itu urusan Ismi sampai presentasi bagian tampil kami ditutup. Mau bagaimana lagi. Bagi saya hal wajar sebagai risiko ketidakmampuan berbahasa Inggris. Hanya saja, tentu hal tersebut jangan sampai membunuh kehendak. Artinya, tempatkan diri sebagai pembelajar. Akui kekurangan diri dan terus belajar.

Dengan kata lain, kesusahan menulis dalam bahasa Inggris dan berkesusahan memberikan orasi dalam bahasa Inggris adalah sadar diri. Bagaimana lagi, hayo. Setidaknya menjadi pembelajaran buat diri dan bagi siapa saja yang berkehendak tampil di tingkat dunia. Setiap giat bermuatan konsekuensi.

1. 4 Menulis Artikel Internasional Membelajarkan Diri

Menulis sebagai pembelajaran, menulis membelajarkan diri, dipahami bukan sebagai kehinaan akan tetapi sebagai aplikasi introspeksi. Berkekurangan bukan berarti tiarap atau menyerah kepada keadaan. Pembelajaran yang dipetik, menulis artikel untuk seminar, konferensi dan artikel jurnal internasional dalam katup pembelajaran ternyata menghasilkan tulisan. Semakin hari tulisan internasional semakin banyak. Artinya, membelajarkan diri menulis sekaligus memproduksi tulisan.

Tulisan-tulisan mandiri tentu bagus, akan tetapi tidak ada salahnya digulirkan tulisan bersama. Bisa dimulai dengan meneliti bersama, menulis bersama, presentasi bersama sampai menulis buku bersama. Slogan yang popular saat ini adalah kolaborasi. Akan lebih hebat tentunya kolaborasi juga dibangun bukan saja sesama kolega, tetapi dengan mitra dari berbagai negara. Ternyata, berteman mendunia itu mengasyikkan.

Dengan kata lain, bahwa sesungguhnya jalan menulis, apalagi menulis untuk kancah internasional bukanlah sesuatu yang tiba-tiba, sim salabim. Menulis sebagai penuangan pikiran, ide, gagasan, pengalaman, atau apapun namanya, tidak *kujuk-kujuk*. Kemampuan dan keterampilan menulis adalah buah pembelajaran terus-menerus tanpa henti. Pada bentangan panjang tersebut tersimpan penginputan informasi, pengolahan, dan penyajian dalam bentuk tulisan.

Pada ranah penginputan, manakala kita menginput hal-hal kebencian misalnya, mustahil menulis tentang kebudayaan sungai. Tidak berhubungan, tidak ada korelasinya, tidak ada sangkut-pautnya. Artinya, manakala memproyeksikan menulis tentang Pendidikan Ilmu Pengetahuan Sosial, kita harus menginput di rumah pengetahuan kita seluk beluk ke-IPS-an, alpha-betha IPS. Kalau tidak mempunyai basik pengetahuan tentang tata surya, cukup memahami secara awam tentang andromeda. Bagaimana mungkin Sampeyan menguliahi orang tentang Pembaharuan Kurikulum kalau tidak mempelajari kemudian menjadikan artikel untuk dikirim ke konferensi internasional. Bisa jadi, pada tahap penilaian diri saja tidak lolos, apalagi dari sigian panitia.

Pada ranah pemrosesan, kita membelajarkan diri agar proses penulisan lancar. Sebagaimana ditulis pada bagian terdahulu, kalau tidak mempunyai kemampuan bahasa Inggris, bagaimana bisa menulis artikel berbahasa Inggris? Seseorang hanya mampu melakukan hal yang merupakan keterampilannya. Bahwa, misalnya untuk mengalihbahasakan meminta tolong teman atau aplikasi, itu soal cara. Begitu pula keterampilan olah kata sebagai proses penulisan harus dipunyai dengan melakukan. Proses menulis bukanlah penguasaan teori tentang menulis, tetapi aplikasi yang menghasilkan tulisan.

Pada ranah sajian atau tulisan tertampak "diri penulis". Jujur saja, saya terkagum-kagum membaca tulisan hebat, misalnya membaca tulisan Prof. Dr. Taufik Abdullah. Tentu saja, tulisan Prof. Taufik begitu hebat sebagai buah dari proses panjang kepenulisannya, bukan tiba-tiba. Hmm, orang setua saya bisa jadi kemampuan membelajarkan diri tidak secanggih anak-anak muda. Karena itu, tulisan ini sesungguhnya ditujukan kepada anak-anak muda, terutama para dosen yunior.

Posisi yang paling tepat bagi para yunior memulai dari sekarang. Jangan ditunda-tunda meraup pengetahuan dan membangun keterampilan menulis level internasional. Kalau membelajarkan diri diabaikan, sebagai dosen dapat dipastikan, kelak akan berkesusahan.

Selamat membelajarkan diri menulis, selamat menulis. Salam menulis. Berjuang menulis.

BAB II
ARTIKEL PROSIDING SEMINAR
DAN KONFERENSI INTERNASIONAL

PROPHETIC EDUCATION OF GURU SEKUMPUL
FOR SOCIAL STUDIES EDUCATION

Ersis Warmansyah Abbas[1]

ABSTRACT

In the effort for practicing Social studies education as a powerful teaching, the concept and practice of innovative education are needed. As the powerful teaching aiming at character building in the frame of good citizenship, social studies education may implement the model of prophetic education of Guru Sekumpul (K. H. Zaini Abdul Ghani). The Prophetic Education of Guru Sekumpul is a concept and practice based on the apostolic education (Rasulullah SAW). Prophetic education of Guru Sekumpul begins with contemplation and reading of confession (syahadah) in the efforts to strengthen belief, to improve devotion, and (by) following Rasulullah as practiced by Guru Sekumpul in the model of dakwah: (1) orally religious proselytizing, (2) behaviorally religious proselytizing, (3) and religious proselytizing through book writing. Implementation of Prophetic Education of Guru Sekumpul in social studies education will result in social studies education as the powerful educational practice because it is meaningful, integrative, value-based, challenging, and active.

Keywords: prophetic education, social studies education,and powerful.

I. INTRODUCTION

Education is a learning process that functions as a character building. The character building is directed in order that the students can make change for the better life through the development of knowledge, attitudes, and skills. Social studies education aims to develop the knowledge, skills, attitudes, and skills based on the values of the society and the nation so that the students become good citizens.

According to National Council of Social Studies[1], "the social studies is a conceived as the subject matter academic disciplines somehow, simplified, adapted, modified, or selected for school instruction. NCSS national standards for social studies teachers are as follows: (1) identify the thematic and discipline content that NCSS believes all prospective social studies teachers-comprehensive social studies, history, geography, civics, government, economics, and psychology-should study, know, and able to teach (2) require the faculty of teacher preparation programs to demonstrate licenses to possess the knowledge, and competence".

Defines social studies education as a simplification or adaptation of the disciplines of the social sciences and humanities as well as basic human activities that are organized and presented in scientific and pedagogical or psychological ways for the educational purposes [2]. There are the various complaints put forward by the various parties on the social studies education. One of those is caused by the fact that the Ministry of Education and Culture of the Republic of Indonesia has not produced teachers of social studies education yet. Learning and teaching of social studies education have been conducted by the teachers of History, Geography, Economics, Civics, Sociology, Anthropology, and so forth. According to Said Hamid Hasan, more or less 60% of the teachers of social studies education in Indonesia do not have the background in social studies education [3].

On the other side, global perspective on development of Social Studies Education should refer to United Nations Economics and Culture Organization (UNESCO) that is based on four pillars: learning to know,

learning to do, learning to be, and learning to live together [4]. Social Studies Education is developed in the frame of powerful Social Studies Education. Powerful Teaching and Learning in the Social Studies constructed by NCSS [5] through "Curriculum Standard for Social Studies Expectation of Excellence" states that teaching and learning in the social studies are powerful:

      1. when they are meaningful,

      2. when they are integrative,

      3. when they are value-based,

      4. when they are challenging,

      5. When they are active.

In teaching practice in schools in Indonesia, both the concept and practice of social studies education require renewal. Social studies education becomes one of the subjects which make students bored and less interested. This is in contrast to the practice of Sekumpul recitation conducted by Guru Sekumpul (Sekumpul Teacher) (K.H. Muhammad Zaini Abdul Gani).

Illustratively, when the social studies teacher says that next week the teaching and learning process is free because there will be a meeting of the Board Teachers, the students will happily respond, even followed by the shouting: Yippee. Contrary to the condition, when Guru Sekumpul says that next week the recitation will be dispensed, the recitation community will be unhappy, even some of them are crying because they imagine they will not get the lesson from Guru Sekumpul. Guru Sekumpul has been successful in presenting a meaningful, integrated, value-based, challenging teaching and learning process, and making the recitation community active in learning process.

II. METHOD

This research used qualitative approach. This research is conducted in the place of Sekumpul Religious Recitation in Martapura city.

The heterogeneous population was sampled using the techniques of non-probability sampling based on the snowball random sampling and purposive sampling.

Data were collected through observation, interview, and documentation. The data were analyzed using the model of [6]: data reduction, data display, and conclusion drawing/verivication. Data trustworthiness determination [7] was conducted by using the test of the levels of credibility, transferability, dependability, and confirmability. Data credibility test was conducted by lengthening of observation, increasing of perseverance in research, triangulition, discussion to colleages, and memberchek. Transferability test involved external validity showing finding generalization with diversion of empirical events on context similarities. Dependability test was conducted by asking some experts to read and audit the research. Comfirmability test was conducted through focus group discussion (FGD).

III. RESULT

A. Prophetic Education of Guru Sekumpul

Guru Sekumpul Islamic Recitation (K.H. Muhammad Zaini Abdul Ghani) is an education-based religious proselytizing. As an islamic preacher (da?i), Guru Sekumpul resembles religious proselytizing material in the frame of commanding the good and forbidding the unjust behaviors in an effort to build Moslem personalities. In the relation, Guru Sekumpul teaches religious lessons (hikmah) to improve people?s quality, their families?, the immediate environment, and community based on moral education in order to build good behaviors (akhlaqul karimah). The religious lessons as expressed [8] from Ibn Qoyyim (At Tafsirul Qoyyim) are as follows: "... religious lesson is knowledge of the truth and its practice, the precision in word and its practice. It cannot be achieved except through the understanding of the Qur'an, and deepening the Shari'a law as well as the nature of faith".

Guru Sekumpul builds optimism in human relationships

(hablumminannas) and the relationship to Allah (hablumminallah). A Moslem must know himslef, build hospitily silaturrahim to strengthen faith, increase piety, and emulate the Prophet. Words of Allah are practiced in the life of the Prophet.

Guru Sekumpul has very good knowledge about the Qur'an, the Hadits of the Prophet, Islamic law, Islamic history and general knowledge packed for religious proselytizing activities, namely through: religious proselytizing in speech (*bil-lisan*), religious proselytizing in action (*bil-hal*), and religious proselytizing in writing Islamic books (*bit-tadwin*) as an educational model of the Prophet Muhammad (Prophetic Education).

B. Religious proselytizing in speech (bil-lisan)

Religious recitation or proselytizing is the sharing of knowledge (science) of Islam. Religious recitation or proselytizing in speech (*bil-lisan*) emphasizes to the individual obligation (*fard 'ayn*) in relation to Allah, in relation between human beings, and in relation to the nature (environment). Personality of Moslem relies on the Qur'an and Hadits. The Qur'an contains subject matter in which its practice is in word, deed, tahrir, and the wisdom of the Prophet. When the things are in relation to contemporary problems, their references are the Moslem scholars as the heirs of the Prophet. Guru Sekumpul conveys and explains the principles of Islam with emphasis on *tauhid* (monotheism), *fiqih* (jurisprudence) and *tasuwuf* (sufism).

Tauhid is an aqidah (principle) as a statement of the oneness of Allah SWT : *Asyhadu an-laa ilaaha illallaah Wa asyhadu anna Muhammadar rasuulullaah* is called assyahadah. Belief only to Allah SWT (stating the oneness of Allah) as the God (*Rabb*) that has planned, created, managed, maintained, and possessed everything. Words of Allah SWT (Q.S. Az-Zumar: 62): "God creates all things and He maintains everything". It is a Powerful Shahada (recognition) to understand the essence, to live it, to unite words with deeds, and to sincerely perform the duty.

Implementing shahadah makes someone wholly surrenders to

Allah and His Messenger.

Emphasis of religious recitation to *tauhid* monotheism is in relation to the science of jurisprudence as Islamic law that addresses the law as a regulator of human life. Fiqih discusses ways of worship, relationships among human being, or human relationship to Allah's creation based on the Qur'an and Sunnah. Fiqih discusses syari'ah law and its relationship to everyday human life, worship, and muamalah. There are five rules of Islam :

1. Wajib (compulsory), namely instruction that is obligated to condut.

2. Sunah, namely something suggested.

3. Haram, namely something that is forbidden to conduct.

4. Makruh, namely lighter ban.

5. Mubah, namely something that may be conducted and abandoned.

If there is a difference among the followers of Islam, it is s o l v e d by ijtihad. The Qur'an does not contain the detail, for example in the way of prayer. It is stated in the words of Allah (Surah Al-Baqarah: 43) "And perform your prayer (*salat*), pay your zakat and conduct your rukuk together with those who conduct the rukuk." Many worldly problems, from visiting etiquette, war, and politics, up to addressing the local head elections should be addressed by what Allah SWT warns at the end of the verses of the Qur'an, *afala taqilun, afala tafakkarun*.

The discussion of tauhid and fiqih in Sekumpul's religious recitation are supported with tasawuf. Tasawuf of Islam is meant for improving human?s morality in order to gain happiness in both physical and spiritual lives, in the world and the hereafter. Words of Allah (Surat ash-Shura: 20):

"*Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share*".

Life of the Prophet Muhammad is the sufic life. Rasulullah SAW is the example of human 'preparing' the life in the hereafter, fidunnya wal akhirah. Guru Sekumpul takes the road of Sammaniyah thariqah devel-

oped by Shaykh Muhammad Ibn 'Abd al-Karim al-Samman alMadani [8]. In his sermons, Guru Sekumpul reads the book of *al-Risalat al-Nuraniyyah fi Sharh al-tawassulat alsammâniyyah*. Recitation of Guru Sekumpul are : (a) reciting tahlil of la illaha illallah 166 times, (b) ism aljalalah Allah Allah 33 times, (c) *hua hua* 77 times and (d) reciting prayers 4 times: *Allahummaghfir liummati sayyidina Muhammad, Allahummarham ummata sayyidina Muhammad, Allahummajbur ummata sayyidina Muhammad*.

Guru Sekumpul promotes Sammaniyah thariqah after studying the various streams of thariqah. From Kiai Falak, Guru Sekumpul received 27 lessons of thariwah, but he chose to teach Sammaniyah thariqah. Therefore, in Religious Recitation of Sekumpul, the recitation of *Manaqib* and *haulan* of Sheikh Sheikh Samman Samman have been conducted each year and attended by hundreds of thousands of people. *Manaqib* recitation of the famous scholar and Maulid Habsy are not only recited at the commemoration of the birth of the Prophet or in the days of batasmiah but these are conducted every day. Guru Sekumpul's orally religious proselytizing is the educational model of the Prophet Muhammad (Prophetic Education).

C. Behaviorally religious proselytizing

Behaviorally religious proselytizing is a proselytizing through action (bil-hal). Guru Sekumpul imitates the Prophet contemplating the majesty of Allah to the Cave of Hira by doing khalwat and siyahah, practicing the values of Islam in daily life.

The example can be seen in development of the area of Sekumpul. Guru Sekumpul made vacant and abandoned lots into the center of Ar-Raudhah prayer place like Nabawi mosque of Medina, after "*hijrah* (moving)" from Keraton Martapura region, as the center of the symbol of Islam. Sekumpul region develops as the economy center supported by the development of shop, store, home store and 'market of Islam'. Individually, Guru Sekumpul develops the business, gives venture capital to others, especially to his followers, trades diamond (diamond rings), builds homestores, car showrooms, printing, AZ Express Food, AZ Bakery, per-

fume shop and so with 108 products belonging to company group of Guru Sekumpul, Al-Zahra.

Preaching and business as the „farm of the worship' enable Guru Sekumpul to possess more than enough treasures. However, he chooses a simple life. Guru Sekumpul's treasures are spent for the wherewithal in the various purposes. Religious sermon community of Sekumpul are supplied drinking water, bread, and books.

There are many individuals or institutions that need the funds have been fulfilled by Guru Sekumpul. Guru Sekumpul is in the ascetic life. Treasure is not used to accumulate wealth, but it is spent for charity to the people in need. Giving is nobler than accepting. For Guru Sekumpul, the treasure acquired through business is not his 'property'. For Guru Sekumpul, the property belongs to Allah and is spent or used for the sake of religious proselytizing. The religious proselytizing practiced by Guru Sekumpul is the educational model of the Prophet Muhammad (Prophetic Education).

D. Religious proselytizing through writing

Guru Sekumpul practices religious proselytizing based on the principle of bit-tadwin (through writing) by writing and publishing books and compact dish (CD). The uses of books or CD-s are for establishing the materials presented by Guru Sekumpul for the followers to learn at home or for those who do not attend the recitation. In the proselytizing of Islam there are very well-known words: "Verily, the moslem scholars" ink is better than the blood of the martyrs". The proselytizing through writing does not only deliver good things in order to avoid bad things, but in the perspective of culture it is included in the building of civilization.

The Books of Guru Sekumpul: *Risalah Hadits Nur, Kitab Risalah al-Wasilak, Manaqib asy-Syeikh as-Samman, Ar-Risalah an-Nuraniyah fi Syarhi at-Tawassulat asSammaniyah, Nubdzatun fi Manaqib al-Imam al A'zhom al Faqih al-Muqaddam, Risalah Mubarokah, Ar-Risalah fi Aurad al-Mufiidah, 8 al-Imdad fi Auradi Ahlil Widad,* and poems in the manuscript

form. Guru Sekumpul wrote some beautiful poems in the form of praise to Allah and the Prophet.

The Prophet ordered the Companions to write the Qur„an on the stones, stems of dates, and animal skins. The writing had been done when the Companions have understood the verses of the Qur?an. The proselytizing through writing is the educational model of the Prophetic Education.

IV. CONCLUSIONS

Indonesia whose society consists of various races, ethnic cultures, nations, and religions should consider the importance of multicultural education implementation. It cannot be denied that diverse Indonesian society is often the cause of the various kinds of conflict. In the context of Indonesia, known as a plurality-rich content, the role of multicultural-based education becomes highly strategic in Advances in Social Science, Education and Humanities Research (ASSEHR), volume 147 104 order to manage diversity creatively, so conflicts that arise as a result of transformation and social reform can be managed intelligently and become part of the nation's enlightenment. Multicultural education in Indonesia can only be built through sustainable and integrated efforts. The roles and supports are needed from teachers/faculties, educational institutions, and other education policy makers, especially in the application of curriculum with a multicultural approach. Teachers and educational institutions (schools) need to understand the concept of multicultural education in a global perspective resulting the values contained in this education can be taught as well as practiced in the presence of learners. Therefore, through the development of this multicultural education the learners will understand the lessons more easily and raise their awareness to always behave with humanist, pluralist and democratic attitude.

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GURU SEKUMPUL AS THE PROPHETICAL MODEL
OF ENTREPRENEURSHIP EDUCATION
FROM ISLAMIC PERSPECTIVE

Ersis Warmansyah Abbas[1], Sutarto Hadi[2], Ismi Rajiani[3]

ABSTRACT

Though culture is closely related to religion, the role of religion has been mainly ignored in the study of entrepreneurship. In spite of Indonesia is the most populous Muslim country, so rare ulema is modeled as a successful figure in applying entrepreneurship from an Islamic perspective. Guru Sekumpul is an exception as he was successful for the concept in dakwah as well as develops economic base benefitted the community. Delivering a very interesting summon, practicing what is preached and archiving the thought by written works become the keys to create a path for economic growth and development of society for entrepreneurship based religion. Applying a qualitative method to gather data for it generates in-depth information , semi-structured interviews with five (5) key informants were conducted. Comprehending that EIP is worship leading to the concept of Guru Sekumpul that believes preaching does not mean begging including sending a budget proposal to other third parties. Thus, Guru Sekumpul finances dakwah with his own money and also distributes money for various social purposes and needs of the poor. At the same time, Guru Sekumpul teamed up trade with worshipers in running a business, entrusted capital, provided capital and motivate the devotees to strive. The understanding of Islamic economics as an arena of worship becomes the starting point of economic development. Thus, the model of dakwah of Guru Sekumpul should be disseminated within the framework of Entrepreneurship from Islamic Perspective (EIP).

Keywords: Ulema, entrepreneurship, dakwah, economic growth.

I. INTRODUCTION

The interest in exploring entrepreneurship from cross-national views keeps on growing due to the significance of entrepreneurship to a nation's economic growth and development (Pinillos & Reyes 2011). However, cross-national studies to understand why the level of entrepreneurship is different among countries has either emphasized on institutional forces (e.g., Baker et al., 2005) or cultural aspects (e.g., Liñán & Fernandez-Serrano, 2014) where the cultural approach has led such research. However, though culture is closely related to religion, the role of religion has been mainly ignored in the study of entrepreneurship. The idea that religion—the sets of beliefs, activities, and institutions based on faith in supernatural forces (Stark & Bainbridge, 1985)—is linked to entrepreneurship is not recent. Weber's (1930) outstanding work set up the pillar to analyze the mechanisms of how religion can exist in society and affect societal members. While the thesis remains popular, more recent studies pose the question of how religion significantly affects the establishment of new businesses remains debatable (Elo & Volovelsky, 2017; Parboteeah et al., 2015; Audretsch et al., 2013; Choi, 2010; Dana, 2009).

Although as Galbraith and Galbraith (2007) mention, ?all religious traditions have addressed the connection between work (including entrepreneurship) and religion,? Ojo (2019) notes that different religions value entrepreneurship differently. For instance, Islam's prohibition of interest payments also represents a barrier to capital and therefore constrains entrepreneurship. Further, research on Entrepreneurship from Islamic Perspective (EIP) is thin, peripheral, and negatively connoted (Gumusay, 2015). Ul-Haq and Westwood (2012) assert: "Islamic management and organization knowledge is relatively under- and misrepresented in the discussion." Research on Islamic management and EIP is hardly found from mainstream management journals. Scholarly work emphasizes primarily on Islamic Business Ethics or Islamic work ethics (Possumah et al. 2013). Tracey (2012) notes: "At the core on religion and business ethics research is the inquiry whether or not people who hold religious beliefs are more or

less likely to behave ethically than people who do not hold such beliefs. As one might expect, there is evidence to support both positions." There exists significant amount of research on religious organizations in social psychology and sociology (Ysseldyk et al. 2010). However, the role of religious identity in and between secular business organizations is still underresearched. Religion is an integral part for many entrepreneurs as well as their organization and its ecosystem. Though some scholars have recently engaged with the intersection of Islam and entrepreneurship (Ramadani et al. 2017; Harrison & Roomi, 2018), yet the metaphysical in the social sciences become for the researcher at least a social fact, when the actors believe in and behave accordingly. It is necessary to integrate religion into the research agenda, and particularly EIP needs further attention, as many Muslim entrepreneurs actively seek to incorporate their religious beliefs with their business activities and both empirical merit analysis and scholarly engagement. The most prominent one is Muhamad Yunus, founder of the Grameen Bank Bangladesh who awarded the Nobel Peace Prize for pioneering the establishment of microfinance to boost economic and social development. In Indonesia, particularly in South Kalimantan, K.H. Muhammad Zaini Abdul Ghani known as Guru Sekumpul - literally translated as the master from Sekumpul- is another figure religión and business. With his concept, Sekumpul area which was once an abandoned wasteland now turns into a sacred satellites town of Sekumpul with tremendous economic development combining symbols of religion and the excitement the economic growth.

The previous study on the five main attributes: *fathonah* (intelligent and competent), *amanah* (trustable), *siddiq* (truthful and has a high integrity), *tabligh* (to convey religious thought communicatively), and *istiqomah* (consistency of courage), was indicated as the dimension of entrepreneurial characteristics from an Islamic perspective on Muslim entrepreneurs in Indonesia (Anggadwita, et al, 2017). However, in Indonesia alike the case of political green marketing (Rajiani & Kot, 2018), Islamic entrepreneurship obviously is easier to use in marketing and appears to be a

marketing-based construct rather than an academically rigorous and theo-logically evidence-based one. As such this article aims at describing how the aforementioned dimensions are incorporated into the economic capa-bility of the preacher (Guru Sekumpul) mainly in the attribute of tabligh translated into the thought of dakwah bil-lisan (delivering a very interesting summon), dakwah bil-hal (practicing what is preached) , and dakwah bit-tadwin (archiving the idea into written works) to create path for economic growth and development of society favoring and practicing entrepreneur-ship from Islamic perspectives.

II. METHODOLOGY

This paper applies a qualitative method to gather data for it gener-ates in-depth information of the realm and read between the lines people's understanding and involvement where people are being examined (Ormston et al., 2014). Semi-structured interviews with five (5) key infor-mants were conducted. Data collected through observation, interview, and documentation. Data are analyzed using the model of Miles and Hubermand (2014): data reduction, data display, and conclusion drawing/verification. Data trustworthiness determining (Brod et al., 2009) is conducted by using the test of the levels of credibility, transferability, dependability, and conformability. Respondents were the regular attendants of religious lec-ture performed by the consisting of a student of the Islamic boarding school, a small size business owner, a medium size business owner, and a con-glomerate. The combination is aimed at capturing a thorough understand-ing of the value delivered by Guru Sekumpul among societies. This way the writers applied a purposive sampling technique - a non-probability sampling that is primarily used when one needs to study for sure what needs to be examined and determine who are willing to support the infor-mation under knowledge or experience (Oliver & Jupp 2006).

III. RESULTS

Guru Sekumpul presents Islamic thought of commanding the good and forbidding the evil in such an impressive way. Supported with in-depth knowledge about Islam, broad general knowledge, tacit cultural understanding, polite and warm as well as equipped with personal mastery of the commonly spoken language in the region, Guru Sekumpul attracts audiences to the deliver Islamic thought based on the Koran, the Hadith of the Prophet, and the Islamic Shari'a to strengthen faith, increase devotion, and emulate the Prophet Muhammad through three da'wah concepts: *da'wah bil-lisan, da'wah bil-hal, and da'wah bit-tadwin*.

Those three concepts are later on known as Guru Sekumpul ways in developing economic models by opening new areas then developing a business model so that Guru Sekumpul possesses the capital to carry out da'wah and motivate the people to work harder to make Sekumpul Region become the center of the community's economy. The holy Koran recital led by Guru Sekumpul (K.H. Muhammad Zaini Abdul Ghani) is an education-based da'wah. Guru Sekumpul guides on how to improve people themselves, their families, the immediate environment, and community-based moral education to build good conduct. Learning through wisdom, Guru Sekumpul aims the recital participants to strengthen faith in God Almighty, increases devotion to God, and imitates the Prophet, Muhammad. For this purpose, Guru Sekumpul develops da'wah bil hal that combines the study and the deeds to model Guru Sekumpul's conduct which is based on an understanding of the life of the Prophet Muhammad as an example. Prophet Muhammad had been charged in the economic development during his childhood when he became a shepherd and performed business activities to ensure that economic growth was essential for life. As assessed by Max Webber (1930) that religion and piety encourage the development of the economy (capitalism); The Protestant Ethic and the Spirit of Capitalism, especially in view of the Calvinists. What was assessed by Webber this day was done by Prophet Muhammad (PBUH) 20 centuries ago. In line with Calvinists, Guru Sekumpul interpreted doing busi-

ness (economic development) as a personal duty of Muslims and disseminated it to the people as the obligation of preachers. The spirit of economic growth is interpreted as charity. The phrase is well known among Muslims: "Work for your world as if you live forever and for yours year after as if you will die tomorrow.?

This is in line Hadith Prophet Muhammad (PBUH): If you are in the morning, do not wait for dusk. If you are in the evening, do not wait until morning. Take advantage of your common time before coming to your sickness. Make the time of your life before coming to your death (Riwaayat AL-Hadiith, Bukhari).

The spirit of religion and preaching by practicing what it preached, in the terminology of Banjarese people, the native of South Kalimantan Indonesia is known as kaji (to examine) and gawi (to do). Kaji means to investigate, both theoretically and empirically, in this case, the economic development to get the belief that economic growth is essential and should be done. Gawi means practicing what is examined. Guru Sekumpul believes it is as a religious obligation and an arena for conducting good deeds because that he develops a variety of businesses, teams up with the pilgrims, helps the pilgrims or motivates them. This is consistent with the seminal work of Gertz (1963) in Indonesia that reveals the central role of the Muslim middle class in the field of entrepreneurship where trigger of economic development are pious Muslims based on the understanding that developing the economy as a religious duty. In the context of Muslims in Indonesia, according to Hasan (2014) reformists of Islam support capitalism in the Indonesian environment where the reformists of Islam are considered as a substantial economic development.

With the approach of kaji (to examine) and gawi (to do), Guru Sekumpul can accumulate capital to finance the missionary activity, to develop capital, to invest, and to help those in need. Socially, Guru Sekumpul purposely delivers free lectures and assists devotees during the event with the aim of righteous deeds, not for image portraying. By having adequate financial capital, Guru Sekumpul does not rely on help from the

various parties for preaching activities. Considering that the place is not sufficient to seat devotees and to develop the economy of the community, Guru Sekumpul migrates to a remote area known as Sekumpul which is, later on, growing so fast economically then making K.H. Muhammad Zaini Abdul Ghani is more recognized as Guru Sekumpul. Region Sekumpul initially is without occupants. The devotees of Guru Sekumpul buy land and build houses in this area with the intention to be closer to the master. Purchasing of land and housing establishment stretch the economy and in line with the rapid growth of teaching and Holy Koran recitation make Sekumpul Region turn into areas where transactions of various purposes of economic activity occur. Societies open the shop and build shops so that economics community model of 'Islamic market' is developed. Islamic economic developments in the region are based on the fatwa Guru Sekumpul that life will be safe and sound, peaceful and prosperous outwardly and inwardly if it is based on Islamic values.

Guru Sekumpul exemplifies private economic development by trading natural stone rings, both belong to him or the trust of others, join venturing or entrusting capital. The rapid expansion of the Sekumpul Region makes Guru Sekumpul, students and devotees can set up shop, property, car showrooms, printing, fast food, bakery, perfume and other approximately 108 products.

Da'wah bil-hal of Guru Sekumpul is so memorable for students and recitation devotees. Khairullah, a young boy from Barabai (125 km from Martapura) who studied at an Islamic boarding school, was aspired to be apreacher. Because parents are not from a wealthy family, Khairullah worked as a construction worker to meet the needs of the school and follow the teachings of Guru Sekumpul to establish religious knowledge.

In one study, Guru Sekumpul said: "a preacher should be supported by financial ability in order not to stretch out your hand."

Guru Sekumpul speech made an impression on his mind and be a motivation for working harder. Now, after 30 years old, Khairullah runs the business of housing, and the company keeps growing. Khairullah is so

determined in establishing financial gains that preaching activity is no longer problems. The admiration to Guru Sekumpul is channeled by establishing a community in the social network Facebook while building the friendship of his fellow pupils or lovers of Guru Sekumpul.

Being honest and expanding the relationship as the key to a successful endeavor are the teachings of Guru Sekumpul practiced by Hamdi Djunaid, a businessman of housing, shops, car rental, a brick press, and various other business branches. Hamdi Djunaid is not alone as there are thousands of students and lovers of Guru Sekumpul who gain useful lessons from da'wah bil-lisan dan da'wah bil-hal. Haji Sulaiman Basirun the South Kalimantan conglomerate that develops business in the field of mining, shipping, road traffic coal, print media, and a variety of other companies are very impressed with the teachings of Guru Sekumpul about entrepreneurship grounded in Islam. He said:

"As a businessman, I certainly have ever experienced hard times. I am once nearly bankrupt. Guru Sekumpul gives spiritual cleansing that temptation comes from Allah the Almighty. Behind the trials, when we are able through with sincerity, Allah will bring sustenance without we thought.

"As a devotee, Rusdi Maulana always follows the teachings of Guru Sekumpul. For small trader like Rusdi, Guru Sekumpul uplifts the economy. The number of devotees coming to Sekumpul is beneficial for him because many of them bought picture frames he sells to display the picture of Guru Sekumpul. Preaching and doing business as an "arena of worship" make financial capability of Guru Sekumpul more than enough. For those who take the Sufi path, Guru Sekumpul chooses a simple life, not extravagance. Treasures of Guru Sekumpul are given as money for various social purposes. In a simple example, devotees coming to Sekumpul Holy Koran recital are supplied drinking water, bread, and books and even few individuals or institutions that need Guru Sekumpul assists the funds.

Muhammad Husni, an entrepreneur who develops business, started from showroom car, motorcycle dealer, Hajj travel, and various other companies, ensures Guru Sekumpul as people who live ascetic lives. Guru Sekumpul earns money from selling rings and jewels, but the results of such efforts are just given to the needy. It is not intended to accumulate wealth, but to support missionary activity and to prepare for the cost of education of children and families Guru Sekumpul. With adequate financial support, of course, action will be echoed far away.

Guru Sekumpul views property as a surrogate of Allah and the rights of others who need it is on our property as for Guru Sekumpul, assets acquired through business is not 'property. In a religious gathering firmly he said:

"I am not the owner of the treasure. The treasure belongs to Allah and is used for the sake of da'wah."

During the development of Ar-Raudhah complex to complete various facilities, many third parties who will intend to donate the construction of the complex are subtly rejected as it is against the principle of Guru Sekumpul to become ulema asking instead of giving. Ulema is an example to followers in every way of life.

Regarding doing business, the Messenger has set up a model and doing business is the realm of worship. A Muslim is not forbidden to become rich as with the wealth; it is possible to give charity and assist activities of the people in the principle that treasure from God should be entrusted to someone to be utilized for the benefit of humankind.

Referring to Prophet Muhammad as a model, Guru Sekumpul not just preaches the importance of running the business, but he practices it that becomes a role model for students and devotees resulting in many successful people in the industry ranging from small to the conglomerate level.

Remarkably, this business is run under Islamic values corridors and not in the spirit of capitalism where accumulating wealth is not the most important thing, but how useful the treasure for the progress of Islam is.

IV. CONCLUSION

EIP is more than merely a simple summary of Islam and entrepreneurship as it is based on three interwoven pillars; the pursuit of opportunities, socioeconomic or ethics guided by a set of norms, values and recommendations and religio-spiritual that links people to God with the ultimate objective of pleasing Allah. Since , these pillars have specific scriptural sources as well as institutions and processes of interpretation, EIP then contains its own methodology of approaching its understanding to be comprehended and analyzed holistically containing entrepreneurial pursuit, religiously-shaped values, concrete Islamic obligations, community-influence, scriptural sources and an ecosystem of actors, and institutions which provide an interpretation for this religio-spiritual lens. Comprehending that EIP is worship leading to the concept of Guru Sekumpul that believes preaching does not mean begging including sending a budget proposal to other third parties. Thus, Guru Sekumpul finances da'wah with his own money and also distributes money for various social purposes and needs of the poor. At the same time, Guru Sekumpul teamed up trade with worshipers in running a business, entrusted capital, provided capital and motivate the devotees to strive. The understanding of Islamic economics as an arena of worship becomes the starting point of economic development. Thus, the model of da'wah of Guru Sekumpul should be disseminated within the framework of Entrepreneurship from Islamic Perspective (EIP).

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A NEW CREATIVE MODEL OF DA'WAH AS A MEDIUM OFECONOMIC DEVELOPMENT IN INDONESIA

Ersis Warmansyah Abbas, Ismi Rajiani

ABSTRACT

K.H. Muhammad Zaini Abdul Ghani known as Guru Sekumpul is a famou ulema in South Kalimantan, Indonesia for his concept in da'wah as he does not only preach delivering religious believe but also develops economic base benefitted the community. Guru Sekumpul builds and develops methods in preaching called da'wah bil-lisan, da'wah bil-hal, and da'wah bit-tadwin. da'wah bil-lisan is delivering a very interesting and enhancing summon that the recitation attracts up to 200,000 people. da'wah bil-hal is to practice what you preach the concept of Islamic economics reflected in where Guru Sekumpul establishes Al-Zahra Group Company with 108 products. With this concept, Sekumpul area which was once a wasteland now turns into a Satellites Sacred City of Sekumpul with tremendous economic development combining symbols of religion in terms of religious favor and the excitement to grow economic aspects. da'wah bit-tadwin is delivering the religious thought through written works. The masterpiece works of Guru Sekumpul is provided for free for those who want to deepen the study in the premises including food and drink as well as a wide range of facilities. da'wah supported by the economic capability of the preacher (Guru Sekumpul) creates path for economic growth and development of society favoring and practicing Islamic economics.

Keywords: da'wah, Guru Sekumpul, Indonesia, Islamic Economics, Ulema.

I. INTRODUCTION

Guru Sekumpul presents Islamic thought of commanding the good and forbidding the evil in such an impressive way. Supported with deep knowledge about Islam, broad general knowledge, tacit cultural understanding, polite and warm as well as equipped with personal mastery of the commonly spoken language in the region, Guru Sekumpul attracts audiences to the deliver Islamic thought based on the Koran, the Hadith of the Prophet, and the Islamic Shari'a to strengthen faith, increase devotion, and emulate the Prophet Muhammad through three da'wah concepts: *da'wah bil-lisan, da'wah bil-hal,* and *da'wah bit-tadwin*. Those three concepts are later on known as Guru Sekumpul ways in developing economic models by opening new areas then developing a business model so that Guru Sekumpul possesses the capital to carry out da'wah and motivate the people to work harder to make Sekumpul Region become the center of the community's economy. Using qualitative research methods, the research was conducted in Martapura, South Kalimantan, Indonesia. The heterogeneous population were sampled using the techniques of non-probability sampling based on the snowball random sampling and purposive sampling. Data were collected through observation, interviews, and documentation.

Data were analyzed by using the models of Miles and Hubermand (1992): data reduction, data display, and conclusion drawing / verification. Determining trustworthiness of data (Maleong, 2009) was conducted by using the test of credibility, transferability, dependability, and confirmability.

II. LITERATURE REVIEW

The holy Koran recital led by Guru Sekumpul (K.H. Muhammad Zaini Abdul Ghani) is an education-based da'wah. Guru Sekumpul guides on how to improve people themselves, their families, the immediate environment, and community-based moral education in order to build akhlakul karimah (good conduct). Wisdom is the knowledge of the truth and its practice, the precision in word and its practice (Munzier Suparta and Harjani Hefni, 2003).

Learning through wisdom, Guru Sekumpul aims the recital participants to strengthen faith in God Almighty, increases devotion to God, and imitates the Prophet Muhammad. For this purpose, Guru Sekumpul develops da'wah bil hal that combines the study and the deeds in order to model Guru Sekumpul conduct which is based on an understanding of the life of the Prophet Muhammad as an example. Prophet Muhammad had been charged in the economic development during his childhood when he became a shepherd and performed business activities to ensure that economic development was essential for life. As assessed by Max Webber (1930) that religion and piety encourage the development of the economy (capitalism); The Protestant Ethic and the Spirit of Capitalism, especially in view of the Calvinists. What were assessed by Webber nf his day was done by Prophet Muhammad (PBUH) 20 centuries ago. In line with Calvinists, Guru Sekumpul interpreted doing business (economics development) as a personal duty of Muslims and disseminate it to the people as the obligation of preachers.

The spirit of economics development is interpreted as charity. The phrase is well known among Muslims: "Work for your world as if you live forever and fo yours year after as if you will die tomorrow. " This is in line Hadith Prophet Muhammad (PBUH). If you are in the morning, do not wait for dusk. If you are in the evening, do not wait until morning. Take advantage of your common time before coming your sickness. Make the time of your life before coming your death (*Riwaayat AL-Hadiith, Bukhari*). The spirit of religion and preaching by practicing what it preached, in terminology of Banjarese people, the native of South Kalimantan Indonesia is known as *kaji* (to examine) and *gawi* (to do).

Kaji means to examine, both theoretically and empirically, in this case the economic development in order to get the belief that economic development is important and should be done. *Gawi* means practicing what is examined. Teachers Sekumpul believes it is as a religious obligation and an arena for conducting good deeds because that he develops a variety of businesses, teams up with the pilgrims, helps the pilgrims, or

motivate them. This is consistent with the research of Clifford (1989) that reveals the central role of the Muslim middle class in the field of entrepreneurship in Modjokuto, East Java, Indonesia where trigger of economic development are pious Muslims based on the understanding that developing the economy as a religious duty. In the context of Muslims in Indonesia, according to Koentowijoyo (1999) reformists of Islam support capitalism in the Indonesian environment where the reformists of Islam are considered as a middle-class economic development. Study of Max Weber, Clifford Greetz and Koentowijoyo strengthen religious views in the work setting where making a living is an act of worship.

III. RESULTS AND DISCUSSION

Guru Sekumpul methods is practiced through learning the lessons intended for followers to strengthen faith in God Almighty, increase devotion to God, and imitate the Prophet Muhammad through *da'wah bil-lisan*, *da'wah bil-hal*, and *da'wah bit-tadwin* by implementating the concepts of local wisdom referred as *kaji* (to examine) and *gawi* (to do) that consider all possibilities and once believed, it will be carried out. The prominent feature of Guru Sekumpul's method lays on *kaji* (to examine) and *gawi* (to do) principles so that Guru Sekumpul is able to accumulate capital to finance the missionary activity, to develop capital, to invest, and to help those in need. Socially, Guru Sekumpul purposely delivers free lectures and assist devotees during the activity o with the aim of righteous deeds, not for imaging. Having adequate financial capital, Guru Sekumpul is a preacher who does not rely on help from the various parties for preaching activities. Considering that the place is not sufficient to seat devotees and intending to develop the economy of the community, Guru Sekumpul migrate to a remote area known as Sekumpul which is later on growing so fast economically then making K.H. Muhammad Zaini Abdul Ghani is more recognized as Guru Sekumpul. Region Sekumpul initially is without occupants. The devotees of Guru Sekumpul buy land and build houses with the intention to be closer. Purchasing of land and housing establishment

stretch the economy and in line with the rapid growth of teaching and Holy Koran recitation, Sekumpul Region turn into areas where transactions of various purposes of economic activity occur.

Society open the shop and build shops so that economics community model of 'Islamic market' is developed. Islamic economic developments in the region is based on the fatwa Guru Sekumpul that life will be safe and sound, peaceful and prosperous outwardly and inwardly if it is based on Islamic values.

Guru Sekumpul exemplifies private economic development by trading natural stone rings, precious stones ring both belongs to him or the trust of others, join venturing or entrusting capital. The rapid development of the Sekumpul Region makes Guru Sekumpul, students and devotees I set up shop, car showrooms, printing, AZ Express Food, AZ Bakery, perfume and so on. There are approximately 108 products developed by Al-Zahra Group of Companies (Abbas, 2013). Guru Sekumpul also buys various land, one of them is made for Banjarbaru housing complex.

As Mirhan research results (2012) Guru Sekumpul's socio-economic role is quite significant. He successfully developed economic enterprises to build a business that is known by the name

of Al-Zahra. He started the business improving and accelerating economic community stretching around South Kalimantan, especially in Martapura. The success of Guru Sekumpul to build good conduct and economic development is in line with the conclusions of Desi Erawati (2016).

Da'wah bil-hal of Guru Sekumpul is so memorable for students and recitation devotees. Khairullah (Interviewed on 7-4-2016), a young boy from Barabai (125 km from Martapura) who studied at Pesantren Darussalam Martapura was really aspired to be a preacher. Because her parents not from a rich family, Khairullah worked as a construction worker to meet the needs of the school and follow the teachings of Guru Sekumpul to establish religious knowledge. In one study, Guru Sekumpul said: "a preacher

should be supported by financial ability to not to stretch out your hand." Guru Sekumpul speech really made an impression on his mind and be a motivation for working harder. Now, after 30 years old, Khairullah runs the business of housing and the company keeps growing. Khairullah is so determined in establishing financial gains that preaching activity is no longer problems. The admiration to Guru Sekumpul is channeled by establishing community in the social network Facebook while building the friendship of his fellow pupils or lovers of Guru Sekumpul.

Being honest and expanding the relationship as the key to a successful endeavor are the teachings of Guru Sekumpul practiced by Hamdi Djunaid, (Interview 14-8-016) a businessman of housing, shops, car rental, a brick press and various other business branches.

Hamdi Djunaid is not alone as there are thousands of students and lovers of Guru Sekumpul who gain useful lessons from da'wah bil-lisan dan da'wah bil-hal. Haji Sulaiman Basirun or popularly called HSB (Interview, 7-6-2012), South Kalimantan conglomerate that develops business in the field of mining, shipping, road traffic coal, print media, and a variety of other businesses are very impressed with the teachings of Guru Sekumpul about entrepreneurship grounded in Islam. He said: "As a businessman I certainly have ever experienced hard times. I am once nearly bankrupt. Guru Sekumpul gives spiritual cleansing that temptation comes from Allah the Almighty. Behind the trials, when we are able through with sincerity, Allah will bring sustenance without we thought. " Guru Sekumpul for Abdussamad Sulaiman HB is a person who directs the religious realm of the soul. After experiencing difficult times, the owner of the Football Association of Barito Putra expand. His closeness to Guru Sekumpul makes Abdussamad Sulaiman HB accompany him when treated in Surabaya until the end of life Guru Sekumpul.

As a devotee, Rusdi Maulana (Interview, 12-9-2016), always follow the teachings of Guru Sekumpul. For small trader like Rusdi, Guru Sekumpul uplifts the economy. The number of devotees coming to Sekumpul is beneficial for him because many of the them bought picture frames he

sells to display picture of Guru Sekumpul. Preaching and doing business as an "arena of worship" make financial capability of Guru Sekumpul more than enough. For those who take the Sufi path, Guru Sekumpul chooses a simple life, not extravagance. Treasures of Guru Sekumpul are given as wherewithal for various purposes. In

a simple example, devotees coming to Sekumpul Holy Koran recital are supplied drinking water, bread, and books and even few individuals or institutions that need the funds are assisted by Guru Sekumpul.

Muhammad Husni, an entrepreneur who develops business started from showroom car, motorcycle dealer, Hajj and Umrah travel, and various other businesses, ensures Guru Sekumpul as people who live ascetic lives. Guru Sekumpul earns money from selling rings and jewels but the results of such efforts are just given to the needy. Being close to Guru

Sekumpul, Husni's business is associated with Guru Sekumpul. It is not intended to accumulate wealth, but to support missionary activity and to prepare for the cost of education of children and families Guru Sekumpul. With adequate financial support, of course activity will be echoed far far-away. The advice of Guru Seman Mulya is referred in allocating the profit,

namely: a third of profits is invested, one-third for the purposes of life, and a third given to teachers (ulema) to be shared, because the teachers understand better who should receive the blessing of the business. Guru Seman Mulya are teachers of Muhammad Husni and Guru Sekumpul. Muhammad Husni practices it, but Guru Sekumpul is more radical in distributing business profits to others. Guru Sekumpul views property as a surrogate of Allah and the rights of others who need it is on our property as for Guru Sekumpul, assets acquired through business is not 'property. In a religious gathering firmly he said: "I am not the owner of the treasure.

The treasure belongs to Allah and is used for the sake of *da'wah*." Treasures for Guru Sekumpul is to support missionary activity. During the development of Ar-Raudhah complex to complete various facilities many third parties who willingly intend to donate the development of the com-

plex are subtly rejected as it is against the principle of Guru Sekumpul to become ulema asking instead of giving. Ulema is an example to followers in every way of life. In terms of doing business the Messenger has set up an example and doing business is the realm of worship. A Muslim is not forbidden to become rich as with the wealth, it is possible to give charity and assist activities of the people in the principle that treasure from God should be entrusted to someone in order to be utilized for the benefit of mankind.

Referring to Prophet Muhammad as a model, Guru Sekumpul not just preaches the importance of running the business , but he practices it that becomes a role model for students and devotees resulting in many successful businessman ranging from small to the conglomerate level.

Remarkably, this business is run under Islamic values corridors and not in the spirit of capitalism where accumulating wealth is not the most important thing, but how useful the treasure for the progress of Islam is.

IV. CONCLUSION

In enhancing the economic prosperity, Guru Sekumpul develops da'wah method *da'wah billisan* (preaching) *da'wah bil-hal* (doing) and *da'wah bit-tadwin* (examining) where *da'wah billisan*, and *da'wah bit-tadwin* are used to develop *da'wah bil-hal. Da'wah bil-hal* is developed from Banjar community principles, *kaji* (examine) and *gawi* (do): carefully examined the matters then implement them into economic development. Comprehending that in Islam teaching that developing economic is worship leading to the concept of Guru Sekumpul that believes preaching does not mean begging including sending budget proposal to other third parties. Thus, Guru Sekumpul finances *da'wah* with his own money and also distributes money for various social purposes and needs of the poor. At the same time, Guru Sekumpul teamed up trade with worshipers in running business, entrusted capital, provided capital and motivate the devotees to strive.

The understanding of Islamic economic as an arena of worship becomes the starting point of economic development. Thus, the model of da'wah of Guru Sekumpul should be disseminated within the framework of Islamic economic development.

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THE VALUE IN BANJARESE CULTURE THROUGH THE THOUGHT OF A PROMINENT ULEMA AS A MODEL OF DEVELOPING ENTREPRENEURSHIP BASED RELIGION

Ismi Rajiani[1,] Sutarto Hadi[2], Ersis Warmansyah Abbas[3]

ABSTRACT

Inspite of Indonesia is the most populous Muslim country, so rare ulema is modeled as a successful figure in applying entrepreneurship from an Islamic perspective. This paper is to describe how Guru Sekumpul becomes an exemplary model as he was successful for the concept in dakwah as well as develops economic base benefitted the community. Using qualitative methods, interview was conducted among people who have been closed with the master to find out how the master accumulated wealth without neglecting the principle of Islamic entrepreneurship. The result of observation revealed that delivering a very interesting summon, practicing what is preached and archiving the thought by written works, had become the keys to create a path for economic growth and development of society for entrepreneurship based religion. The model applied by the prominent ulema may become another reference disseminating all over the region for those interested in applying EIP.

Keywords: Ulema, entrepreneurship, dakwah, economic growth, EIP.

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I. INTRODUCTION

The interest in exploring entrepreneurship from cross-national views keeps on growing due to the significance of entrepreneurship to a nation's economic growth and development (Pinillos & Reyes 2011). However, cross-national studies to understand why the level of entrepreneurship is different among countries has either emphasized on institutional forces (e.g., Baker et al., 2005) or cultural aspects (e.g., Liñán & Fernandez-Serrano, 2014) where the cultural approach has led such research. However, though culture is closely related to religion, the role of religion has been mainly ignored in the study of entrepreneurship. The idea that religion—the sets of beliefs, activities, and institutions based on faith in supernatural forces (Stark & Bainbridge, 1985)—is linked to entrepreneurship is not recent. Weber's (1930) outstanding work set up the pillar to analyze the mechanisms of how religion can exist in society and affect societal members. While the thesis remains popular, more recent studies pose the question of how religion significantly affects the establishment of new businesses remains debatable (Elo & Volovelsky, 2017; Parboteeah et al., 2015; Audretsch et al., 2013; Choi, 2010; Dana, 2009).

Although as Galbraith and Galbraith (2007) mention, "all religious traditions have addressed the connection between work (including entrepreneurship) and religion," Ojo (2019) notes that different religions value entrepreneurship differently. For instance, Islam's prohibition of interest payments also represents a barrier to capital and therefore constrains entrepreneurship. Further, research on Entrepreneurship from Islamic Perspective (EIP) is thin, peripheral, and negatively connotated (Gumusay, 2015). Ul-Haq and Westwood (2012) assert: "Islamic management and organization knowledge is relatively under- and misrepresented in the discussion." Research on Islamic management and EIP is hardly found from mainstream management journals. Scholarly work emphasizes primarily on Islamic Business Ethics or Islamic work ethics (Possumah et al. 2013). Tracey (2012) notes: "At the core on religion and business ethics

research is the inquiry whether or not people who hold religious beliefs are more or less likely to behave ethically than people who do not hold such beliefs. As one might expect, there is evidence to support both positions." There exists significant amount of research on religious organizations in social psychology and sociology (Ysseldyk et al. 2010). However, the role of religious identity in and between secular business organizations is still under-researched. Religion is an integral part for many entrepreneurs as well as their organization and its ecosystem. Though some scholars have recently engaged with the intersection of Islam and entrepreneurship (Ramadani et al. 2017; Harrison & Roomi, 2018), yet the metaphysical in the social sciences become for the researcher at least a social fact, when the actors believe in and behave accordingly. It is necessary to integrate religion into the research agenda, and particularly EIP needs further attention, as many Muslim entrepreneurs actively seek to incorporate their religious beliefs with their business activities and both empirical merit analysis and scholarly engagement. The most prominent one is Muhamad Yunus, founder of the Grameen Bank Bangladesh who awarded the Nobel Peace Prize for pioneering the establishment of microfinance to boost economic and social development. In Indonesia, particularly in South Kalimantan, K.H. Muhammad Zaini Abdul Ghani known as Guru Sekumpul -literally translated as the master from Sekumpul- is another figure religión and business. With his concept, Sekumpul area which was once an abandoned wasteland now turns into a sacred satellites town of Sekumpul with tremendous economic development combining symbols of religion and the excitement the economic growth.

The previous study on the five main attributes: fathonah (intelligent and competent), amanah (trustable), siddiq (truthful and has a high integrity), tabligh (to convey religious thought communicatively), and istiqomah (consistency of courage), was indicated as the dimension of entrepreneurial characteristics from an Islamic perspective on Muslim entrepreneurs in Indonesia (Anggadwita, et al, 2017). However, in Indonesia alike the case of political green marketing (Rajiani & Kot, 2018), Islamic entrepreneurship

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obviously is easier to use in marketing and appears to be a marketing-based construct rather than an academically rigorous and theologically evidence-based one. As such this article aims at describing how the aforementioned dimensions are incorporated into the economic capability of the preacher (Guru Sekumpul) mainly in the attribute of tabligh translated into the thought of dakwah bil-lisan (delivering a very interesting summon), dakwah bil-hal (practicing what is preached), and dakwah bit-tadwin (archiving the idea into written works) to create path for economic growth and development of society favoring and practicing entrepreneurship from Islamic perspectives.

II. METHODOLOGY

This paper applies a qualitative method to gather data for it generates in-depth information of the realm and read between the lines people's understanding and involvement where people are being examined (Ormston et al., 2014). Semi-structured interviews with five (5) key informants were conducted. Data collected through observation, interview, and documentation. Data are analyzed using the model of Miles and Hubermand (2014): data reduction, data display, and conclusion drawing/verification. Data trustworthiness determining (Brod et al., 2009) is conducted by using the test of the levels of credibility, transferability, dependability, and conformability. Respondents were the regular attendants of religious lecture performed by the consisting of a student of the Islamic boarding school, a small size business owner, a medium size business owner, and a conglomerate. The combination is aimed at capturing a thorough understanding of the value delivered by Guru Sekumpul among societies. This way the writers applied a purposive sampling technique - a non-probability sampling that is primarily used when one needs to study for sure what needs to be examined and determine who are willing to support the information under knowledge or experience (Oliver & Jupp 2006).

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III. RESULTS

Guru Sekumpul presents Islamic thought of commanding the good and forbidding the evil in such an impressive way. Supported with in-depth knowledge about Islam, broad general knowledge, tacit cultural understanding, polite and warm as well as equipped with personal mastery of the commonly spoken language in the region, Guru Sekumpul attracts audiences to the deliver Islamic thought based on the Koran, the Hadith of the Prophet, and the Islamic Shari'a to strengthen faith, increase devotion, and emulate the Prophet Muhammad through three da'wah concepts: da'wah bil-lisan, da'wah bil-hal, and da'wah bit-tadwin. Those three concepts are later on known as Guru Sekumpul ways in developing economic models by opening new areas then developing a business model so that Guru Sekumpul possesses the capital to carry out da'wah and motivate the people to work harder to make Sekumpul Region become the center of the community's economy.

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With the approach of *kaji* (to examine) and *gawi* (to do), Guru Sekumpul can accumulate capital to finance the missionary activity, to develop capital, to invest, and to help those in need. Socially, Guru Sekumpul purposely delivers free lectures and assists devotees during the event with the aim of righteous deeds, not for image portraying. By having adequate financial capital, Guru Sekumpul does not rely on help

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Being honest and expanding the relationship as the key to a successful endeavor are the teachings of Guru Sekumpul practiced by Hamdi Djunaid, a businessman of housing, shops, car rental, a brick press, and various other business branches. Hamdi Djunaid is not alone as there are thousands of students and lovers of Guru Sekumpul who gain useful lessons from da'wah bil-lisan dan da'wah bil-hal. Haji Sulaiman Basirun the South Kalimantan conglomerate that develops business in the field of mining, shipping, road traffic coal, print media, and a variety of other companies are very impressed with the teachings of Guru Sekumpul about entrepreneurship grounded in Islam. He said:

> "As a businessman, I certainly have ever experienced hard times. I am once nearly bankrupt. Guru Sekumpul gives spiritual cleansing that temptation comes from Allah the Almighty. Behind the trials, when we are able through with sincerity, Allah will bring sustenance without we thought. "

As a devotee, Rusdi Maulana always follows the teachings of Guru Sekumpul. For small trader like Rusdi, Guru Sekumpul uplifts the economy. The number of devotees coming to Sekumpul is beneficial for him because many of them bought picture frames he sells to display the picture of Guru Sekumpul. Preaching and doing business as an "arena of worship" make financial capability of Guru Sekumpul more than enough. For those who take the Sufi path, Guru Sekumpul chooses a simple life, not extravagance. Treasures of Guru Sekumpul are given as money for various social purposes. In a simple example, devotees coming to Sekumpul Holy Koran recital are supplied drinking water, bread, and books and even few individuals or institutions that need Guru Sekumpul assists the funds.

Muhammad Husni, an entrepreneur who develops business, started from showroom car, motorcycle dealer, Hajj travel, and various other

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companies, ensures Guru Sekumpul as people who live ascetic lives. Guru Sekumpul earns money from selling rings and jewels, but the results of such efforts are just given to the needy. It is not intended to accumulate wealth, but to support missionary activity and to prepare for the cost of education of children and families Guru Sekumpul. With adequate financial support, of course, action will be echoed far away.

Guru Sekumpul views property as a surrogate of Allah and the rights of others who need it is on our property as for Guru Sekumpul, assets acquired through business is not 'property. In a religious gathering firmly he said:

> *"I am not the owner of the treasure. The treasure belongs to Allah and is used for the sake of da'wah."*

During the development of Ar-Raudhah complex to complete various facilities, many third parties who will intend to donate the construction of the complex are subtly rejected as it is against the principle of Guru Sekumpul to become ulema asking instead of giving. Ulema is an example to followers in every way of life. Regarding doing business, the Messenger has set up a model and doing business is the realm of worship. A Muslim is not forbidden to become rich as with the wealth; it is possible to give charity and assist activities of the people in the principle that treasure from God should be entrusted to someone to be utilized for the benefit of humankind.

Referring to Prophet Muhammad as a model, Guru Sekumpul not just preaches the importance of running the business, but he practices it that becomes a role model for students and devotees resulting in many successful people in the industry ranging from small to the conglomerate level.

Remarkably, this business is run under Islamic values corridors and not in the spirit of capitalism where accumulating wealth is not the most important thing, but how useful the treasure for the progress of Islam is.

IV. CONCLUSION

EIP is more than merely a simple summary of Islam and entrepreneurship as it is based on three interwoven pillars; the pursuit of opportunities, socioeconomic or ethics guided by a set of norms, values and recommendations and religio-spiritual that links people to God with the ultimate objective of pleasing Allah. Since, these pillars have specific scriptural sources as well as institutions and processes of interpretation, EIP then contains its own methodology of approaching its understanding to be comprehended and analyzed holistically containing entrepreneurial pursuit, religiously-shaped values, concrete Islamic obligations, community-influence, scriptural sources and an ecosystem of actors, and institutions which provide an interpretation for this religio-spiritual lens. Comprehending that EIP is worship leading to the concept of Guru Sekumpul that believes preaching does not mean begging including sending a budget proposal to other third parties. Thus, Guru Sekumpul finances da'wah with his own money and also distributes money for various social purposes and needs of the poor. At the same time, Guru Sekumpul teamed up trade with worshipers in running a business, entrusted capital, provided capital and motivate the devotees to strive. The understanding of Islamic economics as an arena of worship becomes the starting point of economic development. Thus, the model of da'wah of Guru Sekumpul should be disseminated within the framework of Entrepreneurship from Islamic Perspective (EIP).

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SOCIAL LIFE OF SANTRI IN THE BANK OF MARTAPURA RIVER AS THE LEARNING SOURCE OF SOCIAL SCIENCE STUDIES

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ABSTRACT

Background: As a Santri City, Martapura accommodate 9,232 students of Islamic boarding schools. Darusalam Islamic Boarding School has 2 (two) dormitories with a capacity of 70 rooms, each of which has 4 (four) students crowdedly live in dormitories or houses on the banks of the river. Purpose: This study aims to describe the lives of students on the banks of Sungai Martapura using qualitative methods that find the life of students that based on independence in building individual abilities simultaneously build social life to achieve goals together. Design/Methodology/Approach: Using qualitative methods, the research explore the life of students on how they are required to fulfill individual lives so that their education in Islamic boarding school is successful and building social life among students and with the community while on the other hand they adapted themselves in order not to be eliminated from social issues that support the success of education in the school. Findings: In everyday life students are obvious to build independence and social life that is implemented in the practice of social values, namely: religious, honest, tolerance, discipline, hard work, independent, patriotism, friendliness, environmental care, social care, responsibility, simplicity, and help. Research Limitations: This research employed qualitative method that the result is still in the phase of initial exploratory. Further quantitative study should be conducted to confirm the finding. Originality/Value: The values of students' social life on how they conduct the daily life in the bank of Martapura River can be used as a learning resource for Social Sciences Studies, especiallyin building independence and self- resilience.

Keywords: Social Life, Santri

I. INTRODUCTION

Education is a continuous conscious effort to realize a complete human being. Indonesia as the largest Muslim country in the world plays a role in forming a generation of Islamists in the context of rahmatan lil alamin. Therefore, besides developing general education, Islamic-based education called pesantren is molded.

According to the RI Minister of Religion Regulation No. 3 of 2012 Islamic boarding schools are community-based Islamic religious education institutions, as education units and as a forum for education providers. According to Mastuhu (1994: 55): pesantren are traditional Islamic educational institutions to study, understand, explore, live, and practice Islamic teachings by emphasizing the importance of religious morality as a daily behavior guide.

Difference from the public school system, where students learn the eight (8) hours per day, students at the school long as public school students, but students follow religious activities at school and outside of school recitals.

The life of santri outside of school is an exciting study in the view of social science. In particular, the social life of the santri on the banks of the Martapura River which is a santri of Darussalam Pesantren. The social experience of santri shapes the character. Character is formed from the internalization of values which according to Isna (2001: 98) something that is abstract, ideal, value is not a concrete object, not a fact, not only a matter of right and wrong that requires empirical proof, but social desires that are desired, favored, and not liked.

Within the framework of Indonesian education, 18 values form the character of the nation that is derived from Religion, Pancasila, Culture and National Education Objectives (Ministry of National Education, 2010: 9). These values will shape the character of students, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement,

friendship / communicative, peace-loving, love to read, care for the environment, care for the social, and responsibility (Suyadi, 2013: 8-9).

The implementation of 18 values in character education through the Character Education Strengthening (PPK) movement was compiled into five main character values, namely: religious, nationalism, integrity, independence and cooperation. The five main character values in the KDP Education Social Sciences support the objectives of Social Studies Education. According to the National Council for Social Studies (NCSS) the goal of IPS (NCSS, 1994): "The primary purpose of social studies is to help young people develop the ability to make informed and reasoned decisions for the public good as a citizen of a culturally diverse, democratic society and an interdependent world.

In the context of learning, real life is a source of social studies learning. According to Wina Sanjaya (2010: 175): Learning resources are all things that can be used by students to determine materials and learning experiences following the objectives to be achieved. Learning resources include people, tools and materials, activities, and the environment. The community is a Social Education laboratory.

Thus, adjusting to the context of Social Studies Education, the values of the social life of santri on the Martapura River banks can be used as a learning resource for social studies education.

II. METHODS

This study uses qualitative methods. Descriptive data in the form of written or verbal words from people and observable behavior (Moleong, 2007: 4). According to Nana Syaodih Sukmadinata (2005: 60), qualitative research is aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals and groups. The data collected is not in the form of numbers, but rather data derived from interview texts, field notes, personal documents, memo notes, and other official documents.

Data collection is Snowball sampling with the selection of informants. Researchers act as human instruments Lincoln and Guba (1985: 39). Data collection through observation, interviews, and documentation with data analysis techniques modeled by Miles and Huberman. Miles and Huberman; data reduction, data presentation, conclusion drawing.

III. RESEARCH RESULT

City of Martapura, the capital of Banjar Regency, is famous as the City of Forefront Mecca. Nearly 100% of the population of Martapura City is Muslims, and there are pesantren and Islamic religious studies so that they are called the City of Santri. In Martapura it is prevalent KH Zaini bin Abdul Ghani who is popularly called the Guru Sekumpul (Abbas, 2015: 9).

In Martapura City 9,232 students live in dormitories or houses on the banks of the Martapura river (Warnidah, 2017: 58. The santri from the Pesantren Darussalam, Martapura. The social background of the santri parents as farmers, teachers, entrepreneurs, and civil servants. Santri comes from the cities of Martapura, Banjarmasin, Banjarbaru, Rantau, Kandangan, Barabai, Amuntai, Tanjung, and various regions, especially from Kalimantan.

The Life of students prioritizes studying at the Darussalam Martapura Islamic boarding school and visiting teachers in the Taklim assembly. wake up early, at 4:00 a.m., with religious awareness Internalisation of religious values, is the foundation of the character of akhlakul kharimah. The practice of the teachings of Islam is based on faith in Allah SWT as a form of piety such as prayer, reading the Qur'an, learning the books of Islam, Maulud Habsyi and to the taklim assemblies that build the personality and social life of santri.

According to Bakhri (24), santri from the Dormitory of the Government of Hulu Sungai Selatan Regency, the life of a constructive santri. For example, santri at the Hulu Sungai Selatan Regency Government dormitory with 11 rooms are filled with 2-5 santri with 11 rooms. The hostel

has a bathroom, toilet and kitchen facilities. Electricity bills and PDAMs are paid by the Government of South Hulu Sungai Regency.

The location of the dormitory is not far from the river, sometimes when electricity is dead or long queues, students go to the river for bathing, washing, and latrines. School holiday time for the santri pilgrimage to Kalampaian, Sekumpul, and other teacher graves. Santri works together for cleanliness or community needs.

According to Faisal (26), Chair of the Barabai Dormitory: This dormitory belongs to Guru Syukri Yunus. There are 15 rooms with 30 students. Each room is filled with 2 people with an IDR 20,000 dormitory fee. The daily activities of santri for bathing, washing and toilet purposes in the river because the dormitory does not have a bathroom and toilet.

The life and activities of students in the dormitories provided by the Regional Government, dormitories that are privately owned, are almost the same. Likewise the lives of students living in people's homes. Santri performs morning activities nearing the pesantren, studying at the pesantren, and after returning from the pesantren to the taklim assembly. If not to the majelis taklim, santri exercise, fish, and religious activities.

Santri chose to stay in a dormitory because of the low cost. Sometimes students share a bed or take turns sleeping on the floor. The average santri receives Rp. 500,000 per month from their parents. Even so, santri submissions depend on their parents' abilities. According to Amin (19): I was sent Rp. 300,000 per month for school fees, books, meals, and tuition fees. Therefore, I go fishing to the river to get a side dish.

The life of santri on the banks of the Martapura river is religious life in faith and devotion to Allah SWT. Islamic values are internalized as the foundation of noble character (aklakul kharimah). Religiosity is based on faith in Allah SWT as a form of piety such as prayer, reading the Qur'an, learning the books of Islam, habsyian, and going to assemblies in Martapura City, such as the assembly of Guru Muhammad (Keraton), Guru Solahuddin (Sungai Peanuts), Sa'rani Teachers (Private Gang), Tarhib Teachers (Al

Karomah Mosque), Hadi Teachers (Pakauman Village), Masdar Teachers (Kalampaian Village), Guru Wildan (Tanjung Rema), Guru Syamsuri Ghalib (Pakauman Village), Guru Fadlan (Masjid Ar-Riyad Antasan), Teacher Fadli (Palace), Guru Khalilurrahman (Masjid Al Karomah), Guru Syukri Unus (Antasan Senor), Guru Hudori (Kampung Melayu), Guru Kasfuddin (Murung Pasar), and Guru Tasfirin (Pasayangan).

Even though the association of santri is more dominant among santri, the santri attend the recitation, maulud habsy and burdah with the surrounding community and exercise pimpong, badminton, and martial arts, even watching TV, especially badminton and football matches. A national day or gotong royong cleaning the environment is done with the community.

Santri also establishes communication and life with the community around the dormitory and participate in social activities such as grandeur, haulan, salvation, and prayer. The society invited them to attend haulan, salvation and celebration events. The existence of activities like this makes the social life of the santri with the community well established.

Living in a community environment is indeed not just limited to interaction. The community also has rules that bind students who live in dormitories. The regulation became the guarantor of the harmony of the social life of santri on the banks of the Martapura River.

IV. DISCUSSION

Character Education Values in the Indonesian education system with 18 formulas through the Character Education Strengthening (PPK) movement was compiled into five central character values, namely:

3.1 Religiosity.

The life of santri on the banks of the Martapura river is a life of faith and devotion to Allah SWT. Islamic values are internalized as noble characters (aklakul kharimah). Religiosity is based on faith in Allah SWT as

a form of piety such as prayer, reading the Qur'an, studying the books of Islam, maulud habsy, and to the assemblies of taklim.

The daily life of the santri learns Islamic religion and general knowledge at the pesantren and teaches themselves to come to the majelis to practice Islam faithfully. According to Ersis Warmansyah Abbas (2017): the practice of Islam is disgraceful developed by KH Zaini Abdul Ghani (Teacher Sekumpul) from the principles of the Banjar community, study (studied) and gawi (done).

Every sigh of breath, behavior, and actions of santri based on Islam. According to Muhidin (24): "Santri read Al-Qur'an every night, attend recitation on Monday, Tuesday, Wednesday, and Thursday delivered by Habib Idrus, maulid habsyi in the dorm every Tuesday night." What-what is learned in school and through assemblies practiced in life, assess and Gawi.

For students, studying and studying Islam means cleaning the heart. Clearing the heart removes heart problems such as envy, envy, hasad, and so on. Cleanse the heart, cleanses the soul as a basis for clean birth. That is, the body, clothes, place of residence, and the environment must be clean. Santri's daily life is the education of cleansing the mind and being born.

Based on inner and birth hygiene, students build mutual respect and respect among the departments, the community, and especially respect for the teacher. The main focus of each santri is learning, developing a personality as an individual in socially based tolerance. Areas of origin, economic capabilities, etc. are not distinguishing markers.

Individual differences are embedded with tolerance, accept diversity, respect, and respect for friends, respect differences of opinion, both fellow students and the community. According to Hidayaturrahman (19): "There is no friction between the community and students because of mutual respect."

Tolerance applications look more anthropic when calamities occur, such as fires. The santri immediately participated in putting out the fire. As a tourist city, Martapura City is visited by various races, nations, and religions who are treated as guests. Helping each other and not forcing the will are studied and encouraged. Squeue to build a mindset respecting differences. Appreciate essential differences, even though in Martapura City there are only a few religious people other than Islam.

Based on Islamic education, santri have faithful and pious lives, are clean and born, tolerate, and love the environment. Islam teaches that the social environment is built for the sake of togetherness and the physical environment is maintained for the survival of human life.

In pesantren life, Islamic values in environmental care are learned to be internalized to maintain the environment in which they are supported to maintain cleanliness. Prophet Muhammad's Hadith: "Cleanliness part of faith." Santri maintains a clean and healthy environment (dormitory) with cooperation. According to M. Yasir (18): the santri cleans the pesantren environment every day and specifically on Thursday mopping the floor. Every Friday afternoon is cleaning the dormitory environment. The principle planted, the clean environment makes learning comfortable.

3.2 Nationalism

Life of the santri on the banks of the Martapura river is an Islamic religious life which is linked to patriotism. A santri is a nationalist. Since entering the pesantren, planting nationalism is fundamental. How to think, behave and do santri in a blend of Islamic values and Indonesian nationalism. This can be seen with loyalty, concern for language, physical environment, social, cultural, and economical in the nationalistic language: the interests of the nation and the state above self and group interests.

For santri, love of the motherland means loving oneself, family, Muslims, in the context of Indonesia so that undermining the Unitary Republic of Indonesia is contrary to faith. According to Nurdin (18): Islamic boarding school students are given an understanding of the love of the homeland to

be practiced. Diligently learn the part of the love of the motherland, because every human being in Indonesia is not a burden on the state, but a contributor to the glory of Indonesia.

Loving Indonesia in the principle of Kaji and Gawi is done with high enthusiasm, national spirit. The commemoration of national holidays was enthusiastic, such as the Independence Day of the Republic of Indonesia. Santri enthusiastically contributes such as installing trinkets and flags on the front of their dormitories, preparing and participating in various competitions, in dormitories or at higher levels, sub-districts, districts, and provinces. Every 17th, every month the students attend the flag-raising ceremony. There is a jargon: Santri is a stronghold of the Republic of Indonesia.

Strong nationalism, as a reflection of respect for diversity. Santri is educated that Indonesia is a nation of diversity, Bhinneka Tunggal Ika. Santri study the history of Islam, the Indonesian people, are Indonesian pioneers, enforcers, and fighters. Love the homeland in the teachings of Islam, Alqu'ran (At-Taubah: 122): "And it does not fit for the believers to all go (to the battlefield). Why do some of each group among them not go to deepen their religious knowledge and to warn their people if they have returned so that they can look after themselves ".

3.3 Integrity

Integrity as a value that underlies the behavior of being a person as a person who can be trusted words and actions which have a commitment and loyalty to human values. Learning and applying the character of integrity is implemented in honesty, exemplary, politeness and love of truth. Integrity means respecting individual dignity and upholding human values.

When visiting a pesantren or santri dormitory, the wallet is scattered, God willing, the purse will return to the one who has it. Honesty is the attitude of santri. Honest practice, both in learning at pesantren or majelis taklim, especially in social life is the value instilled since santri enter the

pesantren. In the City of Martapura, the religious life based on the Islamic faith honesty puts things very commendable.

Santri are trained honestly on themselves and in social life and contribute to building an honest society. The principle that is instilled, dishonesty will result in being stuck in trouble. Honest nature should always be realized in everyday life, both to parents, the community and the government. So, if you act dishonestly, students will rebuke. Honesty is done by practicing it.

Exemplary as behavior by imitating the example of the Prophet Muhammad, namely: sidiq, amanah, tabligh, and fatanah (Ersis, 2015: 39). For students, the case of the Prophet was exemplified by what the Sekumpul Teacher did. According to Ersis (2017: 103): Teachers A group of builds optimism in human relationships (hablumminannas) and the relation to Allah (hablumminallah). A Muslim must know himself, build a warm friendship to strengthen faith, increase piety, and emulate the Prophet. Words of God are practiced in the life of the Prophet.

The life of santri is paddled for truth, sincerity, and patience as sidiq actualization. In the practice of trust, santri is fair, istiqamah, devotion to parents, vigilance, and respect. In the practice of tabligh with gentleness, cleanliness, empathy, humility, courtesy, and responsibility. It was built from self-discipline, diligent in learning, persistent, logical, wanting to achieve, creative, thorough, and cooperate.

In daily life, the santri respect the teacher becomes very important. Learning without the blessing of the teacher is a waste. Respecting older people as politeness is elaborated with courtesy of friends and children. Practicing exemplary Rasulullah SAW, students live in harmony.

Thus, santri practice life based on love for truth, not on what they want. The highest truth comes from Allah SWT, practiced by the Prophet Muhammad, and exemplified by the teachers. Parents have implanted this.

3.4 Independent

Attitudes are fundamental for a santri. Independence is instilled since the santri chooses education at the pesantren. Parents take santri, the average economy of parents from the lower classes and santri must be able to survive as santri. The value of an independent character is an attitude and behavior not dependent on others, using all the energy, mind, time to realize the ideals. For santri, the independent character is revealed with a good work ethic, energetic, creative and a true learner.

Hard work means doing something without getting tired of doing it seriously until the goal is achieved. Islam teaches its people to work hard. Among the students' hard work behavior requires knowledge as worship because Allah SWT, study the books diligently, do homework earnestly and not be lazy.

According to Muhammad Nur (22) from the Amanah dormitory: after waking up at 4:00 a.m., the students took a bath and prayed at dawn in the congregation. Towards the pesantren at 08.00 the students work on unfinished assignments or memorize the hadith or surah. Independent tasks when there are difficulties discussed.

After the learning assignment, students learn the book according to their talents, for example about nahu or Hadith. Santri must also take part in community service and clean up. According to M. Nur (21), learning must be serious, because the results are indeed right. If you are lazy, the consequences are bad for yourself, parents and society.

Santri cooks the necessities for consumption, washing clothes, cleaning the room without needing help from others. According to Nurl Khaliqin (21) from Al-Manar 1 dormitory: Student activities start with waking up, morning prayers in congregation, reading al-Qur'an, washing clothes in Martapura River, cooking, preparing lessons and going to pesantren. The journey from the dormitory to the pesantren is by foot. The distance between the dormitory and the 2-kilometer boarding school is not an obstacle.

Discipline is a feeling of obedience and obedience to values that are believed to be his responsibility. Santri trains themselves to fulfill their duties or adopt patterns of behavior of Kiai. Discipline means training yourself to do things in an orderly and orderly manner continuously to achieve goals. The lives of the santri in part contain the implementation of habits and repetition of activities routinely from day to day in an orderly manner. In these routine activities and habits, some values become a benchmark for the truth of their implementation.

According to Nuril Khaliqin (21): Residents of the dormitory are obliged to pray at dawn in the congregation, wake up at 4:00 p.m., followed by taking a shower, doing assignments or preparing for study. Five times prayers in congregation. The santri are not justified not to perform Subuh prayer in the group in the Majelis Ta'lim Sabilal Anwar Al-Mubarak, because after receiving a warning, students who do not pray at dawn in the congregation are expelled from the dormitory.

Planting discipline as described by M. Saifudin (23): When entering the pesantren area, you must use long-sleeved koko clothes, sarongs, and peci. Can not carry sharp objects. When taking a break at 10.00, Dhuha (morning) prayer students. Late in learning to get witnesses, from warnings to not being able to take lessons.

Thus students are trained to dare to learn themselves, dare to accept shortcomings and expectations that can be achieved when studying hard. Dare to face life and its challenges. For santri, the main fear is to Allah SWT which is interpreted that what Allah SWT has to do must be done, whatever the challenge, and what is forbidden to be shunned. Courage is the courage to uphold the truth.

For example, a santri dares to be open. When his friend excelled in the competence of reading the Qur'an while he was defeated, he appreciated the achievements of his friends and acknowledged his lack of self without paralyzing the spirit of progress. Santri are brave towards themselves, dare to others in upholding the truth.

Santri are lifelong learners. Learning, learning, and continuing to study is the students' motto. Since waking up in the morning, the process of self-learning takes place with self-examination, serving Allah SWT which is continued in the pesantren and then to the teachers who open the taklim assembly and study independently.

The daily life of the santri prioritizes learning, after learning at the pesantren, they explore the science of Islam by visiting teachers who hold majlis taklim, even learning from the environment through the tools of kauniyah, the creation of Allah SWT such as land, water, air, rivers, mountains, and so on. Demand knowledge from the cradle to the grave.

3.5 Mutual Assistance

In the practice of daily life, santri live cooperation. Enthusiasm and action in addition to individual activities are carried out in collaboration, jointly solving problems, establishing communication among students and the community, and helping those who have to be supported, respecting others, working together, helping, empathy and solidarity and anti-discrimination and non-violence.

In addition to individual needs, santri build cooperation. From cleaning the dormitory to carrying out religious activities, commemorating Islamic holidays and national days. Cooperation is very prominent in the life of students. Working together means building solidarity through a variety of joint activities to achieve common goals.

Islam teaches Muslims to be brothers. Brotherhood can be established because of togetherness. These feelings can arise because they interact with one another. Togetherness will foster a sense of mutual attention and sympathy. Students who live in dormitories away from parents instinctively need friends to share. The feeling of brotherhood is strong because friends and fellow students at the pesantren, like the surrounding community, are a place to share, joke, complain, and so on. The problem is overcome together with brotherhood.

The atmosphere of brotherhood makes the lives of santri help. Sometimes there are santri who are late in getting a shipment from their parents; the other students lend money. A helping attitude as a reflection of aklakul kharimah by developing brotherhood and helping.

Development of help helps for example in cleaning up places to study, cleaning dormitories, violations and mosques, and concerning the community environment. Please help to be a characteristic, no need to be asked in social work, because it has become part of his life. When a fire occurs, for example, students come to extinguish the fire. Likewise, when the community needs the mind and energy of the santri, students are ready to participate.

Thus building up family becomes essential. Santri builds a family model in a spiral of social life. The kinship of the dormitory, the relationship of the pesantren in the framework of "being equally heavy and lightly carried" is developed with the community as stated by Muhammad Hidayatullah (17): "The interaction pattern of friendship between santri is perfect because students pay attention to each other in any case."

Public views on the banks of the Martapura River, during leisure time, students discuss lessons or about issues that develop in the community, until the presidential election. With the family system, santri is always baimbay (together) practicing habsyi, helping each other when needed.

Building cooperation, solidarity, mutual help, and kinship, brotherhood makes santri's social care very high. Santri builds the attitude that humanity's awareness as a social being in personal obligations in togetherness builds mutual help.

Working together for social interests is part of the life of students. Forexample, santri do not need to be ordered or forced to repair bathing facilities in the river or renovate latrines, because this is for the needs of students and the community. Likewise, if there is death, santri ta'ziyah

follows the salvation, haulan, and celebration. Social activities as a practice of social care.

V. CONCLUSION

The social life of santri on the banks of the Martapura River is built on the awareness that santri, develop their individual lives so that their education in pesantren is successful and make social life among santri and with the community so that they are not eliminated from social life that supports the success of education in pesantren.

Religious life is built in faith and devotion to Allah SWT. Islamic values are internalized as the foundation of noble character (aklakul kharimah). Religiosity is based on faith in Allah SWT as a form of piety such as prayer, reading the Qur'an, learning the books of Islam, habsyian, and going to assemblies in the City of Martapura.

The values of the social life of santri on the Martapura River banks are very positive, both fellow students and the community, and can be used as a source of social studies learning, especially in building independence and social life.

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SOCIAL VALUES IN ZAINAL ILMI BIOGRAPHY
AS LEARNING SOURCE OF SOCIAL STUDIES

Ersis Warmansyah Abbas[1], Mutiani[2], Dian Surya Nugraha[3]

ABSTRACT

Lately, there have been a number of negative events that show poor attitudes and behavior, especially in the world of education. This has begun to penetrate the lives of students such as lack of respect for teachers and parents. This problem needs to be given a solution especially in the education process. The good education process provides knowledge in the form of sources that are used as examples of life such as through figures of scholars' biographies. The education process that is able to pass on values is through the practice of education, especially social studies subjects. PIPS is expected to be able to provide excellence, as well as having strong religious insight through social values taken from a biographer of one cleric including Mr. Guru H. Zainal Ilmi. The aim of the study was to find out the biography and social values of Tuan Guru H. Zainal Ilmi and the suitability as a social studies learning resource. This research method is a qualitative descriptive method. The collection technique used is observation, interview, and documentation data. Location of this research is Dalam Pagar village to find out the biography of Tuan Guru H. Zainal Ilmi. Findings: first, biography of Mr. Guru H. Zainal Ilmi. Second, the social values in the biography of Mr. Guru H. Zainal Ilmi which includes religious values, social care, patriotism, friendship and hard work. Three, the suitability of the social value of the life of the biography of Tuan Guru H. Zainal Ilmi into the social learning material so that students know the journey of clerics and take the values contained in the religious figure.

Keywords: Biography, social values, social studies learning resources

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I. INTRODUCTION

Social problems like this need to be given a solution, especially in the education process that is needed so it will not be students' habits. The good educational process is to provide knowledge in the form of local resources that can be used as examples or role models in the problems of life and in the world of education. One is through biographical of religious figures, because the role of cleric is the translator of the doctrine, both in life and in society.

As well as scholars can be used as role models, take and practice the values contained in the biography of the cleric, especially in the world of education. According to Barsihanor (in Ersis, 2016: 165) Social Studies subjects try to train students to become democratic and responsible Indonesian citizens and peaceful citizens of the world. Social studies education is expected to be able to provide local resources to be used as learning resources, basically it will prov de excellence and insight into social knowledge in the community. Social studies learning gives the value of one of them, including social values. According to Soekanto (2010: 55) value is an intangible conception of human beings about what is good and what is considered bad, something that is good will be embraced while something bad will be avoided. Social value is emphasized as a direction for the achievement of social goals of the community. According to Huky (in Amirollah, 2016: 53), there are several general functions of social value. The social value function will be explained as follows:

> (1) social value provides a set of tools that are ready to be used both for personal or groups. (2) social value as forming a pattern of thinking and acting. (3) social values as their social role in their lives. (4) social values can also be used as social supervision, encouraging, guiding, even suppressing people to do good, and (5) social values serve as mutual trust among the community.

Social values have values that are very closely related to society according to Zubaedi, (2013: 42) social values provide a reference for citizens to live compassionately with fellow human beings, live harmoni-

ously, in discipline, democratically, and responsibly. On the contrary, without the social value of a society and state will not get a harmonious and democratic life. According to Winarno (2009; 16) argues, like in rural areas, since various broadcasts and private television shows began to be known, slowly it was seen that in that society began to shift values, for example the social value of politeness.

According to Hendropuspito (1989: 219) social values are the source of community dynamics. If social values disappear from society, all power will disappear, and the pace of development will stop.

Good social value is a value that has been applied by the community to be used as an example for students in their social life. Good social values are applied to life in society, one of which is through cleric and other figures who have roles in each region. The figure of a cleric in the process of disseminating a lot of influence is the key success of preaches in each of their respective regions. One of areas is in South Kalimantan, which also has influential scholars in his region, namely KH. Zainal Ilmi, he is a charismatic and polite scholar of his community.

Shaykh Zainal Ilmi Al-Banjari or H. Zainal Ilmi Al-Banjari or better known as Tuan Guru H Zainal Ilmi Al-Banjari he was a descendant of Tuan Guru Shaykh Muhammad Arsyad Al Banjari, who his father was H. Abdus Shamad bin H. Muhammad Said Wali, was the fourth descendant of the Shaykh Muhammad Arsyad Al Banjari or better known as the Datu Kalampayan while his mother was named Hj. Qamariyyah (in Tim sahabat, 2010: 69).

He had a social concern in establishing relationships with other people such as, Mr. Guru H. Zainal Ilmi's generosity had a very high social spirit, it was seen that he liked to support the poor and old widows. Such a high level of knowledge he had to hide the nature of his generosity during his life until no one else knew it. It is enough for Allah Almighty is the omniscient and the only people who kneww him. The social soul needs to be developed because it can create a peaceful, harmonious, comfortable and serene atmosphere of life (in Tim Sahabat, 2010: 71).

Instilling a social soul into students will be very helpful, if it is done by everyone both in the school and community, without exception. In social studies subject which is used as a learning resource for students through the prominent social values can then be taught to students. With regard to such exposure, researchers are interested in studying the "social value in the biography of Zainal Ilmi as a source of social studies learning".

II. BIOGRAPHY AND SOCIAL VALUES STUDY

According to Ersis (2013: 40) biography tells about the life of a famous figure which had died or who is still alive, can be about certain things with a focus on topics or about the life of a person from his birth to death. According to Wojow (1999: 42) Curriculum vitae is a brief note depending on one's self-image. In addition to containing personal data, the self- description must at least be filled with information about education or expertise and experience. With that data curriculum vitae will give a description or qualification of someone.

Constructing biography certainly has to make aspects of life ranging from birth to death by explaining all activities, especially roles in society. Writing biographies is very useful because the characters who have influenced people's lives and changed them. So we can take every lesson from the life journey of the characters. Writing biographies implies values that should be written down. With regard to the research subject Tuan Guru H. Zainal Ilmi has a dominant value namely social value.

The intended value is a set of beliefs or principles of behavior that have been personal in a particular person or community group that is revealed when thinking or acting (Sapriya, 2012: 53). Value does not grow by itself but through a process of dissemination and awareness, one of which is through education in schools. The values that are so closely related to the community one of which is social value as according to Hendropuspito (1989: 203) social value is the appreciation given by society to everything that has proven functional use for the development of living together.

Social value will develop along with social agreements in the community, basically, social values are arranged so that relations between people in society can take place as expected, while according to Amirulloh (2016: 159-161) social values can also be interpreted as a system character building such as components of knowledge, awareness or willingness so that students can carry out these values both to God Almighty, themselves, and to adapt to the environment.

III. SOCIAL STUDIES SOURCE REVIEW

Social Studies is one of the names of subjects given at the level in the world of education. According to Zubaedi (2013: 288) argues that social studies is part of the school curriculum, its main responsibility is to help students in developing knowledge, skills, attitudes, values, which are needed to participate in the life of the community at the local, national and global levels. According to Somantri 2001: 93) Social studies education is a simplification or adaptation of the disciplines of social sciences and humanities, as well as basic human activities that are organized and studied scientifically and pedagogically or psychologically for educational purposes.

According to NCSS (1994) defines that social studies is the integration of social sciences and humanities disciplines in order to form good citizens. Meanwhile, in school, social studies as an education program selects its material from anthropology, archeology, economics, geography, law, philosophy, politics, psychology, religion,and sociology disciplines (in Ersis, 2013: 6).

Based on some experts it can be concluded that the notion of social studies is the science of unification of social sciences including economics, geography, history, sociology, anthropology, politics and psychology. Social studies subjects are considered broad enough to form a mindset that is in developing knowledge, understanding, and ability and able to develop ways of thinking, behaving and behaving responsibly in mingling in the community.

Social studies is also tasked with developing the potential of students to be sensitive to social problems that occur in society, to be good citizens, to have a positive mental attitude to improve all inequality, and to be skilled in overcoming every day-to-day problem both for themselves and the community. Social studies can use everything in the learning environment. This is intended to be a source of learning that can be used both teachers and students in the form of information to achieve goals in the quality of learning.

Learning resources are defined as components in learning activities that allow individuals to gain knowledge, abilities, attitudes, beliefs, emotions, and feelings. Learning resources provide learning experiences and without learning resources, it is impossible to carry out the learning process properly (Sitepu, 2014: 18). According to Wina (2006: 175) Learning resources are all things that can be used by students to learn material and learning experiences in accordance with the objectives to be achieved. Learning resources here include people, tools and activities and environmental materials.

> Learning resources are all kinds of sources that exist outside of a person (students) and that allow (facilitate) the learning process. Therefore, in the selection of good learning resources, it is necessary to pay attention to several criteria, namely: economical, practical and simple, easy to obtain, flexible and components in accordance with the learning objectives (in Bambang, 2015: 211)

Some of the explanation above can be concluded that learning resources are all things in the form of tools, people, environment and other forms that can be used by students for learning purposes both in groups and individually and can provide students with a real learning experience in the learning process. So, the existence of learning resources provides convenience in obtaining knowledge, experience, and skills and attitudes to students in following the learning process.

IV. RESEARCH METHODS

The research approach used in this study is a qualitative approach (qualitative research). According to Moleong (2007: 6) research intends to understand the phenomenon of what is experienced by the subject of research such as behavior, perception, motivation, action, holistically, and by way of description in the form of words and language, in a special context that is natural and with utilize various natural methods. This study describes the biography of Tuan Guru H. Zainal Ilmi to explore the social value of the character and integrate social studies learning that adopts social values from the biography of Tuan Guru H. Zainal Ilmi so as to shape the character of students in daily life.

The subject of this research in sampling was based on what aspects and who were used as focus points by the researcher. This research subject is the community and family because they want to know more about the life story of the biography of Tuan Guru H. Zainal Ilmi Al-Banjari. The research will be conducted in the village of Pagar Ulu, Martapura Timur sub-district, Banjar district, South Kalimantan province, Banjarmasin. The researcher took the location because it was the place where the subject would be scrutinized in multiplying the story of Biography of Tuan Guru H. Zainal Ilmi. The technique used by researchers to obtain data from sources in the field. Data collection techniques used in this study are interview techniques that become informants namely zuriat or descendants of the character, observation techniques that are looking at the social situation and the presence of the interviewees who will be interviewed later while the documentation includes books or literature, documents and photographs relating to Tuan Guru H. Zainal Ilmi and photos of interviews with his descendants.

IV. RESULTS AND DISCUSSION

4.1. Biography of Tuan Guru H. Zainal Ilmi

Tuan Guru H. Zainal Ilmi was one of Moslem scholar who was a descendant of Shaykh Muhammad Arsyad Al-Banjari. He was a scholar

who was very influential in his time and he had a charisma that was loved by the community. Tuan Guru H. Zainal Ilmi was born on Saturday, at half past five at dawn on 7 Rabiul Awwal 1304 or coincided on December 3, 1886 AD in the village of Dalam Pagar. Tuan Guru H. Zainal Ilmi since he was 6 years old has been guided by his family's knowledge which is very strong with his Islamic tradition. One of his parents was the son of Shaykh H. Abdul Somad or KH. Abdul Somad and his mother named Qomariyah who were descendants of Shaykh Muhammad Arsyad Al Banjari. During his education, K.H. Zainal Ilmi Al-Banjari also studied a lot to other teachers, both for a long time and a short time or a few days.

Tuan Guru H. Zainal Ilmi from his personality also has the spirit of being steadfast, has the character of akhlakul karimah (noble behaviour), tawadhu (humble), and has a social Tuan Guru means Moslem religious teacher spirit. During his life many people received compensation from his wealth to those who needed, this was unknown to anyone except his inner circle. After he died, then this was known by many people or the people of Dalam Pagar village. Tuan Guru H. Zainal Ilmi in his activities filled his days by studying with his teachers who were in the village of Dalam Pagar and also maintained time, practiced worship, and avoided acts of superstition or bad deeds.

But daily life aside from not forgetting to leave his endeavors to live his daily economy, namely having a rice mill, an ice factory, and trading. But businesses like ice and rice mills were run by other people under his supervision. Tuan Guru H. Zainal Ilmi had a generous nature, which meant he liked to help others and people who have a generous nature, they do not hesitate to provide assistance to people who need it, whether requested or not. When he died many people and the government came to his place because of what he had done in helping the government when there was trouble.

He died on Friday 13th Dulqa'idah 1375H or coincided on 22 June 1956 AD and was buried in Kelampayan which was adjacent to his father and the datu he was Shaykh Arsyad Al- Banjari.

Suitability of the Social Value of Tuan Guru H. Zainal Ilmi as a Source of Social Studies a. Class VII Social Studies Subject Analysis Social studies about social interaction material in class VII has several sub topics. One of them is social interaction. As for the formulation of indicators as according to Anas and Supriyatna (2014: 180) formulating indicators and learning, we must see the relationship between KI (stands for Core Competence) and KD (stands for Basic Competence). The first benchmark in developing indicators is KI-3 and KI-4. When formulating indicators from KD which come from KI-3 and KI-4, we cannot set KD apart from KI-I and KI-2. Because moral messages from the substance of learning that exist in KI-3, and skills that will be developed according to KI-4 demands are found in KI-I and KI-2. Therefore the researcher analyzes the indicators contained in KD 3.2 and 4.2 social interaction material in table 1 below:

Table 1 Analysis of Social Studies Indicators for Social Interaction Material

Basic Competence	Indicator	Analysis	Competence Level	Core Material
3.2 Identifying social interactions in space and their influence on social, economic and cultural life in social cultural	3.2.1 Learners can explain the meaning of social interaction. 3.2.2 Students can describe the terms of social interaction. 3.2.3 Learners can	3.2.1.1 Developing the ability of students to get to know the material what is social interaction in the form of aspects of knowledge because it	C2	Social Interaction Comprehension

**** KI stands for Core Competence

***** KD stands for Basic Competence

Basic Competence	Indicator	Analysis	Competence Level	Core Material
values and norms and institutions. 3.3 Presenting the results of identification of social interactions in space and their influence on social, economic, and cultural life in social cultural values and norms and institutions.	distinguish forms of social interaction.	becomes a benchmark of students' ability in understanding the material and fostering memory for students. 3.2.2.1 Develop the ability of students to unravel the material on how the conditions for social interaction, such as social contact and communication as well as factors that influence social interaction, for example linking these factors with the social values in the biography such as religious values, social care and love of the homeland. 3.2.3.1 Students can classify and provide a description of the material of social interaction such as forms of social interaction for example contributing to forms of social interaction with the social values that exist in the biography.	C2	

Basic Competence	Indicator	Analysis	Competence Level	Core Material
		in the biography.		
	3.2.1 Students can analyze social interactions that occur in the community. 3.2.2 Students try to find factors of social interaction in the community environment. 3.2.3 Through discussions and presentations, students can engage in social interactions between individuals, between individuals and groups, and between groups.	4.2.1.1 In this analysis phase, students can solve or parse in the material of social interaction both in the form of community activities that are in the community environment and in the family's home environment and then look for links and interpreted their meaning. 4.2.2.1 Learners are able to describe or describe a material or smaller parts by connecting between one factor and other factors in the material of social interaction such as social interaction in the	C4 C4	Social Interaction Application
		surrounding community and at home. 4.2.3.1 Through discussion, students can conclude and make decisions or collective agreements so that they can improve their ability to think in solving a problem both related to the material factors discussed.		

Based on the analysis of table 1 above that social interaction material of one of them is very relevant because the subject matter can contribute to other information as a whole as well as local sources so that the material can be used for social studies learning such as KD 3.2 and indicators that cover that knowledge are expected from learners to build character, become easier especially accompanied by the social value of the biography of Tuan Guru H. Zainal Ilmi in the social studies process which is used as an example of behavior, for example in sub-themes there are social interaction factors such as his sympathy. While KD 3.2 and its indicators which include the expected skills of students can familiarize themselves to do actions or behaviors as well as practice them both to the teacher, parents, family, friends and self-aware as social beings such as

giving greetings when meeting teachers or friends in school or outside school. Through relevant material in each competency that is associated with local sources is expected to improve the quality of education and generate motivation and stimulation in the learning process of students and can provide a more concrete and direct learning experience. The social value matrix on the biography of Tuan Guru H. Zainal Ilmi in table 3 is as follows:

Table 2 Social Value Matrix on the Biography of Tuan Guru H. Zainal Ilmi for Social Interaction Material

NO	Social Value	Form of Behavior Based on Biography of Tuan Guru H. Zainal Ilmi
1	Religious	Barwawie (1973: 10) used his youth to obey Allah SWT. He fills the time by doing worship, maintaining time by working on prayer and always avoiding acts of shirk and forbidden by religion.
2	Caring of Society	Tuan Guru H. Zainal Ilmi is providing compensation to people in his village whose economy is inadequate.
3	Friendly / Communicative	Tuan Guru H. Zainal Ilmi who was a very influential religious figure in the community as he had an electric machine that was used to illuminate the village where he was born.
4	Hard Work	Tuan Guru H. Zainal Ilmi was trying to get a proper education.
		When he took his education he came to religious teachers who were quite famous in his day. He had perseverance in exploring religious knowledge whether the teacher was teaching him temporarily or relatively long.
5	Nationalism	According to Barwawie (1973: 11) around 1956 in the South Kalimantan region, a security disturbance was launched by UPP (united oppressed people) under the leadership of Ibnu Hajar on the grounds of disappointment, Ibn Hajar's mob forces at that time had taken action - acts of violence aimed at people who are actually not guilty of anything. This band of security recovery was carried out every Friday, Tuan Guru H. Zainal Ilmi as an advisor or participated in giving a display in the form of an appeal or advice to the gang members.

Based on the analysis of table 3 above, the notion of social interaction is the relationship and mutual influence between individuals and individuals, individuals with groups, and groups with groups. Social interaction can also be said to be a process of influencing the actions of individuals or groups through symbols and language. Social interaction can occur if several conditions are met. That requirement is the existence of social contact and communication. Social contact is the meeting of two or more parties physically, both with or without instruments. Social contact

has various forms based on the number ofactors, actions or responses, and their nature. Social contacts that occur often have the potential to cause conflict. However, to filter out the conflicts that take place the community must have social values.

Social value helps individuals to direct their actions based on conscious choices. Social value is the basis of one's consideration in choosing and also determining attitudes and making decisions or things. So, the value determines the priority ranking of various behavioral alternatives that may be carried out by someone. Every individual believes that values have influence to the other values held by society. A value is recognized if it does not conflict with other values that exist in society and is also abstract. The meaning of abstract words is general, has a broad scope, and is generally difficult to explain rationally and also real. The connection with social values derived from the biography of Tuan Guru H. Zainal Ilmi in the form of the above explanation, can be integrated. Soo that subject matter can contribute to other information as a whole, as well as local sources so that the material can be used for social studies learning in class VII.

V. CONCLUSION

Based on the results of the analysis and discussion, it can be concluded that Tuan Guru Zainal Ilmi Al Banjari was a charismatic cleric in South Kalimantan who is very influential among the community and government officials. The nature of personality was very good and noble to the people closest to him, the community and his teachers especially accompanied by humility means not feeling higher or noble and positioning the same between him and others and respecting people sincerely. Tuan Guru H. Zainal Ilmi also had *himmah* (enthusiasm) and high ideals and had a steadfast nature, was *akhlakul karimah* (noble personality), *tawadhu* (humble), and had a social spirit.

The social value in the biography of Tuan Guru H Zainal Ilmi Al

Banjar namely (1) religious values through a cleric figure can be used as a model for life and also know which good deeds (2) the value of social care is what students use to maintain relationships with other people and fostering harmony, togetherness and deeds (3) The value of love for the motherland needs to be instilled early on for students so that as the nation's successor can realize attitudes and behaviors that are useful for the interests of society 4) Hard work is an act by complaining with perseverance, tenacious and thorough, a job will be completed quickly and neatly as desired. (5) Friendly / communicative, namely an action of someone who has a good feeling of speaking, hanging out and cooperating with others, a good relationship is established in socializing with everyone in the world. These values indicate that the biography of K.H. Zainal Ilmi Al-Banjar could be a relevant source for social studies learning materials because basically through the character of the cleric, it is expected that students can adapt as well as possible to their environment, and thus will cause changes in themselves to be better in community life.

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ORGANIZATIONAL COMMITMENT OF PUBLIC SECTOR EMPLOYEES: LOYALITY AND NEGLECT AS AN ALTERNATIVE MODEL OF RESPONSE TO ORGANIZATIONAL CULTURES

Ersis Warmansyah Abbas[1], Sutarto Hadi[2], Ismi Rajiani[3]

ABSTRACT

This paper proposes the model of Exit, Voice, Loyalty, and Neglect (EVLN) as a manifestation of Employees' Organizational Commitment (EOC) in responding to organizational cultures within the Indonesian public university setting. Structural equation modelling is used to fit the data provided by 150 lecturers. The best predictions are proposed for loyalty and neglect. Loyalty is expected to be found in organizations that value the organizational culture dimensions of teamwork, respect for people, stability, attention to details and outcome orientation. The proposition is expected to have important implications for practitioners attempting to improve the level of EOC of their employees which in turns to enhance the level of loyalty contributing to improvements in productivity and growth in the Indonesian public university environment.

Keywords: loyalty, neglect, employee organizational commitment (EOC), organizational culture, public sector management.

I. INTRODUCTION

Research on organizational commitment conducted in separate Asian national cultures has shown that the meaning of commitment and predictors of commitment differ. For example, in a study of Malaysian librarian, Karim & Noor (2017) noted that 'harmony, non-aggressiveness, and a strong preference for a relationship-based orientation' were key to Malaysian values and that these values predicted AC. Similarly, in a sample of Korean workers, a warm, supportive climate positively predicted (affective) commitment (Choi *et al*., 2018). Chaudhuri & Oba (2016) found that freedom positively correlated with a commitment for Americans, but not Japanese. For Japanese, seniority positively related to commitment. This indicates that idiocentric values, such as freedom and achievement might be significant predictors of commitment in individualistic societies, whereas allocentric values, such as respect, tradition, and seniority might be important predictors of commitment in communal societies *i.e.* emphasizing relationships with others. In another psychoanalytical study on organizational commitment among Japanese employees, entitled '*Spurious Loyalty of Japanese Workers'*, Naotaka Watanabe and Kohoku-ku Takahashi (2002) show that the Japanese style of management actively promotes the employees' continuance commitment, rather than an affective commitment. Under such a system, it is very costly for workers to quit the organization they have worked for since they have almost no alternative organization to employ them in better, or at least the same, conditions. So they must remain in the company even if they no longer have any emotional attachment to it.

Cross-cultural studies of organizational commitment have been conducted consistently in many countries such as Canada, Great Britain, Belgium, Australia, Russia, South Korea, Japan, Singapore, Indonesia (e.g., Ko, Price, & Mueller, 1997; Lee, Allen, Meyer, & Rhee, 2001; Vandenberghe, 2003; Sue et al., 2009; Rajiani, 2010). With increasing globalization and awareness of cultural issues that bear on social, cognitive, and attitudinal issues in the workplace (Hofstede et al., 2010), extending

research on organizational commitment to the public sector is essential. Public organizations in Indonesia are structured and run differently from their U.S. counterparts, in terms of recruitment, promotion, work environment, and political expectations (Abbas et al., 2018). As such, public university lecturers in Indonesia may have different views and motivations toward their job. Besides, the cultural orientations of the two countries are entirely dissimilar. Given these differences, it is possible that the factors that influence the organizational commitment of employees would be different in Indonesia.

Since the crucial test of commitment should be the readiness to stay as long as possible and contribute as energetically as possible , the approach derived from *Hirschman* -exit, voice, loyalty, and neglect (EVLN)- is a useful conceptual framework for analyzing the relationships among responses to organizational commitment (Bar-Haim, 2007). Hirschman's model, which was developed to explain varieties of consumer (customer) behavior, has broad appeal to a variety of disciplines, including marketing and political science (Lee & Varon, 2020). The theory of exit, voice, and loyalty suggests at least three possible option as responses to dissatisfaction.

Given the importance of Employees' Organizational Commitment, the overall objective of this study is to provide practitioners with an insight on how they can enhance the level of EOC within their organization. The study aims at achieving this objective by extending the literature examining the contextual factors influencing EOC. This way, the study's overall objective is to examine the association between cultural factors and level of EOC among Indonesian employees working in Lambung Mangkurat Universities Banjarmasin reflected in *Loyalty* and *Neglect* behaviour. Specifically, the study will explore the association between EOC with the six dimensions of culture attributed to Chatman and O'Reilly's (2016) Organizational Culture Profile (OCP) measure: *team work; respect for people; outcome orientation; innovation; stability and attention to details*.

Employees Organizational Commitment (EOC)

There are many definitions of commitment, such as : *an attitude that reflects feelings such as attachment, identification or loyalty to the object of the commitment* (Viccovic & Morrow, 2019). Porter, Steers, Mowday (2013), clarify organizational commitment represents an employee's (a) *firm belief in and acceptance of the organization's goal and values*; (b) *a willingness to exert considerable effort on behalf of the organization;* and (c) *a strong desire to maintain membership.* Although more recent researchers have refined this definition (e.g., Al-Jabari & Ghazzawi, 2019), its basic concepts of the employee's identification with and attachment to the organization's values and practices have been accepted by most researchers.

Meyer et al., (1993) identified three dimensions of organizational commitment which allow researchers and practitioners to examine why employees form more significant commitment towards their organizations. These dimensions are "*affective commitment*" (i.e., commitment as an affective attachment to the organization), "*continuance commitment*" (i.e., commitment as a perceived cost associated with leaving the organization), and "*normative commitment*" (i.e., commitment as an obligation to remain in the organization). Since continuance and normative commitment is beyond the control of management (Su , et al. , 2009), this study assesses the level of affective commitment. Besides, Karim & Noor (2017) consider normative commitment as an extension of affective commitment as these two types of commitment statistically in high correlation and a lack of discriminating validity.

Exit, Voice, Loyalty, and Neglect (EVLN) Responses

Hirschman (1970) proposed the fundamental theory of exit, voice, and loyalty to outline how people respond to decline in firms, organizations, and nation-states. Since then, the theory has been used in various disciplines including public management (John, 2017) and education (Carter et al., 2019). *Hirschman* initially described **exit** as 'some customers stop buying the firm's products or some members leave the organization: this is the exit option' (1970). A conceptual broadening of the exit option was

suggested by Rusbult et al. (1988), who conceived of the exit option not only as actually quitting the job or leaving the organization voluntarily, but also as searching for a different job and thinking about quitting.

Hirschman defined voice as 'any attempt at all to change an objectionable state of affairs, not only by petitioning to management or higher authorities, but also through protests including the mobilization of the public opinion' (However, when the model is employed to describe the employment relationship, voice necessarily takes on a different meaning, defined by Rusbult *et al.* (1988) as 'actively and constructively trying to improve conditions', a form of voice also referred to as pro-social voice (Van Dyne *et al.,* 2003). In the present study, voice is operationalized as pro-social voice.

As Hirschman set out to develop a theory of loyalty, he first somewhat loosely referred to it as '. . . that special attachment to an organization known as loyalty'. In the organizational literature, **loyalty** was defined by Rusbult and colleagues as passively but optimistically waiting for conditions to improve, by giving public and private support to the organization, waiting and hoping for improvement, or practicing good citizenship (Rusbult *et al.,* 1988).

As organizations and employees had already been conceived of as partners in exchange relationships long before the work of Rusbult, the assumption that neglect behavior would also occur in the work environment appeared to be a logical step. Here, **neglect** was described as lax and disregardful behavior, exemplified by lateness, absenteeism, error rates and using company time for personal business (Farrell, 1983; Rusbult et al., 1988). According to Rusbult *et al.* (1988), exit is *active* and *destructive*, whereas voice is *active* and *constructive*; neglect is *passive* and *destructive*, and loyalty is *passive* and *constructive*.

While Rusbult et al. (1988) demonstrated that different behavioral responses to the imbalance in the exchange relationship could be predicted based on exchange variables such as job satisfaction and quality of job alternatives, they did not consider the societal or cultural context in

which the exchange was embedded (Thomas & Au, 2002). Exit is an active response and, as such, might also be favored by individualists. For individualists, the alternative active behavior of voice is a more acceptable option than it is for collectivists. Therefore, an exit script is not likely to be a more dominant active response option for collectivists. Within the Indonesian setting, organizations often interpret speaking up as unfavourable because it can threaten cohesiveness. This is because the social behavior of collectivists Indonesian is highly influenced by norms, perceived duties or obligations that they are less likely to exhibit non-conforming behaviour (Rajiani & Pyplacz, 2018). Loyalty has been conceptualized as both an attitude that deters exit and promotes voice and as a distinct behavioral response. As a passive and non-confrontational response, it is consistent with the vertical collectivist cultural orientation described above. Maintenance of harmony and conflict avoidance norms associated with this cultural orientation is indicative of a dominant loyalty script. Neglect, like loyalty is a passive response. Therefore, it seems inconsistent with the active pursuit of conflict resolution characteristic of horizontal individualists like Indonesian (Passakonjaras et al., 2019). Neglect and loyalty, are vague as to the target of behavior, and thus are more subtle means of responding to a dissatisfying situation that avoids confrontation with organization members. These subtle responses allow higher status members in the exchange relationship to maintain face while still satisfying the lower status individual's need to respond. Both loyalty and neglect will be more prevalent scripts for vertical collectivists than for horizontal individualists. (Thomas and Au, 2002). Consequently, being vertical collectivist Indonesian employees will engage in passive exchange behavior; **neglect** and **loyalty** which is consistent with the conflict avoidance norm observed in Indonesian values; *tepa-selira* (or tolerance), a characteristic of many Indonesian relationships practiced in part to minimize risk among individuals (Rajiani & Pyplacz, 2018).

Organizational Cultures

Organizational culture refers to 'a system of shared values and norms that define appropriate attitudes and behaviours for organizational

members' (Chatman & O'Reilly, 2016) and it is one of the fundamental factors in developing and maintaining a high level of organizational commitment among employees. However, few studies have investigated the effect of organizational culture on the level of EOC (Su et al. , 2009).

Chatman & O'Reilly, (2016) Organizational Culture Profile (OCP) instrument is used as the measure of organizational culture in the present study. This measure consists of 26 items and has been used extensively (Ru et al., 2019) with similar findings regarding the dimensions of culture: teamwork; respect for people; outcome orientation; innovation; stability; and attention to detail.

Teamwork refers to the extent to which employees within a firm cooperate and work in unison towards overall organizational goals. The importance of teams has been emphasized in the modern economy as they can increase employees' flexibility and productivity which are both essential components for organizational success (Bishop, Scott and Burroughs 2000). Gil, Alcover and Peiro (2005) suggested that teams empower greater responsibility to team members, thereby increasing their involvement and commitment to work. Hayat et al. (2019) found a positive association between team work and the level of EOC and hence, the level of EOC is expected to be higher in organizations where teamwork is more prevalent.

Respect for people refers to the extent to which business units focus on fairness, respect for the rights of the individual, and tolerance (Wiedner & Mantere, 2019). Being respected by the organization can increase employees' commitment to their organization (Zappala et al., 2019). Specifically, employees who are treated with genuine respect and fairness are more likely to behave with loyalty and hard work. Du et al. (2019) found a positive association between respect for people and the level of EOC in a Taiwan organization. It is expected that a similar result will be found in Indonesia as the importance of value and respect is universal (Beauchamp, 2020).

Outcome orientation refers to the extent to which business units emphasize action and results, have high expectations for performance, and are competitive (Chatman & O'Reilly, 2016). Kumar (2019) argued that

employees feel more committed in organizations that focus on pragmatic values where results are more important than processes. Hofstede et al., (2010) also suggested that employees in organizations with a process-oriented culture perceive themselves as risk-averse and only exert the minimum amount of effort on their work, while in outcome-oriented organizations; employees perceive that every day can bring new challenges and exert maximum effort into their work. McKinnon *et al.* (2003) treated the link between outcome orientation and the level of EOC as an empirical question with the results demonstrating a positive relationship. Similar findings are expected in the current study. Innovation represents a business unit's receptivity and adaptability to change, and its willingness to experiment. Further, innovative organizations are more likely to experiment with new practices and their employees are more likely to respond positively to new techniques (Rajiani & Norain, 2019).

Drucker (1998) argues that innovation requires focused and hard work every day rather than just genius, and therefore employees in innovative organizations will exhibit higher levels of EOC. A strong positive relationship between the culture dimension 'innovation' and the level of EOC was found in McKinnon et al. (2003). However, the organization in Indonesia is in paternalistic environment. The well-defined hierarchy, with its specific roles for each member inhibits creativity and innovation (Abbas et al., 2019). Further, face—a measure of social value—is an essential concept to the Indonesian. The potential loss of face from failure may discourage innovativeness. Therefore, in a culture where innovativeness is not encouraged, it becomes a differentiating cue that discriminates more from innovative and less innovative organizational culture. As such in this research , innovation is not expected to relate to EOC, making this variable is excluded   from the research model.

Stability refers to the security of employment. It represents the extent to which an organization provides stable employment for employees and employees' perceptions that the employment will continue as long as they exert the appropriate effort in their job (Cairo & Cajner, 2018). In terms

of Chitre's (2019) study, employees' attitudes toward job security are contingent on the behaviour of the labour market. Su et al., (2009) prove that in Australian manufacturing industry, two cultural factors (outcome orientation and stability) were found to be significantly associated with the level of EOC. Hence, given the study is conducted where economic conditions in Indonesia is growing making job security is not expected to be related to the level of EOC.

Attention to detail is defined as strict compliance with detailed rules and procedures in terms of precision and accuracy (Chatman & O'Reilly, 2016). McLarty et al. (2019) found that the extent of specific information given by supervisors has no direct impact on employees' commitment to their organization. As a result, attention to detail is not expected to be associated with the level of EOC.

The above discussion leads to the development of the following theoretical model:

RESEARCH PATH DIAGRAM

Organizational Commitment of Public Sector Employees: Loyalty and Neglect as an Alternative Model of Response to Organizational Cultures

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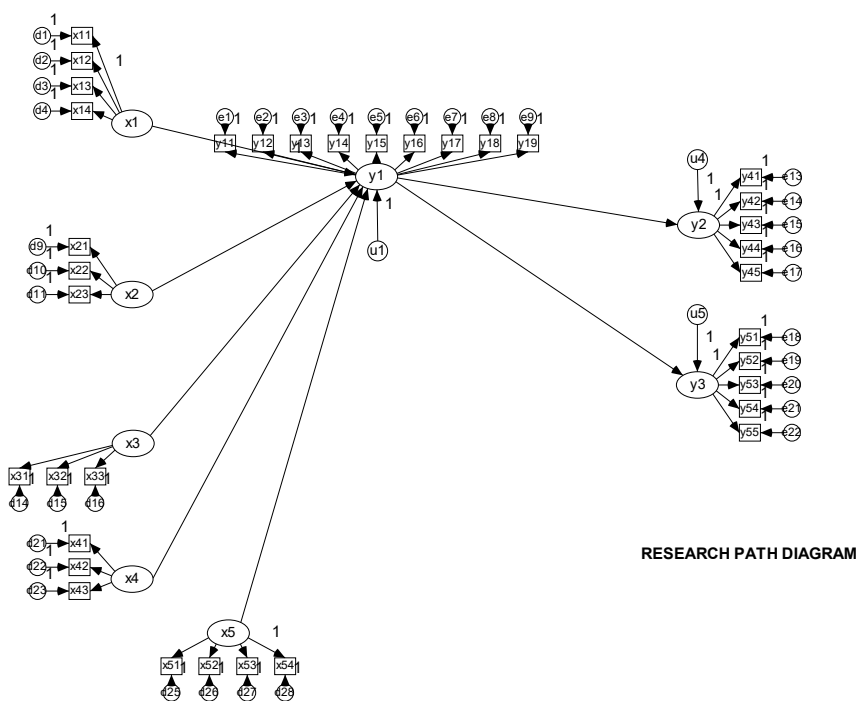
X1 = Team Work
X2 = Respect for people
X3 = Stability
X4 = Attention to Details
X5 = 0utcome Orientation
Y1 = Employee Organizational Commitment
Y2 = Loyalty
Y3 = Neglect

Given these mixed findings, the preposition concerning the relationship between organizational culture and the level of EOC is stated in the following propositions :

PROPOSITION 1: *Organizations that value the organizational culture dimensions of teamwork, respect for people, stability, and attention to details and outcome orientation to a greater extent are more likely to exhibit higher levels of EOC reflected in loyalty behaviour.*

PROPOSITION 2: *Organizations that less value the organizational culture dimensions of team work, respect for people, stability,   attention to details and outcome orientation to a greater extent are more likely to exhibit lower levels of EOC reflected in neglect   behaviour.*

III. METHOD

A survey questionnaire was administered to lecturers   from a non-random sample of 150 Indonesian working in public universities. Using Structural Equation Model (SEM), the general rule outlined by Hair et al (2006) is that the minimum sample is to have at least five times as many observations. As there were 28 indicators to be tested, a sample of 150 falls within an acceptable sample range. This study applies Cook and Wall's (1980) nine-item scale to measure the level of EOC. It has been shown to be a reliable measure of EOC in prior studies conducted in Asian setting (Sufan et al., 2017; Lee, 2018; Choy et al., 2018; Koiv et al., 2019). The scale consists of three components (organizational identification,

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organizational involvement, and organizational loyalty) with respondents required to indicate the extent to which they agree with each of the statements using a five-point scale with anchors of 'strongly disagree' and 'strongly agree'. The level of EOC was measured as them combined score for the nine items (ranging from 9 to 45), with a higher (lower) scores representing a more significant (lower) level of EOC. Reverse scoring was applied for the three items that were negatively stated.

There are two main perspectives to the measurement of organizational culture, the quantitative and qualitative approaches. The quantitative approach maintains that 'culture can be objectively determined and measured' (Schmiedel et al., 2019). The qualitative approach assesses organizational culture through observation thereby facilitating a more detailed insight into the prevailing culture. Hence, given the objective of the study was to determine how differences in culture may affect the level of EOC, a quantitative approach was considered appropriate. Accordingly, organizational culture was measured using Chatman & O'Reilly's (2016) Organizational Culture Profile (OCP) instrument. This instrument was chosen as it has been widely used in many prior studies including in the education setting (Rosenthal et al., 2017).

The OCP measure required respondents to indicate the extent to which each item was valued within their organization on a seven-point Likert scale with anchors of 'not at all' and 'to a great extent'. Scores for each of these dimensions were calculated as the sum of the cultural value items which loaded on those dimensions with higher (lower) scores indicating that the cultural dimension was valued to a higher (lesser) extent. Items used to measure neglect and loyalty use questionnaires developed by Naus and Iterson (2007). Items measuring neglect consists of reporting sick because do not feel like working, coming in late because do not feel like working, putting less effort into work than may be expected , not putting enough effort into work and missing out on meetings because do not feel like attending them.

Items measuring loyalty consists of trusting the decision-making process of the organization ,trusting the organization to solve the problem, remaining confident that the situation will be taken care, assuming that in the end everything will work out fine and optimistically waiting for better times.

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EXPLORATION ACTIVITIES CULTURAL VALUES THROUGH LEARNING IN ELEMENTRY SCHOOL (SEKOLAH DASAR NEGERI/SDN) BASIRIH 10

Ersis Warmansyah Abbas

ABSTRACT

The formation of the human character is not done within a short time. A necessary process that must pass them through the educational process. The formation of the characters can be exploited through cultural inheritance for every element of society. One of them is by digging the cultural values of society. This study aims to 1) Describe the cultural values that arise from community activities in Jelai riverbank, 2) Describe the contribution of the cultural values with the pattern of interaction of teachers and students at SDN Basirih 10. Qualitative approach used in the study. Data collection techniques include; interviews, observation, and documentation. Data analysis started with the reduction, presentation, and verification of data. The results of the study described the cultural value that appears there are three. The cultural values are religious values, hard work, and cooperation. Religious value touches on three dimensions of the Godhead, man, and the universe. The value of hard work appears on the principles of life struggle in practice manifested on hardworking people earn a living for the family to obtain welfare. Value mutual assistance comes in the form of community solidarity in dealings between the members of society although the conditions have to pass through the river to help other people who need help. Contributions of cultural values with the pattern of interaction of teachers and students at SDN Basirih 10 brought about a multi-way interaction. Multidirectional interaction patterns have implications on the emotional closeness that is built up between teachers and learners.

Keywords—Character, Cultural Values, Multi-directional Interaction

I. INTRODUCTION

Education as one of the very important elements in print the next generation, it is still far from the expected. Problems still occur however, the most obvious is the problem of the high cost of education so as not affordable for the lower classes. Supposedly education is the right of all people of Indonesia as contained in the 1945 Constitution which reads one of the objectives of our country is educating the nation. Based on the opening of 1945 has a consequence that the state should organize and facilitate all Indonesian people to obtain proper instruction and education [1], [2].

Education as a series of processes that will deliver a better life to the side. The education process is what gives hope for us to be able to achieve the expected conditions. We must recognize that education became one of the special energy that can boost the quality of human resources. Through the 12-year compulsory education program can open up opportunities for everyone, hence the need for awareness together to improve the quality of education in our Banua so it will stay awake rhythm of the educational process in the community.

So does that happen in Kampung Sungai Jelai Basirih Village South? The authors admit Advances in Social Science, Education and that the Banjarmasin city government has given considerable attention to this village. Banjarmasin city government's seriousness in supporting the 12-year compulsory education program one of them has built a school called SDN Basirih 10.

Basirih State Elementary School 10 is located in Kampung Sungai Jelai RT. 27 Village South Basirih District of South Banjarmasin. If most schools are on land then this school is in the path of the river surrounded by rice fields residents, to get to the school learners and teachers would need access, using river transport in the form of boats and raft. Since time immemorial environmental conditions identical to this river resulted in activities of daily living are very familiar with the river.

The position of the river continues to be undermined by an increase inland transport infrastructure. Practically this be a complicated choice in continuing existence of life with the river's identity as an icon. The need

for the formation of character valuesbased culture can introduce learners to their cultural identity, because "When students experience a crisis of cultural values, what happens is a deviation from the nobility and wisdom that characterizes the culture and art in any pattern of life. A society requires education of values for progress. It needs the involvement of family, spiritual community, and school. The role of the school as a place of education is becoming an increasingly important value, especially to provide an understanding that there must be a balance between science and ethics.

However, the formation of human character does not necessarily do in a short period, the need for a process that must pass them through the educational process, in this case, the researchers will examine the scope of social studies education. An important characteristic of IPS education about the various dimensions of human life and is integrated with the various values that characterize life, whether in the family, in society, in the nation and state, as well as in the human relationship with the Creator and the natural environment [3].

Given that the importance of values in education then it should Guru IPS IPS integrate these values because essentially, the value is worth something. Value is a set of beliefs or principles that have behavior in a person or a particular group of people that came to light when thinking or acting. Generally, values learned as a result of interaction or communication between individuals in a group like family, religious community, society or union group for people whose one purpose [4].

Teachers can integrate values in the learning process by making it as a learning resource [5]. Learning resources are all good sources in the form of data, people and a particular form that can be used by learners in learning, either separately or as a combined making it easier for learners to achieve the learning objectives. Through learning resources for learners to obtain information relating to the subject matter they are studying. Social Sciences are excavated areas of the daily practical life of society. Therefore, the social studies learning and forgetting the people as the source of the object, a field of knowledge that is not grounded in reality

are unlikely to achieve the target objectives, and would not meet the demands of society [2]. Based on the exposure IPS use of learning resources can be obtained through a community environment in which there are various activities are wrapped in a value.

II. METHODOLOGY

Judging from the data type of the research approach used in this study is a qualitative approach. As is the qualitative research is research that aims to understand the phenomenon of what is experienced by research subjects holistically, and by way of description in the form of words and language, in a specific context naturally and by using various scientific methods [6]. Research conducted at the banks of Sungai Jelai Village South Basirih Banjarmasin. This research activity started since accepted research proposals as well as permit the research, which is 13 till May 20, 2019. The object of research is in-depth observations of activity, people (actors), and which is in place certain [7]. Sumber of research data is a subject from which the data is obtained [8]. To get the right data, it can determine informants who have the competence and by the needs of the data (purposive). This study aims to determine the learning that is focused on the process undertaken [9]. Based on the research results of research subjects, among others:

Table 2. Name of Research Subjects

No.	Name	Age	Work
1	Yuseri	54 Years	The SDN Basirih 10
2	Sanderi	58 Years	Teacher SDN Basirih 10
3	Islamic Naylatul	10 years	Learners SDN Basirih 10
4	Aulia Ridho Putra	11 years	Learners SDN Basirih 10
5	Mahdi	56 Years	Chairman Rt.27 Simpang Barley
6	imah	40 Years	Residents of Simpang Barley (Housewife)

Source: Researcher (data processed, 2019)

The data collection technique is a way of what and how the necessary data can be collected so that the final results of the study were able to present a piece of valid and reliable information "[8]. Steps of data collection; 1) observations as well as those involved in a particular situation. This is in order to facilitate researchers to obtain data or information easily and freely, 2) Interviews were conducted in-depth and unstructured to the subject of research with the guidelines that have been made, and study documentation is the data collected through the relics written mainly in the form of archives and including books on the opinion, the argument relating to the investigation of the problem. Researchers as the main instrument for only researchers who can act as a tool available and responsive to reality because it is complex. Data analysis techniques used Miles and Huberman models: 1) Reduction of data since data collection began by summarizing, encodes, 2) Data Presentation narrative text form, and 3) Verification and concluding there was activity analysis of existing data. Test the validity of the data in this study using a test of the credibility of the data (internal validity), among others, carried out Triangulation is defined as checking data from various sources in various ways, and various times. and 3) Verification and concluding there was activity analysis of existing data. Test the validity of the data in this study using a test of the credibility of the data (internal validity), among others, carried out Triangulation is defined as checking data from various sources in various ways, and various times. and 3) Verification and concluding there was activity analysis of existing data. Test the validity of the data in this study using a test of the credibility of the data (internal validity), among others, carried out Triangulation is defined as checking data from various sources in various ways, and various times.among others:

III. RESULTS AND DISCUSSION

1. Learning conditions SDN Basirih 10

Meanings of education elaborated as activities organized, planned and take place continuously throughout life. The main purpose of educa-

tion is the intellectual and emotional development of learners perfectly. This is certainly not only be seen as individuals with high intellectual but also making cultured. Achievement of coaching based on the orientation of education on all aspects of the development potential of learners, such as: cognitive, affective, which has implications for the psychomotor.

For learners, learning is a process of interaction between various potential. Learning activities include teacher-learner interaction, the learning environment and learning resources (Permendikbud No. 103 the Year 2014, Article 1). Therefore, the model must be innovative and constructive learning. In practice educators must understand the characteristics of the subject matter, the characteristics of learners and learning methods vary. The issue of the note, with regard to innovative learning effort, and constructive, namely: a) stimulating classroom situation freely (not unidirectional and bound); b) teachers as directors; c) teachers as providers of facilities; d) the teacher as motivator and initiator; and e) the teacher to evaluate learning.

Concerning education at the primary school level, it is heavily influenced by the characteristics of learners. Learners primary school age dominated by the desire to play, curiosity, easily affected environment, and likes to establish a peer group. Therefore, learning in primary schools endeavored to create a conducive atmosphere and fun. Factual within the context of learning in a primary school in 2013 designed thematic curriculum. Thematic learning is the integration between subjects so that more meaningful. Surely thematic learning should be supported by optimizing the use of instructional media.

Integrated learning is learning that begins with a subject or theme that is linked to another subject. The existence of the concept of being a unifying interdisciplinary (field) that is taught is practiced in a planned manner. In the learning process, the learner is directed to be personalized intelligent, responsible, tolerant, open, curious and responsible. Factually based on the observation on May 11, 2019 learning in Basirih SDN 10 has implemented in 2013 in the learning curriculum. But it is undeniable that the practice is still far from ideal criteria. This is due to the lack of infrastructure and human resources.

Normally the school is located in the land. However, the existence of SDN Basirih 10 distinctive because in South Basirih Jelai River flow. Basirih SDN 10 is located at Jalan Sungai Jelai RT. 27 South Basirih Village, District of South Banjarmasin, Zip Code 70245. School Building green with a length of 33.2 meters, 22 meters wide with a land area of 45 x 45 meters. School buildings forming the letter "L" which has a schoolyard to construct a moist soil and low (in case of pairs then the page is inundated by water). It has six classrooms, teacher offices, WC school, school shop, as well as the schoolyard used for flag ceremonies and other school activities.

Current conditions, learners who study in SDN Basirih 10 is dominated by people who live in Kampung Sungai Jelai RT.27. Based on data from the learning year 2015-2016 the number of learners enrolled from grade 1 to grade 6 by 77 learners. Concerning learning, if specified in the profile of the school was held in the morning at 07.45 WITA until 12:55 pm, but in fact, sometimes learning begins at 08.30 pm until 12.00 pm. This could occur due to the presence of SDN Basirih 10 highly dependent on natural conditions in which the clock learns to adapt to conditions of the tidal river.

Every day, the activities of learners start with cleaning the classroom. Cleanliness size class into the start of learning by teachers. Learning begins with the reading of prayers learned, saying Pancasila symbol along and check attendance then enters the core activities, namely teaching the material. In addition to teaching and learning activities, and the schools also hold some religious activities such as Friday piety.

Friday taqwa activities conducted every month. The activities consist of Tadarus Qur'an, Sholawat and Yasinan. All the students gathered in a classroom with teachers to perform Friday taqwa which begins in the morning at 08.30 to finish. After completion of school activities to facilitate the students to perform Infaq donations collected for later donated to the mosque.

In addition to Friday piety, religious activities are performed as the celebration of holy days of Islam among the Prophet's Birthday, Ascension and the Day of Ashura. On the day of Ashura, the school usually held cook porridge with students and parents of students. Religious activity is

used as a medium of communication between teachers and learners to strengthen religious knowledge. Religious knowledge learners are expected to make robust to the establishment.

Thus, as early as possible learners realize that everyday life is the process of sorting out where the good-bad, right-wrong in the mix and socialize. Then, to reinforce the physical dexterity SDN Basirih 10 held healthy Friday. Healthy Friday activities conducted in the form of gymnastics with the teachers and learners. But this exercise is done in the classroom, since the school grounds that are usually flooded by water. However, this did not dampen the enthusiasm of students to participate.

2. Contributions Values Culture and Interaction Patterns between Educators and Students at SDN Basirih 10

a. Rivers and Community Cultural Values in Jelai Riverbank

The river is a boon for the people of Banjar, especially for people in South Basirih Jelai riverbank. Rivers become vital for transport lines. Of course, the river is not only used for the fulfillment of their daily needs, but also transportation for farming, gardening, trade, fishing, going to work, going to the market, go to community activities and even goes to school, and so on. The waterway is the main alternative to the SDN Basirih 10. To reach the necessary goal of water transport modes such as boats or rafts. Jukung is the mode of transport used by rowing their way. Capacity was little. Jukung was only able to accommodate a maximum of three (3) adults. While Klotok is water transport modes that have premium fueled engines. Klotok capacity also varies greatly depending on the needs of its users (ranging from 5-15 adults).

Most people who go to school rowboat to paddle their way, or delivered at parents. For learners who rowed themselves usually boarded by three people, who paddled not only the oldest old, that are smaller can also paddle because they are accustomed to using catamarans. For those who escorted the parents are usually still grading 1-3 because they are not used, and parents also fear that the boats could wreck (sunk). Basically

riverbank communities in Jelai very familiar with the natural conditions. River instead of a visualization environment that is capable of threatening physical learners. Instead, the river has a vital function for them early on. Here's an overview of how learners' own paddling their boats to SDN Basirih 10.

Figure 2. Use of Jukung to the Community in the Jelai Riverbank
Source: Personal Documentation (May 2019)

Another condition is partially boarded Klotok reserved for teachers. For those who come to raft teachers, usually, they wait at the departure point is close to the big bridge Basirih. Carrying Klotok can reach 20 people, consisting of seven teachers and 13 learners. Activities that occur in the Jelai River not only the range of routine in SDN Basirih 10. However, distinctiveness very visible in everyday society. Barley riverbank community, in general, has one boat normally used every day. On Monday to Saturday, the boats used to take the kids to school, or go to the field on Sunday. Jukung likened motor vehicles used to visit the neighbor's house, go to marriage and death. This is because the boats are not cheaper and do not require fuel as Klotok.

In addition to household activities of everyday life, people often participate actively in urban South Basirih in some activities. The main activities are followed by community religious activities. Some religious activities contained in the Village of South Basirih including reading Al-Qur'an in Sungai Jelai Village. This recitation is composed of the assembly of men held on Monday night, and the congregation of women on Sunday afternoon at 14.00, and if the teen Sunday night Maulid Ethiopia's hometown implement each finished Maghrib to Isha housed violated (mosque).

The children's activity Jelai River starting from the morning, where every morning before going to school they washed into the river, bathing in a trunk, accompanied by their parents, or children who are older bathe themselves while Balumba (swimming) in the river. After bathing them straight to the home because considering the position of the house is very close to the river that is in front of the house.

The vitality of the river that used to daily life produces complex human interaction awakened. Besides, the yield river culture or culture of people who are affected by the environment of the river. Understanding the culture of the river include ways of life, behavior, and adaptations of people who live by the river, it has become a tradition practiced for generations. The formation of the concentration of population settlement patterns berbanjar along river banks, the primary factor is the river. A river for residents who live in the river banks was able to meet and sustain their lives, both from the aspect of transportation and mobility, economic, social, cultural, and political [10]. From the concentration of people and their interaction with the river, the river culture was born.

Conceptually culture has always boiled down to the values taken by the community. Then set value is known as the cultural values. Cultural value is a concept of community ideas and thoughts about what is considered valuable, precious so it can serve as guidelines that give direction to people's lives better and meaningful. Cultural values can be seen in the pattern of activity, whether human relationship with God, man's relationship with nature, human relationships with the community, as well as man's relationship with himself [11]. Cultural values can influence the behavior related to nature, the place of humanity in nature, the relationship of the people and about the things that are desirable and undesirable, that may be related to the relationship of people with the environment and human beings [11], [12]. Cultural values used as guidelines and instructions in the act and act, individually, group or society as a whole about the good and bad, wrong, improper or inappropriate.

Reflecting the opinions Idwar [10] and the conception of cultural val-

ues by [11], [12] in the context of the smaller communities in riverbank communities Jelai culture-based streams. This is due to obvious physical environments and all activities undertaken are always oriented to the river, such: housing, schools, transportation routes, transportation modes. Therefore, based on the results of research there are three cultural values found in South Basirih Jelai River community. These three values are presented as follows:

a) Religious Values

Religious value is a value that reflects devotion to God Almighty. Value can be applied in the form of carrying out the teachings of religion, as well as to exercise of worship [13]. Religious value includes the three-dimensional relationships well as the individual's relationship with God, with other people, and people with nature universal (Environment) [14], [15]. Religious values are all thoughts, words, and actions of a person who strived always based values of divinity and/or teachings of religion [16], [17].

Religious value reflected in the three dimensions of the relationship (God, man, and the universe) as seen from public activity. The first dimension is the relation God head community The Jelai river bank is very enthusiastic to participate in religious activities. A show sincerity to improve closeness to the Almighty. It is embedded early on through the family, and schools. For parents there teaching activities/Yasinan held every Monday evening and Sunday afternoon.

Religious activity is implemented as a gathering place among the residents, as well as the manifestation of their gratitude for the blessings that have been received so far. Besides the simplest form is to hold salvation that Allah provides sustenance safety and sufficiency for their family life.

In children visible while in schools like every start learning in the classroom of learners first read Tadarus prayers and short verses. Besides, there are routine activities performed taqwa Friday of each month, as well as warning the great days of Islam.

Second, the dimensions of human relations can be seen from the adhesiveness of the existing social system in society Barley riverbank.

Cohesion social system mentioned manifested in social care attitude. In particular, people who are unfortunate death. Where compound people do sympathy in residence grieving family. Despite the distance, the community still participate pray, and buried with the rivers and use Klotok.

Third, the dimensions of the universe can be seen from the relation simplicity wise in treating people and the environment. In particular, can be seen from the house on the banks of Sungai Jelai. The house is made of wood but not a permanent structure with the shape of a house on stilts. This is because of the condition of the tidal river to minimize flooding. Additionally, building construction house located at the edge of the river requires a separate calculation in the making.

Moreover, if the position slightly protrudes into the middle. Of course not only take into account the buffer pillar of strength in supporting the load of the building, but also the movement of the river water is constantly moving and can cause erosion. Therefore, people on a riverbank using only barley ironwood (ironwood) asFoundation House.

b) Hard work

Hard work is a form of behavior exhibited by a person in trying persistently trying in earnest to overcome various obstacles to complete the task as well as possible [18]. Citing his opinion Bustamam Ismail [19] that the hard-working attitude and strive to change fate, diligent and earnest in doing the work is the advice for the human and religious obligation of Islam. Religion is a source of motivation and movement as well as the dynamics in the realization of the work ethic. Islam tells them to work and change their destiny. A person must strive and endeavor for the welfare and happiness of each. Indeed the only man capable of trying, working hard and sincerely to be an accomplishment,

In view [20] Working hard is an indispensable virtue. Nothing can replace the work in life. Work hardcovers initiative, perseverance, goal setting, and ingenuity. Without virtues that form good character, people can not live a happy and no society can function effectively. Without good

character, the entire human race can not make progress towards a world that upholds the dignity and worth of every person.

The principle of life struggle in practice manifested on hard-working people who earn a living for the family to obtain welfare. Among the forms of behavior hard work in people's daily lives Jelai River South Basirih like some of the people who every day make a living with the intention to meet the needs of family life, including conducted by Norita (35) and her husband, who every day go to trade sell coconut garden produce to market using Klotok Gulf oysters. Besides, most of the youth village also worked as a longshoreman every day from morning until late afternoon.

Not only the looks of adult behavior, but hard work behavior is also reflected in children's self in Sungai Jelai South Basirih namely learners SDN Basirih 10. They tried diligently and earnestly to realize their hopes to get an education. Learners every day paddling boats to take up to 20 minutes to get to school, learners often leak and make them have to stop once to repair the boats they use. Unlike the raft used by teachers who often have damage to the machine, so Klotok used must be tilted. It thus can show their hard work during school at SDN Basirih 10.

c) Mutual cooperation

Mutual cooperation is an act appreciated the spirit of cooperation and work together to solve problems together, establish communication and friendship, give relief/aid to people in need. Sub Value mutual assistance among others respect, cooperation, inclusiveness, commitment to a joint decision, consensus, mutual help, solidarity, empathy, anti-discrimination, anti-violence, and the attitude of volunteerism [15]. [11] states on the basis of mutual aid that human beings can not live alone; in essence are dependent on each other; wherever possible someone trying to maintain good relations with each other; and someone is always trying to compromise, do the same and together with others in the community, driven by the same spirit at a low height.

Mutual cooperation is also associated with cultural values in hu-

man relationships with people associated with the interests of the members of society, not the values that are considered important in a society member, as an individual as a person. Preferred interests in the group or community are togetherness.

In South Basirih Jelai River community, community activities such as gotong-royong can be found at the time of the marriage ceremony. Jelai River community which conducts the marriage very clutching mutual assistance are applied in the division of civic duty male and female citizens. Community solidarity in dealings between the members of society although the conditions have to pass through the river, people keep in touch and assist people in need.

Generally, for the community of mutual cooperation behavior can be seen at weddings. everyone gets the duty to assist the families who have urination. While the behavior of mutual assistance for the children seen the beginning of each school SDN Basirih 10 was built on the initiative of a teacher at SDN Basirih 1 at that time Mr. Syamsuripai, then there are the people who donated the land to serve as the construction of schools, since at that time the schools with Jelai River farthest settlement, and therefore they jointly worked together to build SDN Basirih 10.

b. Interaction Patterns Multi Directions

Educators and Learners At SDN Basirih 10 The said pattern is defined in the Dictionary of Indonesian (KBBI) pattern is "images, patterns, models, systems, mechanisms, shape, and structure" (MONE, 2008). Said interaction interpret as an action, touch, affect, and interrelationships. Interaction is the dynamic relationships concerning the relationship between the individual-individual, individual-group and between groups of people [21]. The word "pattern" and "interaction" linked to one concept into a different definition.

Patterns of interaction are synthesized as a basic form of individual communication with individuals or groups of individuals with groups or with individuals to provide feedback between the parties to one another

with the intent or certain things to achieve the goal. Obviously, such communications are interrelated. As for the relation with multidirectional interaction patterns educator (teacher) and learners at SDN Basirih, 10 is a pattern of interaction that is instructive. Said to be educative for resting on the goal of providing education (educate) learners.

Learning as described in the sub-second discussion was the activity of human interaction between the two elements, namely; teachers and learners. Teachers as educators and learners as a subject of study [22]. Learning as a process of interaction means putting the teacher not as a source of learning, but as an environmental regulator or regulatory interaction itself [23].

Teachers as educators should try to turn on and provide motivation for a process of educational interaction conducive. Teachers must be prepared as a mediator in all situations. This is because the teacher is a role model for students. Based on the findings, the pattern of teacher interaction with students in the learning of communication as a transaction or multidirectional. Multi-directional communication requires more active learners rather than teachers [24]. Multidirectional interaction means that teachers and learners are mutually provided a response in the interaction among learners have the opportunity to interact not deviate from teaching materials [25].

Multidirectional interaction has implications for the emotional closeness that is built up between teachers and learners. Multidirectional interaction patterns that occur tend to make the learning activities smoothly without a hitch despite the fact hampered by limited infrastructure. SDN Basirih 10 teachers not only as a teacher but also a motivator in giving color to learning. Multidirectional interaction patterns also provide space for teachers at SDN Basirih 10 to continue to innovate in learning. Thus, teachers often take advantage of the environment as a solution.

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interaction patterns also provide space for teachers at SDN Basirih 10 to continue to innovate in learning. Thus, teachers often take advantage of the environment as a solution [26].

IV. CONCLUSIONS

South Basirih Jelai River is a village located on the outskirts of the city of Banjarmasin, where the village is still keeping local authenticity that characterizes the city of Banjarmasin. People living form riverbank settlements in Jelai. In particular society at Jelai river bank raises cultural values inherent in everyday activities. These values are religious, hard work, and cooperation. Religious value touches on three dimensions of the Godhead, man, and the universe. The value of hard work appears on the principles of life struggle in practice manifested on hardworking people earn a living for the family to obtain welfare.

Contributions of cultural values with the pattern of interaction of teachers and students at SDN Basirih 10 brought about a multi-way interaction. Multidirectional interaction patterns have implications on the emotional closeness that is built up between teachers and learners. Multidirectional interaction patterns that occur tend to make the learning activities smoothly without a hitch despite the fact hampered by limited infrastructure. SDN Basirih 10 teachers not only as a teacher but also a motivator in giving color to learning. Multidirectional interaction patterns also provide space for teachers at SDN Basirih 10 to continue to innovate in learning.

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GOVERNMENT ENGAGEMENT IN ADRESSING
THE POTENTIAL OF PEOPLE TRADE IN INDONESIA

Hamsi Mansur[1], Herita Warni[2], Ismi Rajiani[3], Ersis Warmansyah Abbas[4]

ABSTRACT

Potential trafficking in Indonesia from the beginning until now unresolved problems. However, this happens because of a lack of attention and involvement of the government in anticipation of potential trafficking growing transaction mode via offline and online. This study aims to determine the form of anticipation and government involvement in suppressing the emergence potential trafficking of children and women to prevent the early occurrence of trafficking. Such engagement is defined in terms of regulation on the policies made by the government. The method used in this research is a descriptive qualitative approach by taking a sample in one of the provinces in Indonesia. Data were collected through observation, interviews, and documentation. The results show that in the context of regulation, government involvement is still very minimal. It is evident there is no single mechanism of rules that can be directed to anticipate the potential trafficking in Indonesia. As a recommendation the need for regulation and the action more real and touching at the root of the problems that exist in the entertainment industry.

Keyword: Potential Trafficking, Government Involvement.

I. INTRODUCTION

Indication of the phenomenon of trafficking, in the Kalimantan region refers to the results of previous research, it turns out the mapping of potential trafficking in South Kalimantan indications are quite clear, especially when seen from South Kalimantan region in the form of areas of the coal industry, the number of facilities that provide services hotel Cheap, karaoke parlors and entertainment venues, as well as being the region route providing dimly lit stalls or even prostitution. Of these factors are most susceptible to potential trafficking is an area of the coal industry which in the region is also facilitated by means of cheap hotels, entertainment venues and saloons, and also there is the area of prostitution, as well as dimly lit stalls (Mansur, H., 2019).

The setting of the problem of trafficking contained in the formulation of article 297 of the Penal Code which this chapter is the only chapter that regulates the trafficking of women and boys. While setting the law No. 23 of 2002 on the protection of children such as Article 68 paragraph (2); article 78; Article 83; Article 84; Article 85; and Article 88. In terms of protecting victims of crime, there are no rules on the granting of compensation to victims and witness protection in the criminal code. While the law No. 23 of 2002 on the protection of children also has drawbacks, among others: the type of sanctions / criminal, old criminal, and criminal threats formulation system. (Ambarsari, RR, Andiyansyah, FA, & Soewandy, AA, 2016).

If this understanding is used as a reference to assess whether there is trafficking in the region such as South Kalimantan, the opportunity and the indication in that direction have been there. This is supported by the results of the mapping is done in the field shows that in the area of the sample is no indication that there has been syndicated trafficking in the region. An indication of the results of the mapping of trafficking is seen from 1) places that are prone to trafficking, such as: hotels, karaoke-karaoke, salons and practice legal CSW (commercial sex workers), 2) the area crossing (transit), 3) The region's coal industry (Mansur, H., 2019).

As data on potential trafficking on previous studies have shown that in the region of the sample has a considerable potential for the emergence of trafficking. This has been indicated by some sectors that support the emergence of such cases. The purpose of this study is:

a. To determine the shape of local government involvement in anticipation of potential trafficking

b. To determine the activities that have been carried out by local governments on sectors vulnerable to potential trafficking.

c. To find out the attitude of local authorities to act to anticipate trafficking in Indonesia.

Referring to the above research objectives, the benefits to be gained from the study are as information for the public on what has been done by the local government in anticipation of potential trafficking, so that there are preventive measures that are preventive of society. Then the emergence of a permanent regulation of the local government, so that potential trafficking does not develop in Indonesia.

II. LITERATURE REVIEW

Michel Foucault (1985) suggests that the potential for human trafficking, especially of children and women occur due to personal motivation and comfort just to be able to meet the demands of their daily needs. The renewal of social democracy should be followed up by local governments in efforts to improve the motivation and purpose in life is wrong to hold moral counseling (Giddens, 1999). Perspectives of people who sell themselves for the sake of momentary comfort and gain a bit of self-interest will be transferred to another person if it is not followed up by the local government in a planned and gradual (Haralambos, 1980). Perspectives of people who are happy to sell himself for a moment convenience and gain a bit of self-interest is referred to as an outbreak of social pathology (Kartini, 2001). Economic factors and poverty as a cause of trafficking practices located in the border area between Indonesia and Malaysia (Niko, 2016). Implementation of the model of social services

tackle the problem of trafficking need to be developed by the local government (Dianayati, 2018). International cooperation in combating social service model and Illicit Arms Trafficking in Southeast Asia should be the reference implementation of design models preventing potential trafficking (Parici, AA, AK, S., & Idris, A., 2016). Model trafficking in Indonesia coping strategies have been implemented gradually in every province and district (Minin, 2011). The result is the handling of trafficking in East Nusa Tenggara run up through preventive measures by way endorse the rules or regulations of local governments related to the handling of potential trafficking. (Daniel, ESR, Mulyana, N., & Wibhawa, B., 2017). Efforts to tackle trafficking in the United States is something that is risky and requires the involvement of all elements of society and stakeholders (Fedina, L., Williamson, C., & Perdue, T., 2019). The black-market trafficking is a potential trigger perpetuating trafficking and alien smuggling (Hughes, DM, 2019). Unnecessary debates occur between elements of society who always blame the victims of trafficking, should be more focused on preventive measures through moral education (Kelly, L., 2019). Anti-trafficking organization in the Netherlands, revealed that there has been a new person trading model in the form of evasion of immigrants become slaves (Bruinsma, GJ, & Meershoek, G., 2019). The United States government crackdown on the fence / brokers cases of trafficking in persons (Soderlund, G. (2019). Victims of trafficking need to be further identified in the system of support which they can obtain physical and psychological treatment that is needed (Sanchez, R., & Stark, SW, 2014). the development model of handling of potential trafficking need to be implemented in the regulation / International regulations that bind all citizens of the world, because of the potential trafficking occurred in almost all countries (Laczko, F., & Gramegna, MA, 2019).

III. METHODOLOGY

The research method is descriptive qualitative that emphasizes the recording element. Emphasizes qualitative descriptive methods to researchers to be able to describe on data and facts and be able to build the full involvement of the researcher (Muhadjir, 2002). Description The location

was done by taking samples in the region of South Kalimantan in places such as nightclubs, hotels, and the area provides many crossing the dimly lit stalls. Data collected through library research, field research, interviews, and photo documentation. Data analysis technique is done by using interactive model approach developed by Miles and Huberman, with three procedures, namely data reduction, data presentation, and conclusion and verification.

Fig 1. Model Interactive Data Analysis Techniques Miles and Huberman
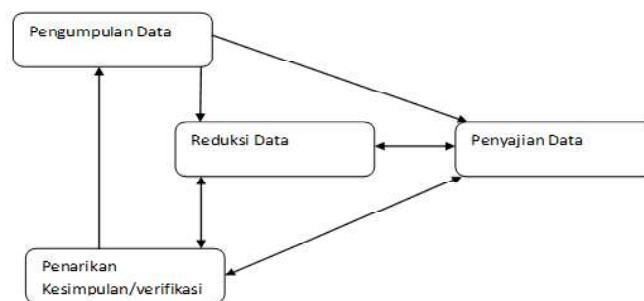
IV. RESULTS AND DISCUSSION

One of the problems lately often discourse by many is associated with problems of children and women trafficking (trafficking) either mode both online and offline transactions. This is a pretty basic humanitarian issue. Preventive measures must be carried out with the involvement of local authorities, considering the development and deployment of this trafficking problems spread so fast. Trafficking in human beings have relevance to the issue of development where development gaps, cultural influences and exposure to globalization increases the vulnerability of people to trafficking in more developed regions. Since trafficking involving international criminal.

Human trafficking is happening in Indonesia due to many factors, among others: the conditions of the community that is not fully conscious, caring and knowledgeable enough about human trafficking, corruption that has access to the institution of legal government, and the low effort of legal instruments to combat human trafficking was own (Daniah, R., & Apriani, F., 2018). This is in line with efforts to protect victims of crime, there are no

rules on the granting of compensation, and also for the protection of witnesses in the Criminal Code. While Law No. 23 of 2002 on the protection of children also has drawbacks, among others: the type of sanctions / criminal, old criminal, and criminal threats formulation system. One of the causes contributing factor is the lack of coordination and cooperation among members of the task force,

As revealed in the plan of action mandated by the national action plan for the elimination of trafficking in persons that tackling trafficking in addition to do with the integrated approach, should also be carried out with a bottom-up approach that is considered as an approach to accommodating the aspirations from below by actually building the pillars of openness, transparency, open access to information, and develop a civil society based management in the handling of human trafficking. Based on previous research, that the South Kalimantan, there is the potential occurrence of trafficking who are at places such as karaoke, beauty salons, hotels, dimly lit stalls, and places of prostitution. Entertainment venues and the hotel is very prone to trafficking. Survey of the three places of entertainment (karaoke) like Grand Discotheque, HBI and Barito. The Ladies who work in three places of entertainment in Singapore are mostly from outside the region, such as Surabaya, Bandung, Jakarta and Manado (Mansur, 2010: 61).

As mandated by the Law of the Republic of Indonesia Number 21 Year 2007 concerning the Eradication of Trafficking as set out in Chapter VII, Article 29 Paragraph (1) states for the effective implementation of the prevention and eradication of trafficking in persons, the Government of the Republic of Indonesia is obliged to carry out international cooperation , whether they are bilateral, regional and multilateral. In the aforementioned article shall include the words mean this is a requirement by the government. The government is meant to be understood that not only the central government but also for the purpose of government is a government that Provincial, District and City. What was expressed by Head of Tourism, Culture, Youth and Sports of the the measures undertaken by the respective local governments. These measures, if linked to the Regional Regulation No. 20 Year 2008 on the Amendment of

Regional Regulation About Licenses Public Recreation and entertainment, then it cannot be found in the rules on prohibitions or restrictions that can be categorized as a precaution against trafficking.

Governments in preventive medicine or anticipation should always refer to the clear legal umbrella. So that in every action there is an element of the amplifier. This is as expressed by the Head of Social Services Tanah Bumbu, that: "For places where prostitution like in Batu Ampar Batu Ampar I and II We always provide coaching and social counseling. One of our real effort is to provide health services to sex workers to always check their health to the officer. Besides coaching we are doing is in the form of mental guidance to bring the preachers. From the results of the coaching there are some who are aware and change their work ". Referring to the explanation, preventive measures to prevent trafficking, especially for places where prostitution has been no action is emphatic. The activities undertaken by the Government are the actions it has taken, but to anticipate in order to prevent (preventive) before referring to that direction.

Table 1: Result and Discussion

Factors	Description	Implementation
Regulation	There are no regulatory mechanisms preventive	The government will soon issue regulations / rules related to the prevention of potential trafficking by listening to the aspirations of the people and involve the relevant stakeholders
Government Involvement	Only limited guidance and counseling activities which are not effective	The government immediately organized the training for the prevention of potential trafficking by listening to the aspirations of the people and involve the relevant stakeholders

V. CONCLUSION

Referring to the findings and discussion we can conclude the government's involvement in the potential of trafficking in Indonesia are: In the context of regulatory involvement, government involvement is still very minimal. It proved none of the regulatory mechanisms that can be directed to anticipate the potential occurrence of trafficking. Regulation is in the form of rules in the form of Local Government Regulations or legislation but do not yet have the power to anticipate the potential trafficking, this is because the contents of the rule does not lead to preventive measures or anticipation of potential trafficking. Actions taken by the government against vulnerable sectors of potential trafficking, such as places where prostitution is still within the range of guidance and counseling to the perpetrators of prostitution, while for the indication has not been touched, or in other words the counseling that has been done is not right on target. In the broader sector, such as hotels and places of entertainment performed by the government is still within the limits of surveillance, but the sector is even smaller in scale that is dimly lit stalls absolutely nothing for any actions taken by the local government.

VI. ACKNOWLEGMENT

As an input that can be advised of the results of this research is the need for clear regulations, especially from the government in terms of the adjustment to the entertainment industries continue to employ women. The need for action more real and touching at the root of the problems that exist in the entertainment industry.

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TEACHER COMPETENCE IN IMPLEMENTING TECHNOLOGY, PEDAGOGIC, CONTENT, AND KNOWLEDGE (TPACK) IN LEARNING OF INDUSTRIAL REVOLUTION 4.0

Hamsi Mansur[1], Herita Warni[2], Ismi Rajiani[3], Ersis Warmansyah Abbas[4]

ABSTRACT

Curriculum 2013 in implementation implies that professional teachers in learning activities must be able to follow the learning process in the era of the industrial revolution 4.0 based on TPACK (Technology, Pedagogical, Content, Knowledge). However, learning in the era of the industrial revolution 4.0 requires teachers to utilize pedagogical abilities in integrating digital literacy technology and knowledge in developing creative content in accordance with the demands of the times. This study aims to describe the ability of teachers to implement the learning process of the 2013 curriculum based on TPACK which is focused on the countenance evaluation model: (1) antecedents, (2) transactions, and (3) outcomes. The method used in this research is a descriptive-qualitative approach by taking a population and random sampling from 100 teachers in one province in Indonesia. Data collected through questionnaire, documentation, observation, and interview methods. The results show that the ability of teachers to implement TPACK-based curriculum 2013 based on the Countenance Stake's analysis can be concluded that the lowest component among the components of knowledge, pedagogy, content, and technology is the ability to use technology. As a recommendation there needs to be serious attention to the procurement and improvement of school facilities and infrastructure especially those related to learning technology.

Keywords: Teacher Ability, K-13 based on TPACK, Countenance Stake's Evaluation.

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I. INTRODUCTION

In applying the 2013 curriculum, professional teachers are not only required to master pedagogical content but are also expected to be able to master technology in learning, and be able to utilize/develop the latest technology in the learning process. TPACK-based curriculum 2013 is how the teacher's method / strategy in conveying knowledge to students in facilitating learning starting from planning certain content (subject matter) through pedagogical approaches and utilizing/developing learning technology. Moreover, the latest learning challenges in the industrial era 4.0 teachers must have the ability of Technological Pedagogical and Content Knowledge or abbreviated TPACK properly. TPACK is knowledge of how to facilitate student learning of certain content through pedagogic and technological approaches (Cox, S., & Graham, C. R, 2009; Mishra & Koehler, 2006; Shulman, 1986). TPACK is considered as a framework that can potentially provide new directions for teachers and students in solving problems related to integrating ICT into teaching and learning activities in the classroom (Chai, CS, Koh, JHL, Tsai, CC, & Tan, LLW 2011). By integrating ICT into learning activities, teachers are expected to be able to answer the challenges of learning in the era of the industrial revolution 4.0.

One of the big challenges faced by teachers in the industrial era 4.0, is adaptation and digital literacy. Adaptation is about the effects that arise. For example; the basics of the correctness of knowledge and the status of each information authority at issue. The industrial revolution 4.0 made a time when technology and information provided billions of knowledge data to anyone who could access it, so that teacher status and authority could be questioned (Irawan, YS, & Koesoema, AP, 2015). In this era the value of knowledge is no longer a teacher's monopoly. Because, people live a world in which there are values   of knowledge that can be accessed by anyone. The second basic ability for teachers in the industrial revolution 4.0 era is digital literacy, scientific literacy, cultural literacy, and citizenship, as well as critical thinking literacy. The communication space on social media that is so broad and easy, with a variety of patterns and

issues, requires clarity of thought to understand it. The depth of analysis and clarity of mind, makes it possible to explore other aspects of the development of social media. Because if not, it is difficult for teachers and students to distinguish whether the received digital content is good and right on target for learning objectives.

This situation certainly makes the teacher's role as a teacher and transmits knowledge and knowledge needs to be revitalized again. Learning activities began to diversify, which used to be a lot carried out in the classroom (Synchronous), now it has become more flexible. Learning activities can be done anywhere, anytime, and with anything (Asynchronous). The emergence of the Learning Management System (LMS) program and the use of interactive and portable media and learning resources. And the presence of learning activities based on blended learning, hybrid learning, distance learning, web-based learning, open and distance learning. Changes to the curriculum in Indonesia, in fact, add new problems in education, especially for the readiness of teachers to implement it. The implementation of the 2013 curriculum which has been running for 5 (five) years is felt to be still not evenly implemented, including in the city of Banjarmasin. There are still many schools that will only be implementing the 2013 Curriculum starting in 2018 and there are still many schools that have not implemented the 2013 Curriculum in Banjarmasin. The results of the 2017 study showed that the ability of teachers to conduct 2013 Curriculum assessments and the ability of students to conduct material reasoning activities especially in concluding information was still relatively low (Mansur, H., & Mastur, 2018).

For the current conditions so that teachers are able to present learning that is relevant to the conditions of the all-digital era, teachers only need to be given continuous technological understanding or literacy. When all teachers have been technology literate and are no longer allergic to technological change and development so quickly, the challenges of learning in the era of the industrial revolution 4.0 or the ability of teachers to deliver technology-based learning (TPACK) can be faced to be better,

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right on target, and meaningful. Departing from the several descriptions above, this study aims to describe the ability of teachers in implementing TPACK-based K-13 learning processes that are focused on countenance stakes evaluation model: (1) antecedents, (2) transactions, and (3) outcomes and to find out problems in the application of the 2013 curriculum in the city of Banjarmasin. For this purpose, the results of this study in the form of data about the ability of teachers to integrate knowledge, technology, pedagogy, and content in the learning process.

II. LITERATURE REVIEW

21st Century teachers must have knowledge as well as skills in using various technological devices both traditional and modern to facilitate learning and improve learning outcomes (Graham, RC, Burgoyne, N., Cantrell, P., Smith, L., St. Clair, L., & Harris, R., 2009). TPACK is a type of new knowledge that teachers must master to be able to integrate technology well in learning and measurement (Koehler, M., & Mishra, P., 2009). TPACK is an activity of assessing the level of mastery of TPACK carried out using the TPACK framework, and the development of TPACK is a continuation of the measurement process carried out to improve the mastery of TPACK itself (Archambault, LM, & Barnett, JH, 2010). TPACK can be used as a framework for designing teacher education curricula that is more in line with the era and demands of 21st Century learning (Rahmadi, 2019). Role TPACK's in the ability to compile learning tools using the POST-PACK learning model (Niess, ML, 2011). TPACK has an important role and has a strong influence on the ability to compile learning tools. In addition, the results of the study showed that TPACK and the ability to compile learning tools showed a significant influence (Sholihah, MA, Yuliati, L., & Wartono, W., 2016). The integration of ICT into the curriculum certainly involves the three basic dimensions of TPACK, namely TK, PK, and CK (Sukaesih, S., Ridlo, S., & Saptono, S., 2017). In TPACK there are 3 main knowledge or foundation of TPACK itself, namely Technology Knowledge, Pedagogy Knowledge, and Knowledge Context. Which later will form interconnected

slices that are Pedagogical Content Knowledge, Technological Content Knowledge, Technological Pedagogical Knowledge, and Technological, Pedagogical, Content Knowledge. According to the 2013 curriculum structure which also applies to junior high school education, according to Minister of Education and Culture Regulation No. 65 of 2013 concerning Basic and Secondary Education Process Standards, the learning principles used are the use of information and communication technology to improve the efficiency and effectiveness of learning (Iftitah, KN, 2017).

III. METHODOLOGY

The Subjects in this study were junior high school teachers in Banjarmasin, who on average had received educator certificates. The distribution area consists of 20 Middle Banjarmasin District Middle School Teachers, 20 South Banjarmasin District Middle School Teachers, 20 East Banjarmasin District Middle School Teachers, 20 West Banjarmasin District Middle School Teachers, and 20 Middle Banjarmasin District Middle School Teachers with a total of 100 people consisting of 50 men and 50 women. Data collected through questionnaire, documentation, and observation methods. The questionnaire method contains 24 statements which partly adapted from the evaluation instrument of K-13 learning implementation and some researchers formulated to be able to obtain the required data related to the indications of antecedents, transaction, and outcome components. The documentation method is carried out by examining the teacher's teaching completeness documents, curriculum and syllabus, learning implementation schedule, and students' score recap. The observation method the researcher made a written record of the learning process in the form of transcripts of observations and records of the learning process every day. The three methods are used simultaneously with the aim of triangulating the data of this study, namely the comparison of data between those obtained through questionnaires (by participants), observations (by researchers), and re-examination of documents (examining the truth and completeness of physical evidence).

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The collected data is then analyzed using data analysis techniques by Miles and Huberman, which includes data reduction, data presentation, drawing conclusions or data verification (Huberman, 2002). Data reduction is carried out starting from observing the completeness of learning material documents prepared by the teacher, then collecting data during the learning process, to observing the document data of students and teachers' grade scores after the learning process takes place. Presentation of data includes questionnaire data quantification and descriptive description. Data obtained through documentation and observation techniques are presented descriptively-qualitatively. While the data obtained through questionnaires are presented in descriptive-narrative form. The data presentation process is complemented by an analysis that includes empirical logical analysis. The conclusion or verification of data in this study is done by making a judgment or decision whether the K-13 learning activities that have been carried out are in accordance with the original expected goals and the criteria as standardized in drawing conclusions. The conversion of TPACK-based K-13 learning evaluation results is focused on the Countenance Stake's evaluation design which includes: (1) antecedents, (2) transactions, and (3) outcomes into qualitative form to determine the categories of achievement of the learning process. The range of values presented are as follows: Very good: 85% -100%, good: 70% -84.99%, sufficient: 56% - 69.99%, and less 0-55.99% (Arikunto, 2010).
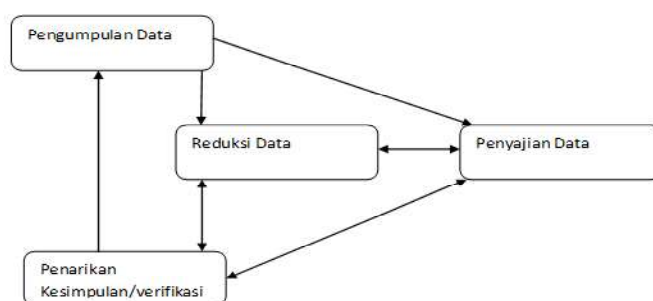

Fig 1. Data Analysis Techniques by Interactive Model Miles and Huberman

IV. RESULTS AND DISCUSSION

1. Antecedents (Learning Planning)

The first learning planning component includes technology knowledge (TK). In the technology knowledge (TK) questionnaire, it includes knowledge of whether the teacher knows and is able to overcome technical problems on the computer, whether the teacher is easy to use technology, whether the teacher follows the latest technological developments, does the teacher have an understanding of the basic components of the computer, whether the teacher is proficient using the program word processors, numbers, and presentation processing programs, whether teachers are proficient at using printers, scanners, projectors, and digital cameras, whether teachers store data on digital media, and whether teachers use the internet as a medium of educational communication. The second learning planning component is about content knowledge (CK). The CK questionnaire includes whether the teacher understands the concepts, laws, and theories taught, whether the teacher knows the history of the development of the material being taught, whether the teacher designs and implements learning, does the material use the latest sources such as books and journals, does the teacher attend the seminar or activity related to the field of science being taught.

From the explanation above, the researcher tried to meet several junior high school teachers in Banjarmasin. There were 20 schools that were successfully visited and 100 teachers that were successfully met. The aim is to determine the ability of technology knowledge (TK) and content knowledge (CK). The ability of technology knowledge (TK) is the ability of teachers to use technology in learning, such as operating computers and relevant software. Data obtained from the interviews show that teachers' understanding of ICT for learning is very diverse. As many as 30% of teachers in Banjarmasin City Junior High School have good ability to use ICT in schools. Then 20% of ICT skills are sufficient or moderate, and the remaining 45% of teachers do not understand or have never used ICT for learning.

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The understanding of ICT referred to here is the ability to design and plan learning using computers, the internet, web learning, e-books, and smartphones. As a result of the lack of understanding and ability to use ICT, finally the use of e-learning learning is considered less applied in learning (if not said to be nonexistent). It was seen based on the results of field observations, often found the use of methods and media that are still oriented towards conventional learning. As for teachers who have good and sufficient understanding, this ability is seen in the developed learning design (RPP). The lesson plans developed by teachers who have good and sufficient ability in the use of ICT include the use of the internet, computers, smartphones and LCDs for their learning media. This is also the case with learning resources, they also use e-books and the internet as learning material.

From the above data it can be interpreted that teachers' understanding of the use of ICT is very diverse, but it is more dominant on the lack of ability to use ICT. This means that there are still teachers who apply learning using conventional methods and media such as the use of lecture methods or also the use of drawing and whiteboard media only. This condition occurs because one of the factors is the involvement of the stakeholders who rarely conduct training of teachers. So that the impact on the lack of teacher understanding of the use of media and methods that are considered more modern. Teacher's understanding of content or what is called content knowledge (CK). Content knowledge (CK) is knowledge about the subject matter to be taught (for example, earth science, mathematics, language arts, etc.). The teacher must understand the subject to be taught including knowledge of facts, concepts, theories, and procedures in a particular field, knowledge of a framework that can regulate and connect ideas and knowledge about rules and also evidence of the content of the knowledge material.

In this section, there are four questions that are asked of teachers. Questions raised focus on the ability of teachers in mastering learning strategies. From the results of research in the field shows that the ability of

teachers in understanding learning strategies is quite good. This condition was obtained because the schools which were the subject of the study had a program of learning strategy development workshops conducted at the beginning and at the end of the semester. The workshop was held so that teachers have the ability to modify strategies and have the ability to develop constructivist understanding of the material from the subjects in subsequent learning (Hamalik, O., 2007).

In addition to the foregoing, the ability of CK studied includes the breadth of the material, the depth of the material, the suitability of the material, and the development of the material. The extent of the material from the data produced 50% of the 10 subject schools studied and categorized as not good, this is because the teacher has been able to describe the material in accordance with the basic competencies that exist in the lesson plan. But the teacher has not been able to develop the material and provide the latest information related to the material, this is because the teacher's educational background. With the concept of integrative curriculum in the 2013 curriculum which eliminates the separation of cognate subjects and is integrated in the same family, this becomes a problem for teachers. This can be found in the field when the subject matter is related to biology in natural science subjects while the educational background of teachers graduating from physics education so the teacher does not understand the subject of biology.

Then for the depth of the material to get a score of 20%, the majority of the teachers have included the subject matter in the RPP, but there are still some teachers not including the material in detail. In conveying the material has been able to analogize the material in everyday life, so that the material will be easily accepted by students. The suitability of the material gets a score of 20%. In the lesson plan that has been made by the teacher shows the suitability of the material with basic competencies, objectives and indicators, but between the material and the time of lesson hours has not found any suitability. Material development gets a score of 40%. To develop a subject matter, it is necessary to have reference material. In the

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RPP the teacher has included reference material such as LKS books, textbooks and the internet. Overall the ability of content knowledge (CK) gets a percentage of 80% which is included in the good category, while the remaining 20% of teachers do not understand the development of material in the lesson plan or even the teacher does not make any lesson plans at all.

Table 1. Results of TK-CK-Based Learning Planning

No	Antecedents (Learning Planning)	
	Technology Knowledge (TK)	Content Knowledge (CK)
1	50%	80%
	Poor Category	Good Category
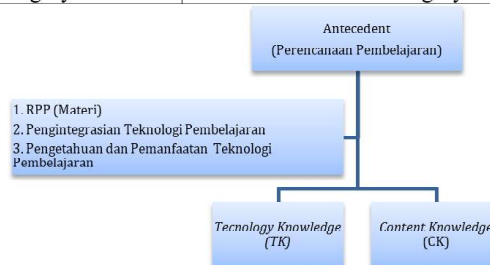
Fig 2. TK-CK Learning Planning

2. Transaction (Implementation / Process Learning)

The contents of the pedagogical knowledge (PK) questionnaire include whether the teacher implemented varied learning, whether the teacher was able to manage and master the class well, whether the teacher used various assessment methods and techniques, whether the teacher did reflective actions to improve the quality of learning. In addition, the PK ability research includes aspects of learning strategy knowledge, learning media knowledge, and evaluation knowledge. Based on interview, observation, and questionnaire data, the results obtained in the aspects of knowledge of learning strategies get a score of 30% for the sub-aspects of the learning approach, this is because in the RPP all teachers list what approaches are used, but there are still those that include but lack detail. Aspects of using learning methods and models get a score of 30%. The

teachers in the sample include what methods are used in the lesson plans that have been made, namely using the method of discussion, problem-based learning, discovery learning, demonstrations, and other methods. While the aspect of learning media knowledge gets a score of 20% for the use of instructional media and types of learning media. The teacher has included several media in teaching both conventional and digital learning media such as using videos, power points, e-books, and appropriate media such as puzzles and school environments.

Evaluation of learning also needs to be done by the teacher to find out whether the learning objectives have been achieved or not, so that it can be used as consideration for improvement for teachers and students. Cognitive assessments are listed in each teacher's lesson plan, written assessments that are often used by teachers by attaching multiple choice questions or descriptions. Affective assessment is carried out using class journals and psychomotor assessments through performance observation sheets. Overall in the realm of assessment there are no standardized instruments made by the teacher. Selection of assessment techniques get a score of 30%. The lesson plan can be seen in making written tests, portfolio assessment techniques and non-written techniques. The written test is in the form of multiple choice and a description that is used for daily tests. The questions are made using bloom taxonomy from C1 to C4 which is considered to be suitable for junior high school students. Non-written assessment techniques are carried out by observing performance during exploration and practicum activities. Half of the teachers who were sampled did not make an assessment rubric, so there were no definitive guidelines for conducting an assessment, while half made an assessment rubric, but according to the results of a short interview with the teachers who developed it, the assessment rubric was not used in the implementation only for formality requirements in writing RPP only (Wahyudin, D., 2014). Suitability and improvement of the assessment get a score of 30%. Appropriateness of assessment can be seen from the making of daily test questions in accordance with the material presented.

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Teachers often do daily tests or tests but are not accompanied by further actions such as enrichment and discussion of questions.

As a whole, the pedagogical knowledge (PK) ability of teachers gets 60%, which is included in the sufficient category and still needs to be developed further, especially on the appropriateness and improvement of assessments that must be adjusted to the ability of students. The results of direct observation when learning is done by teachers, ie teachers carry out learning activities based on the lesson plans that have been made, meaning that there is a match between the methods listed in the lesson plans and the implementation of learning. The selection of good learning methods is adjusted to the characteristics of students. The teachers have a pretty good strategy, it can be seen from the observations of teachers doing various learning methods that are adapted to the material and conditions of students.

The contents of the Technology Content Knowledge (TCK) questionnaire include whether the teacher uses technology to help understand the concepts, laws and theories of learning materials, whether the teacher knows computer applications related to the material being taught, whether the teacher has knowledge in developing activities and assignments. students involving the use of technology. The ability of meticulous technology content knowledge (TCK) is the integration of content knowledge and technology in learning. The TCK assessment results of teachers get 55% results which are included in the sufficient category, this is because teachers tend to use the worksheet as a learning medium compared to the use of ICT-based learning media. The results of direct observation when learning in class, teachers are very minimal using ICT-based media, teachers still often teach using blackboard media and the surrounding environment. The teacher includes the use of video and picture media on the power point to deliver the material to the lesson plan. However, the lack of LCDs owned by schools forced teachers to continue teaching conventionally. In addition to the LCD factor, the low electrical power also

triggers a lack of use of ICT-based learning media. This condition is a serious problem that also requires the seriousness of various stakeholders to overcome them. Because LCD is the simplest example of learning media, while in addition to LCD there are still many other ICT-based media that also need to be held and developed in schools.

In addition to the ability to use ICT in learning as described above, the ability to understand learning materials that require ICT-based media to facilitate students in learning activities is also part of the focus of research. From the results of studies and research data, the ability of teachers to understand content that requires ICT-based learning media can be categorized as quite 55%. The teachers basically understand that to produce quality learning activities requires learning media, but due to limited access and lack of creativity the learning patterns undertaken instead rely solely on the lecture and group discussion methods.

The ability of technology content knowledge (TCK) to be studied is the integration of learning approaches with content in learning. The results of the teacher's TCK ability get 55% which can be categorized as sufficient. Before learning the two teachers have prepared a lesson plan as a guide in teaching. Based on the results of interviews with teachers, the lesson plan is not made by the teacher itself but is the result of MGMP, so there are still many discrepancies between the lesson plan and its implementation and the teacher does not make lesson plans that lead to learning in the classroom. Teachers tend not to use lesson plans as a guide when teaching, but teachers teach based on their experience of teaching for more than 20 years that has become a habit. Teachers still make annual programs, semester programs, syllabi, and lesson plans as administrative requirements for teacher assessment.

Table 2. PK-TCK Based Implementation / Learning Process Results

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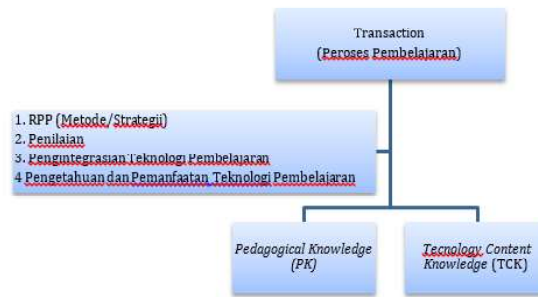| No	Antecedents (Learning Planning)	
	Pedagogical Knowledge (PK)	*Technology Content Knowledge 1* (TCK)
1	60%	55%
	Fair Category	Fair Category

Fig 3. Implementation / PK-TCK Learning Process

3. Outcome (Learning Products in the Form of Achievement of Learning Objectives)

The ability of TPACK under study is the integration of technology, content, and learning approaches. Overall assessment results for the ability of TPACK to get the highest score of 80% for the content knowledge component (CK) in the good category, for the pedagogical knowledge and technology content knowledge component, the score is between 55-60%, while for the technology knowledge component a score of 50% is obtained. included in the category of not good. After adjusting to the results of direct observation, the ability that teachers lack is the ability to use learning technology.Table 2. Outcome / TPACK-Based Learning Products

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Teacher Competence in Implementing Technology, Pedagogy, Content, and Knowledge (TPACK) in Leraning of Industrial Revolution 4.0

Table 2. Outcome / TPACK-Based Learning Products

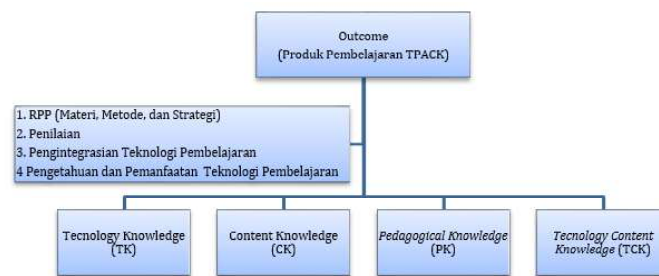| No	Outcome (TPACK-Based Learning Products)			
	Technology Knowledge (TK)	*Content Knowledge* (CK)	*Pedagogical Knowledge* (PK)	*Technology Content Knowledge* (TCK)
1	50%	80%	60%	55%
	Poor Category	Good Category	Fair Category	Fair Category

Fig 4. TPACK Learning Products

V. CONCLUSION

Based on the results and discussion above, it shows that the teacher's ability to carry out TPACK-based K-13 learning based on the Countenance Stake's analysis can be concluded that the lowest component among the components of knowledge, pedagogy, content, and technology is the ability to use technology.

VI. ACKNOWLEDGMENT

As a recommendation there needs to be serious attention to the procurement and improvement of school facilities and infrastructure especially those related to learning technology. Then the ability to use learning technology can actually be trained by conducting training related to ICT-based learning media to assist teachers in the use of technology and be able to explore information creatively about the use of technology in learning.

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BETWEEN HOPE AND REALITY: CURRICULUM 13 (K-13) IMPLEMENTATION IN TEACHERS'S ABILITY TO DEVELOP LEARNING IN THE ERA 4.0

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ABSTRACT

After six years of the launching of the Curriculum 2013 (K-13), it is expected that all schools and teachers have been able to implement the curriculum both in terms of preparation for learning devices as well as in the learning process. However, the reality is far from expectations as the ability of teachers in the preparation of the learning device is still lacking. Detected through learning device compiled from teachers who are following the Professional Teacher Education online, the results were far from expectations posing a big question mark for researchers. For this reason, the researchers tried to explore the issue through a qualitative approach. Although in this study quantitative data also exist, it was just as supportive data to strengthen the argument and conclusion. Sources of data in this study are a physical education, sports and health teachers amounted 123 people. From these studies it was found that K-13 training has not met the need of all teachers reflected in the material is not understood comprehensively by the teachers. Further, in some training, there are instructors who didn't come from the field of physical education, sports and health, but from other fields of study. This fact is of course very worrying as if it remains, the national education goal will never be reached. Therefore, it is necessary to reorder the instructors in accordance with expertise in the field of study as well as evaluating the effectiveness of the program.

Key words: curriculum, device, teacher, learning.

I. INTRODUCTION

The task of the teacher in the context of Indonesia is not only to teach, but also to educate, direct, guide, train, assess and evaluate. This is in accordance with Government Regulation No. 74 of 2008. The Teachers and Lecturers Law No. 14 of 2005 emphasizes that professional teachers are obliged to plan, implement quality learning process, assess and evaluate learning.

Learning tool is a weapon for a teacher indicating a sign of readiness to give directions for teachers in teaching.Lesson preparation contained in learning devices such as syllabus, Preparation Plan Learning, Instructional Materials, Media Education, Worksheet Students, and Evaluation Rubric / Assessment. The device can be seen through the readiness of a teacher which has been stated clearly in the ministerial decree No. 22 of 2016. However, regulations are not always in line with the reality on the ground as the teachers seem reluctant in preparing the learning device.

Since the publication of curriculum 2013, it several times experienced improvement and change, but in terms of processes and products for the physical education curriculum, sports and health, the implementation has not met the standards (Setiadi, B., Soegiyanto, M., Rahayu, S., & Setijono, H, 2018). Since the enactment of the curriculum in 2013, the implementation of the curriculum has been uneven across the school. Teachers should have been very understanding about the content of the curriculum, but in fact the teachers still have difficulty understanding basic competencies and core competencies translated into lesson plan as proved by Boleng et al, (2018) that teachers of physical education, sport and health are not yet ready to make a learning device.

After six years running, the expectations of researchers originally have thought that the ability of teachers to prepare learning device, and translate core competence and basic competences in the affective, cognitive and psychomotor already proficient. But the fact that almost 95% of the learning device made by the participants do not meet expectations

indicating that the teachers do not understand about the preparation of the learning device. As such, the writers conducted this research in order to determine field problems hampering the ability of the preparation of learning tools for teachers of physical education, sport and health.

II. LITERATURE REVIEW

In the 2013 national education system law, has been set up on the curriculum. The curriculum gives direction to the educational process, and is a preparation for learning that is designed and implemented individually or in groups, both at school and outside of school. (Lloyd J. Trump and Delmas F. Miller, 1973; Harold B. Albertsycs, 1965; J. Galen Saylor and William M. Alexander, 1956)

The Government through the regulation number 19 of 2005 and No. 32 of 2013 set to eight (8) National Education Standards in the planning, execution, and monitoring of education in order to realize the national education quality. The goal is to ensure the quality of national education according to the Law of the Republic of Indonesia aimed at educating the nation and shape the character and dignified civilization.

Since the enactment of the curriculum in 2013 (K13) in the year 2013/2014, teacher be expected more focused and more prepared to teach. The readiness is shown by the learning device that must be made. Although apparently teachers are burdened with the administration as the readiness of a teacher, learning device is very important for teachers in preparing the learning process. With the learning device that has been prepared properly enabled learning can take place properly. Learning devices are tools or equipment to carry out the process that allows teachers and learners perform the learning activities. Learning tool created as one of support for learning to work well (Zuhdan et al, 2011).

Learning plan stated in culture Education Minister Regulation No. 22 of 2016 on Standards for Primary and Secondary Education Process. The device consists of a syllabus of learning, the Learning Plan (RPP), Instructional Materials, Media Education, Worksheet Students (LKPD), and

Evaluation/Assessment. Learning device is made to be able to accommodate a student-centered learning system (Student Center), meaning that it was students who are active in learning steps according to the draft made by the teacher.

In designing the study, teachers of supposedly able to use technology as a teacher professional teacher should be able to master competencies, in addition to the professional teachers must also have a moral quality, cultured, dignified, whose duties with full responsibility, justice, conscience, disciplined, obedient to the rules and discipline (Belinova, NV, Bicheva, IB, Kolesova, OV, Khanova, TG, & Khizhnaya, AV, 2017). In view of the progressive, characteristic changes in society must be accompanied by changes in the culture of the teacher in the learning process. Rapid change requires teachers should prepare themselves to being run over by age, and can occur even exceed the capacity of students teachers, if teachers do not have extensive knowledge.

In this 21st century resources beLajar there are everywhere, books can be replaced technology, however, the presence of permanent teachers is irreplaceable. The ability of teachers to educate in this digital era strengthened on pedagogy Siber on teachers themselves. The teacher's role more as a facilitator who is able to take advantage of digital technology well to design them to be creative to make learners active and high-level thinking. Therefore, inevitably, it is the teacher's role must be strengthened. Teachers are required able to utilize technology in instructional design. This time learning to use e-learning is no stranger, however, for teachers in areas far from the reach of the Internet have become a matter of course, and also related to the mindset difference where among teachers who were in the city, especially with teachers who come from developed countries. It is associated with dimension and cultural references. (Sarbaini et al, 2019). As a teacher who professional a teacher should be able to master competencies, in addition to the teacher professional also should have the moral quality, cultured, dignified, whose duties with full responsibility, justice, conscience, discipline, abiding by

the rules, and discipline (Belinova, NV, Bicheva, IB, Kolesova, OV, Khanova, TG, & Khizhnaya , AV, 2017).

Teachers are very instrumental in developing 21st century skills. Besides, teachers should also be able to adapt to the curriculum, and is capable of imagination to produce high creativity in learning (Guo, 2014; Woon Chia & Goh, 2016; Drake & Reid, 2018). The characteristics of teachers in the 21st century include: *First*, Teachers as well as the facilitator should also be a motivator and inspiration for students.Teacher as facilitator, meaning not make the teacher as a knowledge center (teacher centered), because knowledge can be accessed through a variety of media. The positions of learners in the 21st century become the center of (student center) as well as the demands of the curriculum of 2013. In this case the teacher should be able to position itself as a study partner for learners. Second, teachers must have the ability to read high interest. This is to anticipate the development of quick learners knowledge through digital technology. If not, then there will be a loss of authority of the teacher who of course have an impact on the learning process itself and the progress of the nation. Third, the ability to write. In the 21st century a teacher in addition must have a high interest must also be able to write. Teachers are required capable of expressing ideas through writing idea of   thinking as the enrichment of learning delivered to students in improving the quality of learning. Fourth, teachers are also required to be creative and innovative. Learning e-learning system is a necessity or requirement for a teacher in order to maintain the authority of the teacher in front of his students. ICT-based teaching competencies for teachers of the 21st century are an absolute. Fifth, 21st century teachers are required to have the ability to do a cultural transformation. This transformation process termed self-change, from being considered old-fashioned replaced by novelty.

Teachers should have the competence as readiness to teach, besides that it expected to have a high knowledge. Therefore, continuing education for teachers is necessary, as are the existence of cooperation among professional teachers to improve knowledge will have an impact

on the quality of learning for students. (Pecheone, RL, & Whittaker, A. 2016; Borko, 2004; Vescio et al., 2008).

III. METHOD

This study uses descriptive qualitative study in the form of documents, interviews and questionnaires.Although encountered data is quantitative, it was just as supportive data to reinforce and complement the arguments in drawing conclusions. Subject research is a teacher of Physical Education, Sport and Health in South Kalimantan who are following Professional Teacher Education, numbered 123person. As for thefocus in the study is the ability of physical education teachers in developing learning tools based K13, as well as the problems faced by the teachers in implementing K13 into preparationteaching and learning process. The study was conducted in professional education center teachers in physical education, sports and health, in Banjarbaru, throughout the month of June to December 2019.

Data retrieval is divided into two parts. First, the initial data as a backrest base is a learning device in the form of syllabus, lesson plans, Instructional Materials, Media Education, Worksheet Students, and Evaluation/ Assessment, which has been created by teachers who were studying the teaching profession, at the timelecturesby online. The data is used as a base to explore the problems faced by teachers in preparing a learning device. Second, the data obtained through interviews conducted during face to face lectures/workshops. Some basic questions posed, and then to dig deeper into the questions were developed by the researchers. The main question posed, among others; 1). Is your school already use K-13; 2) .Would you've been training K-13; 3). Is the material presented has been understood by you indetail? ; 4). Does the personK-13comes from the same field? ; 5). Books or reference what you use as a resource?

IV. RESULT

Findings from the study documents the manufacture of devices such learning syllabus, lesson plan preparation, teaching materials, media, and evaluations made by teachers of physical education, sports and health, amounting to 123 teachers are still lacking. Preliminary data compiled learning device capabilities are taken during lectures through Online Learning Systems Indonesia (SPADA). The study's findings about the ability to create a learning device per item device (syllabus, lesson plans, Instructional Materials, Media, and Evaluation / Assessment) displayed in Figure 1 below.
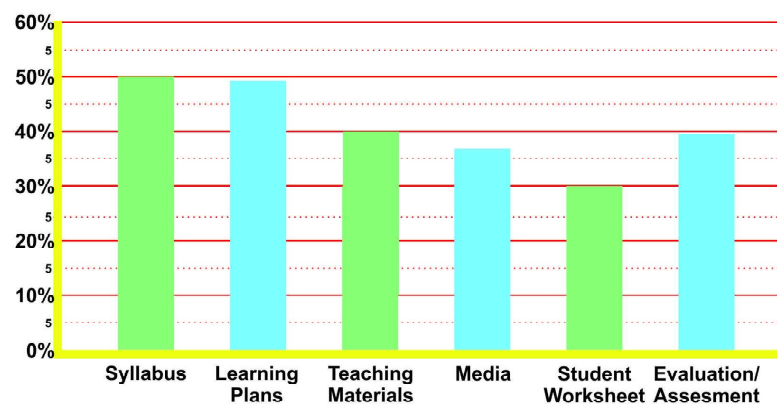

Figure 1. Preparation Capabilities Learning Tool

Once the data found that the ability of teachers to make the learning device is lacking, then subsequently traced the cause. Search cause of the ability of teachers is still lacking is done when teachers PPG PJOK workshop participants. The summary of the principal results of the interview are described in the following table.

Table 1. Causes of Lack of Teacher's Ability to Understand K-13

No.	Statement components	Percentage (%) answers
1	Statement using K-13	40%
2	A statement that he has never attended a K-13 training	60%
3	Understanding of training materials is poorly understood	70%
4	Resource persons from other fields	75%
5	Use of textbooks	80%

From the data in Table 1, it can be argued that the lack of ability of teachers in preparing a learning device caused by, among other things: Dissemination and training K13 has not been evenly distributed throughout the area. Proven 60% of teachers said that they had never received training K13. This is especially true on the teachers who are in the area. As noted A2, one of the teachers, "I have never received a briefing K13, and we still use the school curriculum in 2006 or the so-called Education Unit Level Curriculum.

From interviews, it was stated by the teachers who had attended the training, most said that they did not understand the curriculum material in detail. Regulations underlying minister is not presented in detail. The material in the form of materials Learning Pathways Plan is received in the form of copy and paste, without a detailed explanation of how to plan lessons. Even raised by some teachers who have been trained, the training curriculum delivered by speakers who are not of the fields of study physical education, sports and health, but from other areas of study. As stated by H 35, "we received training K-13, but his sources instead of physical education, sports and health but from other fields, so when we asked they were not able to give a clear answer, and we were only given examples of copy and paste without explanation means". Such information also strengthened by F 29, "how we can understand the new curriculum, especially that part of Core Competence (KI) and the Basic Competency (KD), if that explains not of the field of Physical Education, Sport and Health, but on the field of study other. And we need a detailed explanation of how to translate KI and KD, KD nature especially skills ". if that explains not of the field of Physical Education, Sport and Health, but from other fields of

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study. And we need a detailed explanation of how to translate KI and KD, KD nature especially skills". if that explains not of the field of Physical Education, Sport and Health, but from other fields of study.

Other findings are, teachers in conducting the learning process are only based on textbooks, the contents of which tend to the sports branch without paying attention to the contents of the curriculum and class levels according to curriculum material. A15 stated, "I teach based on textbooks purchased by schools". When the researcher asked again, did the textbook match the demands of the contents of the 2013 curriculum? A15 and others answered, "I don't know, for us the important thing is there is an example, because so far we don't understand how to implement the K13". In addition, in teaching teachers tend to teach sports material as obtained in college, as stated by 54 B, an elementary school teacher, "what we teach is in accordance with what we have received during last lecture. What has been stated by 54 B is clearly not in accordance with the contents of the current curriculum. The teachers stated that they could only understand about K13 after receiving the material during the PPG workshop. As one teacher put it, "We just understood ma'am, we used to teach without a device that became a guide. We always feel we lack material to teach, because what we teach is only the lessons we have received during college, without seeing the curriculum message."

V. DISCUSSION

The success of a curriculum is applied for socialization and intense training. Before conducting socialization of course prepared human resource tools, namely instructors or speakers who have the ability and the field that will be delivered. If socialization is not conveyed properly then the result will not be as expected. This is evident from the research that proves that the ability of teachers to prepare learning device is still weak, due because not all teachers get the socialization and guidance regarding the application of K13 which is a typical in university when trying to innovate (Abbas et al, 2018). As a result, teachers have not been able

to draw up plans well. Learning tool created as one of support for learning to work well. Learning will be effective if teachers are able to design learning well. A good teacher is a teacher who can prepare lesson plans well (Meador, D., 2019; Prasad, ZK, 2011).

Curriculum changes will not give any meaning if it is not accompanied by a clear policy. The low quality of education in Indonesia certainly can not be answered simply by changing the curriculum. Or even replace the education authorities. Quality education can only be answered by the quality of teachers. Teachers who are qualified professionals who guarantee. Without improvement in the quality of teachers, the quality of education will remain "far from the fire", always be inadequate (Yunus, S, 2017). As good as any curriculum, if the teacher is not equipped with either about how to implement the curriculum will not be able to walk up.

Facts on the field, that the teachers are stuck with textbooks purchased by the school. Come to think of it of course makes it a teacher, but their impact is reducing the creativity of teachers, because teachers are not glued and just had enough with the materials that are already available. Habit of following the book spay and off the creativity of teachers so that the implementation of Curriculum 2013, which has not happened contextually (Koesoema, D, A, 2019). Their book these packages must be revisited. Government in this case the Ministry of Education and Culture must evaluate the content of the books, especially handbooks PJOK learning, whether in accordance with the curriculum.

It is very alarming, when the findings of the study, including the teachers glued to the textbooks, and teaching the lessons of physical education, sports and health based solely on experience when receiving the same lesson when college. Though the content of the curriculum is not the same as the college curriculum, indeed, core competence and basic competences are in between the different levels. For the dominant primary school level with the basic motion, for the junior high school level towards a specific motion, while the middle class has entered the upper level motion analysis to sports. If teachers teach using textbooks and references

only having experience in college without learning curriculum well, then the result of the primary school level to the intermediate level will be stuck on learning the sport.

Professional teachers are educated and well-trained and have experience in the field. (Koesoema, D, A, 2019). There are nine competencies that must be mastered by teachers. The field is; philosophical aspects, history, anatomy, kinesiology, physiology, psychology, sociology, development of motion and motion study. This was stated in the ministerial decree No. 16 of 2007, concerning academic standards and qualification of teachers. The competence of the basis is for translating the curriculum into learning. Learning physical education, sports and health care are dominant learning via motion. But in learning to be able to accommodate the affective, cognitive, psychomotor aspects in addition to that is characteristic of physical education lessons. The most alarming of these findings is their socialization curriculum instructors come from other fields. How can teachers be able to absorb the curriculum well, if the instructor does not come from the field of physical education, sports and health ?. This is contrary to the professional principles contained in Law No. 14/2005 on Teachers and Lecturers, the work or activities carried out by someone and become a source of income that life requires skill, expertise or skills that meet certain quality standards or norms as well as the need professional education. This explanation shows that the profession requires expertise in the field of education if wishing to be in compliant with the demand of community in the era of 4.0 (Rajiani & Ismail, 2019).

VI. CONCLUSION

Curriculum 2013, which has been going for approximately six years, have not been properly socialized. It appears that the desire to change the curriculum is not accompanied with the appropriate human resources to be able to disseminate to all teachers and education personnel. Their instructors out of the same field, is certainly very worrying, because it is contrary to the principles of professionalism. The ability of a teacher in

developing learning tools is very important, because these devices gave way to a good learning process. Their required textbooks for schools, on the other hand is pretty good if it is used only as reference material, but if the book into a main handle then it will turn off their creativity in designing learning. Quality education can only be answered by the quality of teachers. If the quality of teachers is not corrected, then no matter how great the curriculum does not guarantee the quality of education. It is suggested, to answer the challenges of our time industrial era 4.0, teachers must be given a lot of skills training related to learning and mastery of IT. If not, then the teacher will be left out of from the ability of the students who are now very technologically savvy. It was also suggested that there is research that examines the ability of teachers to translate into Indicators Basic Competencies and Learning Objectives in accordance with the industrial era 4.0.

VII. ACKNOWLEDGEMENT

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ROLE OF MANTRA IN THE LIVES OF DAYAK MAANYAN

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ABSTRACT

This article presents the results of research on the mantra antropolinguistik Maanyan Dayak community in South Kalimantan. The focus of this research is a variety of mantra and elements of the treasury unit antropolinguistik lingual in mantra used by the public Maayan. This study used a qualitative approach with data collection techniques of observation, recording, and interviews. The results showed that in mantra used discovered several vocabularies that represent beliefs and socio-cultural aspects Maanyan Dayak community. A number of vocabulary among other topical oil is believed to have thermal properties that can be used as a blocker evil spirits; black cloth believed to protect themselves from the view of the jinn; needle believed to protect ourselves from pain; parang may be used as an antidote; incense can be used as an intermediary inviting spirit. Moreover, the vocabulary in the existing mantra also appears that people believe there is a supernatural creature Maanyan guard lake, river guards, forest guards or the other. Meanwhile, they believe that the human part symbolizes fate or specific properties. Dayak Maanyan believe purify fingertips, purify the feet, ankles and purify with a mantra can bring opportunity; purify the knee can extend the life; purify the throat can bring fame and cleanses eyelashes may form honest behavior.

Keywords: antropolinguistik, spells, oral traditions.

I. INTRODUCTION

Maanyan Dayak community in South Kalimantan has a tradition *mambuntang* ceremony. For Maanyan Dayak people, the ceremony not only has voluntary functions as reflected in the formal purpose of mambuntang a traditional ceremony. There is a ceremonial function is not realized, but the consequences can be felt, which is in the form of strengthening solidarity and social integration. This is in line with the opinions Northcott (2005: 279-280), which states that in any religious ceremony is focused on ways to salvation, through worship, prayer, and meditation that allows humans to build alignment with the transempirical world, Mambuntang tradition is one ceremony that is considered important for the Dayak Maanyan. They assume that nature around is full of spirits or souls. The creature lived in around the houses, in the river, big trees.The ceremony mambuntang a means to eliminate the interference of spirits. The purpose of the ceremony to honor their ancestors and other spirits that do not disrupt life in the world. Maanyan Dayak community believes that by organizing this tradition, the ancestors will get happiness, both during life and after death.

Mambuntang ceremony performed for a variety of activities, such as when the harvest is successful or because of specific intent. The ceremony conducted if there is someone or a family that has a specific intent were never spoken. For example, there is a sick family member that does not heal, despite being treated, either traditional or medical treatment. Later in that family intend to say if the recovery will implement the *mambuntang* ceremony. The public needs to be implemented. Based on the explanation of indigenous prince, Maanyan Dayak people believe if the promise was not kept family members who had recovered were going to get sick again being disturbed byspirit her family who died.

Mambuntang tradition used in the implementation of the spell. For the people, the Maanyan mantra is believed to have supernatural powers. Typically the provision spells have a strong belief that with compliance to meet the requirements needed in the ceremony. The Dayak Maanyan mantra

serves as a medium to perform the ritual of nature, tranquility in life, conserving nature, and appreciate nature. Spells not only lies in its wording but in the context of its use. A spell when spoken to any place, not on purpose then it will be lost strength. The context may indicate the sacred mantra pronunciation.

From the above description, it can be seen that the tradition mambuntang is an interesting cultural phenomenon to be studied. In addition to containing elements of ritual, tradition also contains cultural elements represented in units lingual elements in spells used. Viewed from the perspective of the relativity of language, the various symbols used in the lingual units associated with the belief system and culture Maanyan. Therefore, the study of the tradition mambuntang not only beneficial to uncover lingual units are used, but also to reveal aspects of their belief system and culture behind the various symbols in the lingual units.

II. LITERATURE REVIEW

2.1. Tradition Mambuntang

In Big Indonesian Dictionary (2005: 1208) the word 'tradition' is defined as a hereditary customs (of the ancestors) that are still running in the community. Meanwhile, the simplest notion of 'tradition' is something that has been done a long time and becomes part of the life of a community group. The most fundamental of tradition is any information that is passed on from generation to generation, both written and (often) oral (https://id.wikipedia.org/wiki/Tradisi).

From some of the above can be elements that mark the traditional sense, namely that tradition is something that has been done long ago by a group of people to become part of the life of the community. Tradition contains information that is passed on from generation to generation, either in writing or orally. Related to this research, one of the traditions held by the Dayak community in the village Maanyan Warukin is the mambuntang tradition. *Mambuntang* tradition in this study is limited to intent mambuntang

tradition carried out by families who have a specific intent. The purpose of this tradition is to fulfilling the previously spoken by someone.

2.2. Mantra

Sociology of literature looking at the literature is an integral part of community life. The community (traditional) use literature to run their lives. When euthanizing her, they used the fable; when proposing to a girl they use rhyme; when the harvest, casting out demons, conquered the beast, or reject the evil influence of others, they also use spells. That is why experts often give an understanding of the strength of their magical spells. Koentjaraningrat (in Ganie 2011: 44) states that the spell is part of occult techniques in the form of words and sounds that are often meaningless, but is considered to have magical powers or condemn strength. Meanwhile, Sudjiman (1990: 51) states that the mantra is the wording element of poetry such as rhyme, rhythm, which is considered to have supernatural powers pronounced by the handler to match the power of the other. Judging from the above opinion can be concluded that the spells are words and phrases that contain magical powers or magical that only spoken by certain people just like a shaman or handler.

Judging from the form of the structure, the language used, and the values it contains, spells can be categorized as a form of literature. Medan (in Amir, 2013: 68) states that it is possible to rename a spell as a form of literature (long) because of the requirements of a literary form was filled in a spell. Emotional the mantra is a necessity; pengiramaan reading is an absolute requirement in reading spells by quacks and handlers. The desired moral values contained in the mantra because the spell is the result of assimilation between language and beliefs.

In mantra used certain symbols, both a symbol of language and other symbols or devices as part of the implementation of the spell. As a symbol, it pemaknaannya need interpretation. That is why, Jung (in Noth, 2006: 116) states that a symbol is not defined or explained; he showed beyond himself to the meaning in the forecast beyond our understanding

and can not be adequately expressed in words that are known in our language.

2.3. Dayak Maanyan Ethnic

Dayak is a general term that was first used by Western anthropologists to designate the natives of Borneo and is not Muslim (King, 1993 quoted Klinken, 2006: 28). Dayak ethnic group mostly living in rural areas. Based on the information Andreas Buje, he was included in the 101 figure Dayak in Kalimantan Selatan, they called Dayak is made up of diverse groups, such as the Dayak Meratus, Maanyan Dayak, Dayak Ngaju Dayak Bakumpai, and Dayak Deyah. Despite their culture have much in common, each group has a different language and generally do not understand each other. Dayak ethnic group consists of several sub-tribes who later became a partial identity and one of them is ethnic Dayak Maayan. The Dayak ethnic group has its language and tradition. Is reflected in the activities of indigenous beliefs held as a major component in the system settings of social life. Also, it keeps an ethnic wealth of oral literature.

2.4. Antropolinguistik

Many theories antropolinguistik coined by experts. The theory used in this study refers to the theories antropolinguistik Duranti's work. In his book, Duranti (2000) describes the interdisciplinary relationship between linguistics with anthropology. Duranti introduced the concept of "linguistic anthropology" which he initiated as a form of interdisciplinary area that studied the "language" as a source of culture and speech (speaking) as a form of cultural activities (cultural practices). The author also shows that linguistic anthropology also stretched along the Ethnographic studies are an important element in the study of linguistics. The linguistic-anthropological study also draws on the inspiration of intellectual derived from interactional relationships, based on the perspective of activity and human thought. In the book, the author explains that the activity of human speech based on the activities of everyday culture and the language is a tool of the most powerful compared to glass another comparison (symbols) are more modest in social life.

Initial discussions in the book to explain the idea of culture or commonly referred to as the notion of culture. The author explained that the activity of human speech based on the activities of everyday culture, and the language is the most powerful tool compared with other comparable glass (symbols) are more modest in social life. Initial discussions in the book to explain the idea of culture or commonly referred to as the notion of culture. The author explained that the activity of human speech based on the activities of everyday culture, and the language is the most powerful tool compared with other comparable glass (symbols) are more modest in social life. Initial discussions in the book to explain the idea of culture or commonly referred to as the notion of culture.

The question now is what the culture so that it can be used as a benchmark that mantra in the tradition *mambuntang* indeed is one manifestation of culture Maanyan? Hebding and Glick (in Leliweri, 2003: 107) states that culture views material and nonmaterial. Material culture objects appear in the resulting material and human use. In contrast, nonmaterial culture is the elements referred to in the draft norms, values, beliefs/confidence, and language. Meanwhile, Koentjaraningrat, 1987: 5) explicitly sort of culture into the three states, namely (1) the nature of culture as a complex of ideas, ideals, values, norms, rules, and so on; (2) the nature of culture as a complex activity pattern of human behavior in society.

Viewed from the perspective of antropolinguistik, Duranti (2000: 23-47) describes various cultural characteristics. If summarized, the cultural characteristics are: (1) culture as something different from the natural ones; (2) culture as knowledge; (3) culture as communication; (4) culture as a system of mediation; (5) the use of culture as a system; and (6) culture as a system of participation.

III. METHODS

3.1. Research Approach

Research antropolinguistik in spells Dayak traditions Maanyan *mambuntang* uses a qualitative approach. The use of this approach in tune with the characteristics stated Bogdan and Biklen (1998: 27-30), namely (1) using a natural setting as a data source directly and researchers as the main instrument, (2) descriptive, (3) more attention to the process rather than results, (4) tends to analyze the data inductively, and (5) the meaning is a major concern.

3.2. Research Sites

Dayak people reside in the village Maanyan Warukin. This village is a village of 14 villages located in the district of Tanta Tabalong South Kalimantan province. Location Warukin village is 12 km from the town of Tanjung (capital Tabalong) or 213 km in the northern city of Banjarmasin (South Kalimantan provincial capital). The village is located at 2° latitude south and 116° east. Warukin village included in the topography of the plateau region. In geomorphology, Warukin village is located in the western part of Meratus slope with conditionsspanundulating land. Size Warukin village is 1618 hectares or about 19.18 km2. Warukin village is located at an altitude of 8-155 meters above sea level with the east boundary is the village of Padang Panjang, the west is the village Dahur, south is the village and the village Tamiyang Ku'u Island, and north is the village Barimbun (BPS Tabalong, 2014).

3.3. Data Collection Technique

Collecting data in this study using observation, recording, and interviews. Observation techniques used to obtain data related to the stages of a ceremonial procession mambuntang and use dimension by Parta handler or healers in the event. This technique is also equipped with a record format field to obtain data by directly observing the object and recorded the following aspects related to the formulation of the problem and the purpose of this research.

Meanwhile, the recording technique is done to obtain data on the procession of events *mambuntang* in the form of video recordings. This

technique is done by a researcher who holds the role of a recorder and a full observer. Recording equipment used is branded Sony digital camera is black with a capacity of 12.1 megapixels, In the form of video footage obtained was transferred to the notebook via the data cable, then transcribed into written form for analysis.

Interview technique is a form of conversation, the art of asking and listening. The interview is not a neutral device in producing reality. In this context, the various answers phrased. So, the interview is a device to produce an understanding of situational (situated understandings) that comes from episodes instructional Special (Denzin and Lincoln, 2009: 495). Fontana and Frey cite Field notes Malinowski (in Denzin and Lincoln, 2009: 508) said that the interview consists of three kinds, namely structured, semi-structured or unstructured. Structured interview refers to a situation when a researcher asking a series of questions temporal on each respondent based on certain answer categories/limited whereas unstructured interviews provide more space compared to the types of other interviews. Structured interviews aimed to achieve the accuracy of the data of the characteristics that can be coded to explainbehavior in a variety of predefined categories (pre established categories). Unstructured interviews used to understand the complexity of the behavior of members of the public without any a priori categories which can limit the wealth of data that can be obtained. This study the authors use a structured interview andunstructured.

3.4. Data Analysis Technique

This study uses antropolinguistik analysis, ethnographic analysis, and analysis of interactive models. Flow implementation ethnographic research starts from choosing the social situation, carry out observations, noting the results of observation, and interviews. The ethnographic analysis includes domain analysis, taxonomic analysis, componential analysis, and analysis of cultural themes (Spradley, 1997). Interactive model analysis carried out starting from the stage of data collection, data reduction, data

presentation, the inference of data, and data verification (Miles and Huberman, 1984).

IV. RESULTS

4.1. Functions of Mantra for The Dayak Maanyan in South Kalimantan

Maayan Dayak community has treasury mantra rich As one old literary form, mantras uttered by the handler or healers (Balian). Spoken spells they are aligned with the intent that would be submitted. If hajatnya to heal the sick, mantra spoken by healers is the mantra for healing. Meanwhile, for the harvest, the spell is spoken is the mantra for the harvest; for fishing, spells used ismantrafor fishing; and so on.

In addition to spells, several things must be provided as an implementation tool mambuntang. Several vocabulary items used in the event include topical oil, cassava leaves, black cloth, needle, black thread, kencur, betel, cooking oil, machetes, mortar, incense, and kencur, and others. Types of objects that should be provided are very dependent on the type of event mambuntang done. This vocabulary used various healing devices combined with the use of spells. Vocabulary objects adapted to the disease to be cured. Therefore, it could be other objects in addition to objects that have been exemplified it.

In addition to the vocabulary of objects, there is also a vocabulary of spoken spells when healing is complete. Table 1 below shows symptoms.

Table 1- Vocabulary in Mantra

Mantra in Maanyan	Translation	Function Mantra	Information
Mina jai na Jumi na gan Kame alah, manusia Mahi nawan aku lagi	Mina jai na Jumi na gan Ne ghost, man None Balawan me again	This mantra serves as protective.	The spell is used to protect themselves from crime and disorder jin spirit-spirit evil.
Hung tawar panting serba wangi Panting tawar serba munut Seratus bisa seribu sekalian Tawar mati bisa Hidup sekalian tawar (siwui telu kali)	Plain flour was thrown completely perfumed Throw bargaining round by One hundred thousand poisons everything Tasteless poison death Living all bargaining (Inflatable three times)	This mantra serves as an antidote to poison.	This mantra used to be the antidote (black magic) which is normally released by their owners in the food/drinks in stalls or at home.

Mantra	Mantra in Maanyan Translation	Function	
Andrau malaing tane bangkak Andrau uran tane rapat (siwui telu kali)	Hot day ground swell Moor land rainy day (Inflatable three times)	Mantra serves to *tawar batan*.	This mantra contains three-dimensional nature, namely earth, water, and air.
Nyamare ulun sakit yena, barang yiti haut Umak natama Hampan naun tau hawi Aku mawar wunge taun Maka iti aku nawut weah Daya dasar ni hawi teka jumpun haket Umak pakai nyamare ulun isa sakit yiti Pakai nerau naun pangantu pangintuhu wunge taun Ari aku nawut weah, ina aku mawar Aku nerau pangantu jumpun haket Aku nerau pangantu ulu waluh	I call the guards lake I call the guards of the universe I call the guards river I sow rice and flowers year To call a natural guard guards lakes and rivers so guards come to heal this pain because it comes from forests This then I sow rice I sow the rice flower so that you can come to heal the sick because all the terms are already full provided no less	This mantra is called mantra *natama ulun sakit teka jumpun*, which serves to heal the sick.	The spell is used to cure sick people. this mantra is used to eliminate all diseases and prevention of the disease came.
Mina jai na Jumi na gan Kame alah, manusia Mahi nawan aku lagi	Mina jai na Jumi na gan Ne ghost, man None Balawan me again	Mantra serves to adore the majesty of God, guard Lewu.	This mantra contains God's infinite power.
Rujut (tarikan kenah) puang maeh Rungkeng (angkeng) puang maeh Lanjung (nempat kenah) Lawang puang maeh	Tensile (pull the fish) is not good Stuck (hook) is not good Bakul (where fish) good Unable to no good	Mantra wear *mintan* used to catch fish.	Spell is used to catch fish.
Iti aku nganak antelui Baya weah yina Pakai nurup situa paliharaan naun Hang juumpun haket Aku ilaku situa Kepa kael singkung kayang Pehe marengen Mais meus Hampan na ami	This I put the eggs and rice instead of the hunted animal in the forest I asked a lame animal (defects) are blind and deaf so emaciated given.	Mantra *ngariou*	The spell is used to enable patients to bring offerings.
Wal bakul Wal baka Wal jari Jari katuluhan Amuleanku	Wal raw Wal baka Wal finger so let all my plants	Mantra *lamulean* (bercocok tanam)	Mantra is about planting so that plants are blessed by the Allah.
Mula alah, jadi alah. Mula tane janang tane. Mula alah murupitip ire tane Muruminim. Mula alah malumamak tane ranrung Tipak dadar mula langit makumajang Langit ranrung tipak sulau. Mula alah mula legung Legung panalutuk ajun. Mula alah mula luging Nangku buhur nitalawang. Mula alah malumamut Tane malumut halau. Mula etuh melum ulun	A ghost of a ghost. Of soil so the soil. From ghosts that most small to large / watchman there. Of ghosts in broad land and sky like the umbrella. From ghosts are on the mountain. From ghosts are in the valley. From ghost mossy, and the mossy ground. From Etuh (the first man) so I did, and so human so people who bleed and bring customary law. Then by the power God.	Mantra *miya/murubia* (Mambuntang 3 days 3 nights)	This mantra created berceritakan about the origins of man and must comply with customary law.

Table 1- Vocabulary in Mantra

Tutukan jadi ulun tutukan jadi munta *Tutukan jadi raya jadi munta murunsia* *Tamiuring mulang gawai.* *Sasar lagi narung aku* *Ma Tuhan nguasa alah tala ngaburiat.* *Lagi batajukuhang jayang mana.* *Saranta mamalihara umat.* *Batajak kada batihang.* *Bagantung tidang batali.* *Bakaki diatas bakapala dibawah buat manitik* *Bagantung hang sungkul amun*	Tells of God. Depending such bat. It depends not on a leash. to see the state all his people. Feet above the head down		
I...sansarene-rene. *Nyakiku tutuk tunjuk paim panyurung nanjung nyurung kea tuah rajaki ganam ikau manak batihi tuh bujur buah dia haban pehe dia celaka bahaya.* *Nyakiku likut tatap, alatap*	A greeting tone sacred mantra. Kusucikan the tip of your toes so that you got a lot of good fortune and luck when you give birth safely, not exposed to all kinds of disease and distress.	Mantra *auh tandak manyaki ehet/tihi*	- The spell is used to purify the self-cleaning self of all the ugliness and evil influences. The spell is used to eliminate all diseases contained inside. Used to protect
sial umba belum, naykiku tinai buku laling hila luar laling maluar peres badi, sial kawe untang silih, bunu hantu. *Nyakiku buku lilang hila huang, batilang aseng belum menda nyahu batengkung dia giring bulum nyalukuk kilat hapantap isen ginjal tulang.* *Nyakiku tambang takep hapam nambang kare uang duit panatau panuhan jawet ramu tuah rajaki.* *Nyakiku utut mangat bunggut aseng belum ikau baumur panjang haring banyame ambu.* *Nyakiku rahepan samben hapan manaharep kare uluh awing bapangkat bagalar.* *Nyakiku likutmu, hatalikut bitim dengan dengan taluh papa, dahiang baya, peres badi, pali endus, bunu hantu.* *Nyakiku tulang salangkam hapam nyangka hapam nyangka hagagian peres baratus gangguran area.* *Nyakiku balengkung tingang batengkung kambang nyahum karingan belum tatau manyambuung.* *Nyakiku tutuk urung hantatarung ikau dengan kamangat kasanang, hantaturung dengan tuah rajaki.*	I purify your foot back, so far away from all the misery in your life, anyway kusucikan eye feet were outside, so come out and all the diseases, the sins, and mistakes that have been made. Kusucikan eyes of your feet are on the inside, so that a full life even though under all lightning thunder boomed's armies will have no fear and trembling face it. Kusucikan takepmu mine for you mandapat rightful fortune of wealth and abundance. I purified your knees so that you may live a long life and gain inner strength. Kusucikan rahepan Samben, to face the person who has the rank of a degree. I purified the back of your body so that you are kept away from all evil, all sickness, sin, and mistakes that have been made. Kusucikan selangkamu bone to treat all kinds of diseases. Kusucikan throat so termasyurlah in your life you always have happiness and prosperity. I purified nose so that your happiness and well-being and more sustenance, I purified your eyelashes so that you could look outside Lord and you will be full of honesty to live in peace, harmony, and peace.		themselves from disease and distress. Used for happiness, peace, and welfare. Used to obtain in abundance.

Plain flour was thrown

completely perfumed

Throw bargaining round by

One hundred thousand

Nyakiku bulu langkang kamalangkang kambang tarung belum sanang mangat bujur buah. Nyakiku pandung lambaran balaumu, mahalau sial indang narantang belum kawan minan malalundung balitam, tende batu junjun kare purum mahunjum kambang nyahum tarusan belum tatau manyambung, mahunjun kea tuah rajakim belum.	Kusucikan you begin to tip your hair, so that was dropped on you from every bad luck and misfortune since you are born until the rest of your life and stop at the top of the crown of your spirit and your soul ubunmu that remains brilliantly filled with immortality, peace, and prosperity and gain sustenance many for life.		
Sapak warik! Sapak marau, Pantarik ... pakuias Pidayu karau! Sapak warik! Sapak marau, Pantatarik! Pakaliling Jari sakumparau	Thigh ape! Thigh squirrel Interesting ... not in contact with each other Towards dayu Karau! Thigh ape! Thigh squirrel Attract each other! spin Being rainbow	Mantra repellant to rain.	The spell is used to ward off the rain. Usually used when there is a celebration so that no rain.
Aku ngalap ranu amas Ranu intan, ranu sumur raja Ranu teka sumur telaga adam Teka gedung penu	I took the gold water Water diamond, water from wells king Water from wells lake adam Of a large house	Mantra to dispose of bad luck.	People believe the particular misfortunes they experienced. To dispose of it, they use this spell.

The data vocabulary spell as presented in Table 1 above seemed to share the vocabulary associated with the cultural and natural landscape of wetlands. Vocabulary exists that directly relate to the elements of the flora and fauna of water, but there are also indirect linkages. Some vocabularies include rain, lake, river, fish, water, valley, ground moss, well, lightning, flour, toxic, hot day, the groundswell, forests, monkey, toxins (objects unseen usually can hurt people affected), flour, and others.

4.2. Antropolinguistik interpretation Lingual Unit in Mantra Tradition Mambuntang

When viewed from the perspective of antropolinguistik, a wide range of vocabulary in *mambuntang* devices and a variety of vocabulary in spells used to represent natural and cultural landscape Maanyan. Presented in Table 2 below antropolinguistik interpretation of vocabulary mambuntang devices.

Table 2- Vocabulary Antropolinguistik Interpretation Tool *Mambuntang*

Lingual unit	Function	Commentaries Antropolinguistik
oil oles	Treating *pokung* (paralysis).	This topical oil is like a fire (heat). The oil is applied to the body suffering from paralysis.
Cassava leaves	It is used to apply the oil.	Cassava leaves are used to apply the oil to the body suffering from paralysis so that the evil spirits that cause paralysis was scared and annoyed.
Black cloth Needle	Used to treat *Tapen* (*kapuhunan* disease according to the Banjar).	A black cloth used as protective witch doctors and patients because the black cloth was considered the color darkness of the jinn. The needle is used as a blocker or barrier themselves during treatment. The pain felt by the patient like a tingling negotiable / neutralized with a needle.
		Black is used as a binder yarn promises not to pass restrictions that should be avoided. The powder is used as a fragrance issued to disrupt the genie who does not feel like coming back to hurt the patient.
parang	Used to treat boar bones (bone pain).	Parang is used as an antidote. Parang is not negotiable so that people treated illness recover quickly. If offered, the long process of healing.
black thread	Used as a sight barrier spirits.	The use of black thread on the traditions of the Dayak community *mambuntang* Maanyan because of black thread as a blocker that can not be seen spirits.

kencur	Used barrier delicate creatures.	Dayak community Maanyan use kencur on their tradition because kencur can ward off disease and ancient in nature spirits kencur have an unpleasant odor or discomfort that ghosts do not like and get away.
Incense	Used as fragrances.	Maanyan Dayak people use incense in their tradition as incense used as fragrances, the smell of incense favored by creatures on earth, as an intermediary to invite the spirits, and the use of incense to lift the illness of the patient.
Halu	Is used to fertilize the soil.	Maanyan Dayak community using the tradition halu halu Mambuntang because as a condition for fertile land and can produce rice.
lasung	The terms used to produce abundant harvests.	Dayak community Maanyan uses lacing on Mambuntang tradition because lasting as a condition for fertile land and can produce rice.

A variety of vocabulary in a spell as presented in Table 2 also produced several commentaries antropolinguistik, for example, presented below. Maanyan society still believes against harmful spirits. It was evident they believe the sick being interrupted by a genie, demon or ghost. Therefore, in the healing spells appear expulsion vocabulary jinns, demons or ghosts. In addition to believing jinn, demons, or ghosts, they still believe in the power of witchcraft. For example, still developing confidence because sick people can also be affected by wisa / toxins. Toxins are not concrete objects, but abstract objects such as witchcraft occult (in Java) which can injure the rarun those affected.

Confidence comes from animism still strong in society Maanyan. They assumed this nature nothing keeping (which in this context is a creature). Therefore, there is a healing spell vocabulary in the lake keeper, the keeper of the universe, the keeper of the river. The guards he called through spells for the healing process.

Maanyan spell power for society can be compared to the power of prayer for the monotheistic people. Therefore, people Maanyan use spells for a variety of purposes. In addition to healing the sick, the mantra used for various other purposes. For example, for fishing usemantrafishing; for farming use spells farming. In fact, for matters of fate, the Maanyan believe in incantations on certain body parts. To be delivered safely and a lot of luck, pregnant people recited spells I purified vocabulary fingertips, I purified soles of the feet, ankles I purified. For a more long-lived spell with the vocabulary I purified recited knee; to be kept away from all evil mantra recited by I purified vocabulary rear of the body; so famous, happiness and well-being I purified throat; that life is full of honesty I purified your eyelashes. Meanwhile, to get rid of bad luck with the vocabulary I use spell fetching water gold, diamond water, water from wells king, adam lake water from wells, of a large house.

The various vocabulary of the activity appears to reflect the characteristics of people living in Maayan. This is following the opinion of Wierzbicka (1997: 4) states that the word reflecting and communicating the characteristics of a way of life and way of thinking of native speakers, and can provide very valuable guidance to understand the culture of native speakers. Likewise, the vocabulary of the Dayak community activities Maanyan *mambuntang* tradition, the vocabulary can give an idea of the collective view of the Dayak Maanyan to his world. A vast land with various types of plants that thrives makes Maanyan Dayak people can utilize their natural wealth as a resource that is very profitable for them. The use of equipment, especially kitchen appliances tend to be made from materials available in nature such as wood and bamboo, reflects how the Dayaks Maanyan take advantage of the natural conditions around them as a useful resource for them. This is reflected in the vocabulary used to express mambuntang activities in indigenous Dayak Maayan. Maayan Dayak people tend to use equipment that is directly obtained from nature around them.

Vocabulary words can not be separated from the surrounding culture or local wisdom prevailing in Dayak Maayan.

Dayak Maanyan's practical knowledge about local ecosystems, natural resources, and how they interact is reflected in the daily activities that include their skills in managing natural resources. Maayan reflects how the Dayak people take advantage of the natural conditions around them as a useful resource for them. This is reflected in the vocabulary used to express mambuntang activities in indigenous Dayak Maayan. Maayan Dayak people tend to use equipment that is directly obtained from nature around them. Vocabulary words can not be separated from the surrounding culture or local wisdom prevailing in Dayak Maayan. Dayak Maanyan's practical knowledge about local ecosystems, natural resources, and how they interact is reflected in the daily activities that include their skills in managing natural resources. Maayan reflects how the Dayak people take advantage of the natural conditions around them as a useful resource for them.

Vocabulary words can not be separated from the surrounding culture or local wisdom prevailing in Dayak Maayan. Dayak Maanyan's practical knowledge about local ecosystems, natural resources, and how they interact is reflected in the daily activities that include their skills in managing natural resources.

V. CONCLUSION

Mambuntang is a kind of oral tradition are inseparable from public life Maayan. For Maanyan society, this tradition has a particular function so that its existence until now still be preserved as one of the supporters of Maanyan culture as a whole. In practice, the tradition mambuntang does with mantras and supported by objects as instruments of the ceremony. Vocabulary contained in spells and devices that have meaning and represent antropolinguistik natural and cultural landscape surrounding Maanyan society.

In the event, mambuntang found a vocabulary repertoire that represents natural and cultural landscape Maayan. lexicon devices found in the implementation of chanting, among other topical oil, cassava leaves, black cloth, needle, cooking oil, machete, black thread, kencur, incense, halu, lasung. When the procession there mambuntang number of vocabulary of device offerings are to be prepared, such as incense, alo, lekung, palinsatan roots, wood Mahang, ayu, ducks, goats, rice, pegs the earth, mali-mali, Nahi, dahura, and phlegm. Meanwhile, in a mantra spoken vocabulary that reveals there are several wetland environments, such as rain, lakes, valleys, rivers, fish, water, mossy ground, wells, and lightning.

Vocabulary activity on the traditions mambuntang of the Maanyan Dayak community also classified by grade he said. Vocabularies tend to belong to the class of words of nouns, such as incense 'fragrances burnt', alo / halu 'wooden rice pounder', lehung / lasung 'container for pounding rice oblong', dahura 'nyiru' phlegm 'standard 'rano' water ', and nahi ' rice'. All the noun describes the cultural wealth in the tradition of the Dayak community mambuntang Maayan. There is also a class of words of verbs that describe the wealth of cultural processes tradition mambuntang Dayak Maanyan, like batandik or bikaengket 'surrounds the customs hall', isarah ma Hiang pi umbug 'the process of presenting the offerings', nakam umpuy 'the process of bringing the offerings' bamamang 'process of chanting' jinji sansan anri hiang pi ambung 'offerings handover process'.

Based on the interpretation antropolinguistik, various spells and devices vocabulary mambuntang tradition represent the natural environment and cultural landscape Maayan. Maayan people believe the pain due to the disruption being smooth so use spells to expel the jinn and demons. Therefore, topical oil or cooking oil is believed to have thermal properties and can be used as a blocker evil spirits; black cloth believed to protect themselves from the view of the jinn; needle believed to protect ourselves from pain; parang may be used as an antidote; incense can be used as an intermediary inviting spirit. Meanwhile, from the vocabulary in the existing mantra also appears that people still believe in the mystical Maayan. They

believe there is a guard lake, river guards, forest guards or the other. The human body is also thought to symbolize a certain fate or nature. Cleanses fingertips, feet, and ankles with spells believed to bring good fortune; so longevity needs to purify the knee; purify the throat to gain notoriety; and purify lashes can be formed honesty.

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Role of Mantra in the lives of Dayak Maanyan

MANAGING THINKING HISTORY THROUGH HISTORICAL THINKING LEARNING MODEL (MPBH)

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ABSTRACT

Thinking critically in the study of history is a necessity that must be mastered by history learners so that they know the current issues that can be drawn to the historical event based on historical evidence. However, critical thinking in learning history is not as easy as imagined, because the implementation in the field is still found, that learning history only accepts historical information without criticizing the source and still imagining, learning history is learning about past events. The purpose of this study is how to develop a model of historical thinking learning (MPBH). Furthermore, research tests the effectiveness of MPBH. Empirical data were obtained from 57 students participating in local history courses divided into two classes, each A 29 regular classes and B 28 regular classes students in Indonesia were collected through open and closed questionnaires, observation on the test and limited test. The effectiveness of MPBH was analyzed through the t-test. The findings of this study, that MPBH is effective enough to achieve learning objectives and competence of local history courses. Furthermore, MPBH effectiveness testing should be expanded on a broader scale and different subjects.

Keywords: Organizing, thinking history, Historical Thinking Learning Model, and Indonesia.

I. INTRODUCTION

History is not an inheritance but learning about human activities in achieving ideas in space and time. Studying the thought of history, and history is recognized as teaching the past, but life is not for the past, but rather acquires the meaning to be a dialogue with the present that is needed to design the future.

Learning history in the future emphasizes the analysis of sources and asks students to create and be critical of knowledge in learning history (Henderson, 2019). Historical thinking trains students to think critically, to understand, that learning history must be based on sources about a series of causal links that take place in continuity and change (Pratt, 2019). Efforts to support historical thinking by many history instructors by creating historical learning models.

Critical thinking is discussed in the curriculum in Indonesia, but the implementation of learning history is still far from expectations. The results of the study provide information: lack of interest in reading, *copy-paste* assignments from the internet, memorizing material, and teaching methods lectures (Retnosari P, Mustansyir, Nugroho H W, 2019).

Learning models to help students in the learning process and historical thinking has been widely implemented (Putri H, Zafri Z, Ofianto O, 2019). The results of the study with the theme of historical thinking have been conducted by other researcher (Aman, 2012) and (Ofianto O, Basry W, 2015). Safe Research found an evaluation model of historical learning, while Ofianto succeeded in developing *learning continue*s in history learning. Safe and Ofianto Research Results are more likely to find judgments in historical education, but do not criticize the contents of the historical material being taught. The identification of the problem above encourages research with a focus on how to develop the Historical Thinking Learning Model.

The critical history learning through MPBH encourages students to understand the past, dismantle parts of historical stories, and find their meaning to practice developing students' thinking skills. MPBH is an alternative to linking contemporary social issues with selected historical

problems, being critical of sources and building students' creativity to find solutions. Learning history with the current issue illustrates that history can develop thinking that emphasizes scientific principles.

II. LITERATURE REVIEW

Historical a term to explain the negotiations of thought, which are reflected in human activities in achieving their life goals and moving continuously across the time dimension. Human activities in moving time bonds are arranged in chronological order and space. The historical subject material is taught as an academic activity to understand the soul of a change.

MPBH is based on a philosophy of constructivism education that begins with the cognitivism of the ideas of Piaget and Vygotsky. Cognitive describes that learning is an activity of assimilation and accommodation of controlled external activities. Constructivism prepares students to solve problems while building knowledge. In line with Piaget's view, Vigotsky argues that this form of social constructivism places great emphasis on cooperative or collaborative learning. The learning process occurs due to relationships with various elements. The view of constructivism about knowledge does not come suddenly but is built by the individual, when interpreting and interpreting his world (environment). Implicitly, the sentence implies that learning not only examines the subject but connects with social issues that occur to solve problems so that they can investigate the future.

Historical thinking is a concept of the way's historians think and apply it to the present world (Yuta Miki, Tomoko Kojiri, Kazuhisa Seta, 2015). Historical thinking is a type of thinking that studies history and applies it to the modern world. Think of history or historical thinking is Considered as the ability to reflect, synthesize, and construct understandings of history based on evidence (Cintia Salinas, M. E. Bellow, H.L. Liaw, 2011). The opinions of other states think historically. For this study we will focus on related but distinct elements; historical empathy and the construction of historical accounts (Thomas Fallace, A.D. Biscaal, Jenneifer Perry, 2007).

Historical thinking requires linking two opposing views: first, the way of thinking so far is a legacy cannot be excluded, and secondly, if it does not try to ignore the relics, it must use presentism, which is the past seen in the present lens. This view implies that history is always actual (Wineburg, 2006). Thinking history requires participation in learning, which is linked to personal experience, observation, and n self-reflection. Practicing historical thinking requires learning models. Conceptually, the research model of learning is made of historical thinking. Historical Thinking Learning Model is a synthesis of the problem-based learning model (PBL) (H Nugraheny, S S Edie, Sutikno, 2019) with the model issues centered history' (Ferguson, 1996). Model Steps Issue Centered History:
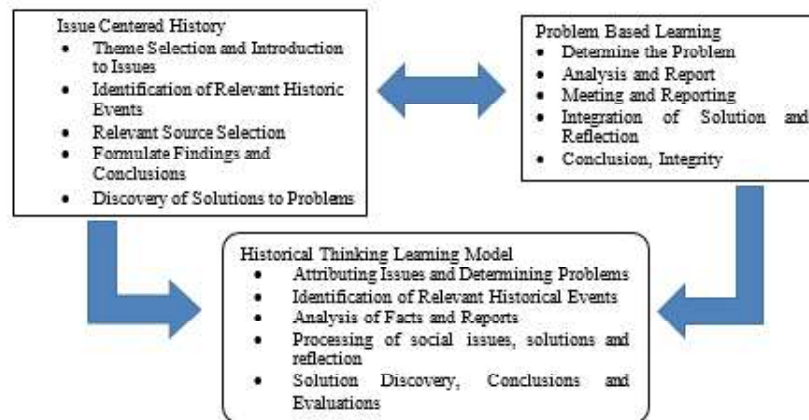
Figure 1. Adaptive MPBH of Problem-based Learning The

The advantages of PBL are more focused on the problem being examined. PBL tends to explore contemporary problems by ignoring problems that are not related to the problem being examined. Students can build their knowledge. Encourage students to be able to think in a scientific setting. The shortcomings of PBL for use in learning history are too focused on the problem being made a topic so closing contact associates with similar problems in past events. Implementation of historical learning in solving problems can use problem-solving methods as a group or individually.

Achievement of student assessments at the stage is *Problem Statement* carried out with technical, interpretative, and emancipatory instruments. The instrument of technical questions to find out the competencies of students by using question words, where and when they occur. *Interpretative instruments* concern about why and how. Emancipatory instruments are aimed at issues about the effect of power on what happens and how people interpret and explain what happened and ask why something should happen.

The analysis phase uses instruments to analyze problems and relate them to history. *Verification* involves students to look for current information about land cases and historical sources. *Interpretation* provides examples of past comparison with contemporary or contemporary phenomena. *Generalization*. In finding solutions, students can find solutions in solving problems using technical instruments, interpretations, and emancipation.

III. METHODOLOGY

This research is a combination of research to build a product that is considered effective following standards (Ofianto O, Suhartono S, 2016). The subject's overall research was 57 students participating in local history courses consisting of two classes. The control class was named regular class A with a total of 29 students, while the experimental class was regular class B with 28 students. The subject of this research development resembles the model developed by (Dick W, Lou C, James O.C, 2008).

Table. 1: Pre-test and Post-test Control Group Design (Quasi-Experimental)

Class	Pre-test	Treatment	Post-test
Experiment	O_1	X	O_2
Control	O_1	-	O_2

The model validation test was reviewed by 5 experts consisting of a historian, 1 history education expert, 1 0 Indonesian language education expert and 1 expert education technology. Expert studies were carried out using a questionnaire closed and open. The agreement between historians and historical education was used by Cohen Kappa, while the

agreement of linguists, education experts on social science (IPS) and technology was educational obtained through an intra coefficient correlation (ICC). The results of the expert study were then followed by evaluation and revision followed by a model trial. To find out the effectiveness of the model of historical thinking learning, the analyst conducted a t-test (Sugiyono, 2015). Information gathering is done by means or methods, namely: observation, interviews, assignments, pretest, and posttest.

The steps of developing historical thinking models, namely: (1) preliminary research, (2) planning of model development, (3) validation, evaluation, and revision of the model include: a) expert studies, b) one-on-one trials, c) testing try small groups, d) limited testing and e) Implementation of the model.

IV. RESULTS AND DISCUSSION

The study began by examining 10 thesis students of the History Study Program, Faculty of Teacher Training and Education, Lambung Mangkurat University. The component of the historical method for heuristics has a score of 2.80 which means that the heuristic ability of students is close enough. Critical scores reach 2.85, their ability to criticize is close to adequate. The interpretation of the score of 2.83 also informs that its interpretation ability is close to adequate. Likewise, the average value of historiography is 2.80, this score also informs, that the ability of historiography is close to enough.

This phenomenon illustrates, that students are still considered to need to develop learning models for historical methods courses so that historical education competencies are achieved. Problems about the history learning process, especially local history courses tend to memorize, central lecturers, while problem-solving skills are lacking, do not track sources, arithmetic in critical thinking, stutter in discussions, so as not to foster a collaborative atmosphere, this study develops learning models of historical thinking (Anis, 2019).

At the initial development level, the researcher models the previous situation with the idealized state based on the learning objectives. Continue to determine the characteristics of students and learning resources available. At level 2 so that the objectives are achieved, the existing sub-competencies are broken down into several themes in the hope of achieving sub-competencies. At the level 2 stage, the researcher developed 4 themes included in the learning model. The themes, among others, analyze the notion of history and historical science, historical sources and their depository institutions, oral sources, oral traditions and interview methods, as well as criticism and interpretation.

In level 3, the researcher draws up a learning plan for the historical thinking model concerning levels 1 and 2. The learning approach is used by using the historical thinking model. Allocation of time needed in the learning process for four meetings (1 month), with details of one face-to-face meeting and 3 meetings that are devoted to solving problems and connecting links with current phenomena through group discussion activities. The activity of solving problems and connecting with contemporary phenomena begins with throwing problems that must be solved by each group collaboratively. The first and second discussion activities will be concluded with plenary activities. So that students are always active and reactive in the learning process, at the beginning of the meeting a pre-test is held and at the end of the study ahead *Posttest is*. In the last level or the fourth stage, problems were arranged and built into the 5 questions pre-test and post-test essay questions but not included in the lesson plan.
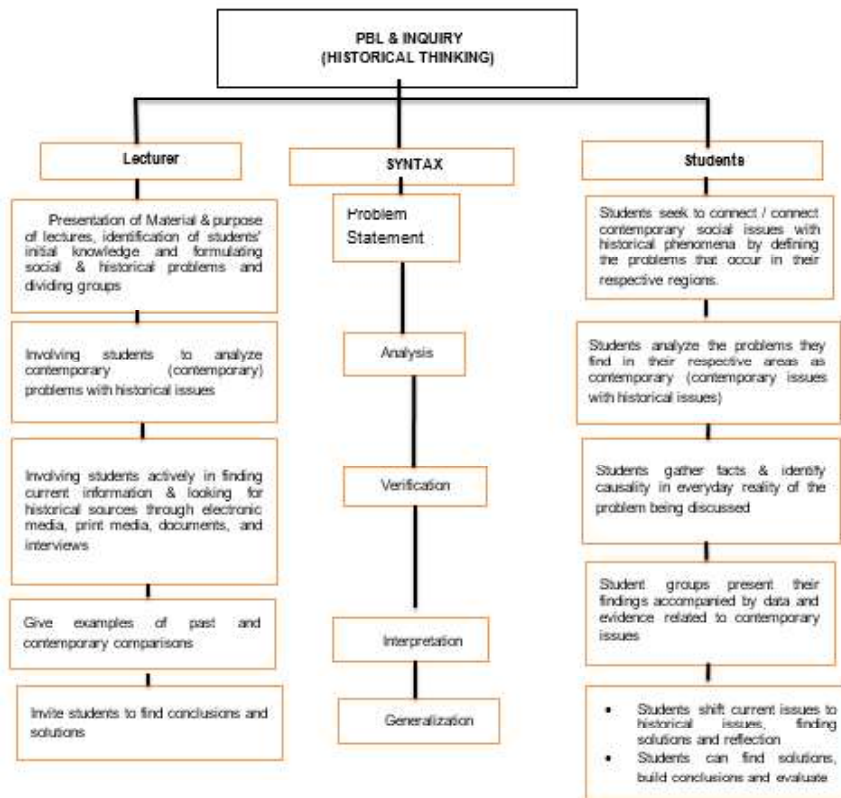
Figure 2. Syntax of Historical Thinking Learning Model (MPBH)
Source: (Anis, 2019)

MPBH suggests a link between historical issues and contemporary social phenomena (Anis, 2019).The process of lecturing the historical method with the MPBH approach is harmonized with the learning plan that is prepared and agreed upon between lecturers, and students who take the history method lecture. After completing the lecture process evaluation is held to determine the success of the activity with *Pretest* and *Posttest*. During the discussion, activities take place an assessment of the process As is usual activity *pretest* written with essay questions, in essence, to find out the discourse of the subject that must be mastered by students, while at the end of the theme the implemented *posttest is* with the intent of knowing an increase in mastery of the subject matter in the theme that was discussed. The process of lecturing the historical method with the MPBH

approach is supplemented by learning media, as follows: 1) Written sources: documents, archives, and newspapers, 2) Historical evidence: stories, photos, pictures and videos, 3) Guides and method modules history, 4) Historical Thinking Worksheet.

The history method module is a summary of lecture material that will be taught to students of MPBH participants so that the learning process takes place more effectively. The historical thinking worksheet was adopted from that suggested by *The Benchmarks of Historical Thinking Project* (Peck, 2008). The proposed MPBH development product is a synthesis of the learning model *Problem-Based Learning* (PBL)with Historical Thinking. The product of the Development of Historical Thinking Model was reviewed by five experts to look for weaknesses and weaknesses to be revised.

The five experts sought an agreement with the use of Cohen Kappa and ICCS. Cohen Kappa is used to seek agreement between historians (Sgh) and historical education experts (Stn). The agreement between Sgh and Stn using Cohen Kappa (R Aloud, T Recount, 2017). With Cohen's Kappa coefficient of 0.590. This means that there is enough agreement Sgh as a historian and (Stn) as an expert on history education on the model of historical thinking. The significance value is 0.018. Because the significance value is smaller than the significance level used by 5% (0.018 <0.05), it means that the initial hypothesis was rejected and concluded that there was a significant agreement between expert 1 and expert 2 at the 5% significance level.

For 3 experts with different expertise, namely IPS, Technology, Education and Language Education experts, researchers used *Intra Coefficient Correlation (ICC)* (Landers, 2016).The ICC results among US Educational Technology experts, M language linguists, and IPS B Education experts had an ICC score of 0.741, with a significance of 0.000 <0.05. This means that there is an agreement between experts, at á 0.05. In general, this media is appropriate to be used.

Evaluation Results in One to One

The evaluation was *One to one* carried out to obtain information on the interests and comments of three students about the development of MPBH. Three students consisted of two female students and a student. One student with a *grade point average* moderate (GPA), another who is above medium and one student with a moderate IP. Each was given a guide to the MPBH model to be examined and studied.

Students need reading material related to the material being studied. Students feel the need to know and practice the historical significance of primary and secondary sources (verification). Students still doubt that current reality can be contacted with historical phenomena. They also admitted that MPBH could develop its thinking based on methods so that it was not fixated on formal history books and one-way historical views.

The highest value is 60, the average or *Mean* is 32.33. results *Posttest* shows the lowest value is 40 and the highest value is 87.50, the mean or mean is 70, 13. In addition to the *PretestPosttest* and *tests* in the small test lecture activities with the Historical Thinking Model, observations are also conducted, conducted by two young lecturers as observers.
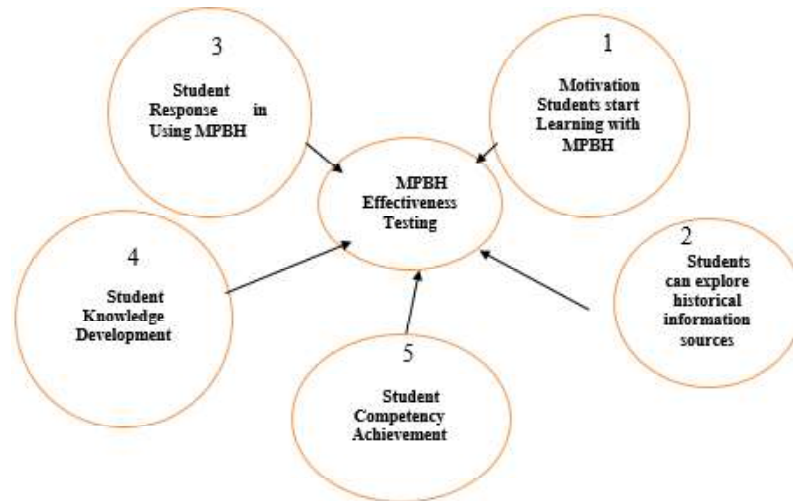

Figure 3. MPBH Effectiveness Test Results

Results of the study by interviewing the one-two one evaluation and small group evaluation, students expressed and felt an interesting learning atmosphere and made them want to always think historically through MPB. On completing the history worksheets, students have difficulty in finding sources of archives containing historical information and historical phenomena. This is because they have never previously visited the regional and provincial archives.

The response of students in using MPBH based on the results of the questionnaire during 4 meetings of their interest in experiencing an increase. Descriptively proven, that the student responsible for the whole group was 68.54 with the lowest value being 50 and the highest was 79. The median value was 69. Asymp value. The Sig of the Chi-Square statistic (df = 2) is 0,000 <a. 005 thus rejects Ho and accepts Ha. These results provide information, there are differences in student responses from meeting 1 to meeting 3 there was an increase. These results indicate that students' interest in MPBH courses in local history courses is increasing. The development of students' knowledge of the posttest score from the first meeting was 60 maximum values, the second meeting the minimum value was 69.21 and the maximum value was 72.72, while the 3rd meeting the minimum value was 75.44 and the maximum value was 78.44. It means that from the first meeting to the third meeting had increased. The information also indicates that the competency of students in local history courses has increased.

After a limited test in the following year, the MPBH was implemented in the even semester of 30 November 2019. The subject chosen was related to how the Banjar people saw, interpreted, and then adapted to their environment so that it gave birth to the river culture which became the name of the city of Banjarmasin.

Class begins with a pretest, terminated. *The posttest* number of participants in the lecture was 45 students divided into 6 groups with group members consisting of 6 to 7 people. Lectures with subjects on rivers, small river *(handil)*, and very small river (*saka*) are considered interesting

and contextual by student's college participants. This is indicated by the questions they raise, and the responses to the questions. The atmosphere in implementing *Posttest* and Posttest is very orderly.

This shows that the MPBH model can be carried out in the real test class with the result of increasing students' competence in learning historical methods, seen from the value *Mean Pretest* (54.02)> *Posttest* (75.24). The historical method module they already have. They have obtained information and historical facts about local history. The facts about the local history that they know are the raw materials for making proposals as a final bill from the participants of the history method courses following the problems they like to know the difference between a certain value and the average value of the group of participants conducted a t-test. T-test results show that MPBH in the comparison class influences learning historical methods. This is demonstrated by an analysis of the pre-test and post-test results <0.05.

The implementation of MPBH for the Historical Method course has been tested in the Historical Education Study Program of the FKIP University of Lambung Mangkurat. MPBH in the history method course was tested on a limited test of three with each theme on local history, namely the issue of land that had been laid out during the reign of the Sultanate of Banjar (Sultan Adam's Law), river culture and fashion dynamics always actual and close to memory participants are considered sufficient. The drawback is the deepening of material outside the classroom must be done and remain controlled.

Other obstacles, students are still accustomed to being passive participants in lectures, not preparing themselves for college, and lack of reading, so it is rather difficult to express their ideas, critical and less able to connect current issues with historical issues. The atmosphere becomes liquid when the problem of the subject of localization and close to their memory and environment can be picked, so they feel close to the problem under discussion. Seeing this phenomenon, the MPBH which has been more refined seems to be able to use the effectiveness of this model better.

Research on the development of MPBH after it is carried out there are still limitations that include: Trial of the MPBH model for local history courses History is only applied to students of the Historical Education Study Program Faculty of Teacher Training and Education Lambung Mangkurat University in the sixth semester implemented at the end of November 2019 in the even semester 2015 in the same course with different students. Different characteristics of students as the subjects in this study are different. Through the results of small tests, limited tests and the implementation of the model, researchers assume, that MPBH can be used or applied to other students in the class. Do different study programs students, different faculties and different universities. It can be applied to new research is needed.

Before the implementation of small and large trials, the development of MPBH has not carried out simulations, but observers and students were only given a general explanation of this model. In addition to a small test and three limited tests, MPBH is also implemented in the Historical Method course in different classes so it needs to be developed and expanded with several related subjects. If the development of MPBH is used it is recommended for courses totaling 3 SKS. The effectiveness of the development of MPBH evaluation results is not compared to other approaches. Research that also uses PBL states that the PBL Model (in this case used at MPBH) can increase student activity and social skills (Dewi S, Sumarmi, Amirudin A, 2016).

The inquiry activities in MPBH are also called "inventions". Inquiry in MPBH requires students to find their own learning experiences and look for answers to the questions posed. An inquiry is a way of presenting lessons that allow students to find information with or without the help of the teacher. This involves students in the mental process of discovering the concepts taught themselves. Learning by using inquiry can improve students' knowledge and build their own learning experiences (Sumantri, Mulyana, Johar Permana, 2001).

Historical thinking is a continuous activity, in which there are activities in reading, writing, linking material to one another. Besides historical thinking in the form of analyzing the material obtained such as how to compare one historical event with another, why historical events occur, how their impact, and how historical events can help for life today and be able to interpret events. By thinking historically students will always filter every information they get (Yulia Sofiani, Oka Agus Kurniawan Shavab, 2018). These skills require students to be able to hear, read historical narratives, and be able to explain why something happened.

VI. CONCLUSION

The logical consequence of the research is to provide information about how the development of the model named MPBH for local history courses can relate actual events to historical events. Bearing in mind that the study of history is always imagined with past events without any link to the present. The subject is local history so that students can better understand history. Strategies to obtain information about the needs of the model, testing the model of historical thinking learning. It is recognized in this way, the results of the study have not yet been generalized, that MPBH can be used in all lecture subjects. Future research should test it on broad areas and different subject subjects.

VII. ACKNOWLEDGMENT

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DISARTER COMMUNICATION TO SUPPORT MITIGATION WETLANDS FIRE IN THE FUTURE

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ABSTRACT

Fire disasters occurred in developing countries and developed countries. Indonesia developing countries that have a high potential to a fire disaster. The frequency of peatland fires has increased every year. Communication is needed to support disaster mitigation success. One form of communication that is the mass media. The mass media can serve as an early warning system and education for the community. The purpose of this research is to provide an overview of the "Disaster Communications to support Mitigation Wetlands Fire in the Future". Using research methods study literature and text analysis framing the news media about disasters both print and online. Selection of cases in the news by the mass media.The findings of the study are Disaster Communications can support Peatland Fire Mitigation. Limitations of the research is to limit the mass media studied were online media (Kompas.com, Barjamasin.tribunnews.com, Cnnindonesia.com, and Republika.co.id) during the months of September and October 2019. Selection of media because media is the fourth online media concerned with news related peat fires. The results showed the success of disaster communications role of government in providing information on fire disaster happened. Optimization of disaster communications in an integrated manner is essential in disaster mitigation. Successful disaster mitigation is expected to minimize the peat fires in the future. Synergy of mass media and the public are also indispensable in the distribution of fire disaster information.

Keywords: Disaster Communications, Fire Mitigation, Peatland

I. INTRODUCTION

Climate change is a challenge in developed and developing countries (IPCC, 2014). Caston Broto and Bulkeley, 2013; Warmsler et al, 2014 states that Cities play a considerable role higher against climate change is happening . Research development of climate mitigation policies ranging city continues to grow (Gopfert, 2014; Reckien et al, 2014). Climate change can lead to disaster. Unpredictable disaster and threaten the arrival of world (Juneza et al, 2016). Disaster capable of casualties and has a very complex (Masozera et al, 2007). Disaster into national and international problems either in the city or in the village, including a fire disaster.

Fire is one kind of disaster due to climate change. Mitigating climate change is one of the strategies to address future fire (Christian G et al, 2019). Society, scientific institutions, political institutions of local and international scale began to discuss the existing strategy (McKibbin and Wilcoxen, 2003; Laukkonen et al, 2009; Locateli 2010; Schule and Lucas, 2011; Dymen and Langlais, 2013). The synergy between policies, strategies and measures to mitigate the more important scientific and practical (Goklany 2007; Moser, 2012; Landauer et al, 2015; Sawert, 2016; Zentrum Stadnatur and Klimaanpassung, 2017). More and more research on climate mitigation plans and strategies will greatly assist in the mitigation of disasters (UN-Habitat, 2014; Reckien et al; 2015; Runhaar et al, 2017).

Indonesia is a developing country that is prone to various types of disasters including fire (Wardyaningrum, 2014). The frequency of catastrophic fires increases every year that requires serious treatment. Catastrophic fires generally occur every dry season. Fire disaster occurred in South Kalimantan. South Kalimantan is an area that is prone to peat fires (Wahyu et al, 2004). The problem that often arises is that every area is not prepared for disasters (Badri et al, 2008). Each area has not had a disaster mitigation and management are good. Problems of communication in disaster management is vital, including in fire disasters.

Information and communication are important needs for people in disaster-prone areas including fire disasters (Juneza et al, 2016;

Risduansyah, 2019). Communication is the process of delivering a message that can be as formal as in the dissemination and extension (Flor and Cangara, 2018; Kamil, 2018; Bayu et al, 2019). Information and Communication is not a problem anymore in line with technological developments. The rapid development of technology that people can innovate (Sartika et al, 2019). Innovation is to get news information and literature. Media information such as online media is more advanced than simply pass information to the media with business competition. Business situation is unique and competitive synergy with advances in internet and technology (Sarbaini et al, 2019). The development is also very necessary literature including disaster literature (Mohtar, NS, & Rajiani, I., 2016).

Share information and knowledge on disasters and mitigation is crucial. The introduction to the disaster or disaster information is needed to minimize the impact of post-disaster (Rahman, 2012).The lack of communication and coordination in disaster management have an impact on rehabilitation and reconstruction. Disaster communication studies, especially during emergency response in order to accelerate the process of construction and rehabilitation is very important (Lestari et al., 2018). So much needed innovations in disaster mitigation activities, especially in communicating to the public (Abbas et al., 2018). The communication network in all phases of disaster mitigation is also needed (Wardyaningrum, 2016). An important phase in disaster mitigation is preparedness phase (Wardyaningrum, 2016). Communication is important to support disaster mitigation wetland fires in the future. Seeing it is necessary to do research with the aim provides an overview of the "Disaster Communications to support Mitigation Wetlands Fire in the Future".

II. LITERATURE REVIEW

Media properties or characteristics that are able to reach the masses in large numbers and wide (universality of reach), as well as the public are able to give popularity to anyone who appears in the media (McQuail, 2000). Facts show with the development of technology it is easier

for social interaction. Online media that is able to convey messages quickly and is able to influence society. Events there then framed media online and then delivered as quickly as a necessity to society. Online media is the result of a study of communication technology that offers to users as a medium that acts as a communication tool. Online media can accommodate such news e-journal article. Online can be defined as the language of the internet, which means the information can be accessed anywhere and anytime as long connected to the Internet network (Aisha et al., 2015). The basis for researchers choosing online media as the object of research is based on data from the Ministry of Communication and Information (Communication and Information) in the year 2010 showed 39 million of 245 Indonesians were internet users and 64% of them are young people aged 15-19 years. This data shows that young people have great access from the internet. This statement is also supported by the fact that customers state that accessing the internet via mobile phones reaches 25 million customers. (Siregar, 2016).

Media communication as a means of supporting the disaster information system has an important role in preparedness and early warning to the public. (Lestari et al., 2018). Disaster communication carried Online Media consists of peat land fires related information and education on disaster mitigation (see Figure 1). In the study, only four online media were studied, because the four online media selected in this study were sufficient to represent the whole of the news that appeared in the media related to information on forest and peatland fire disasters.
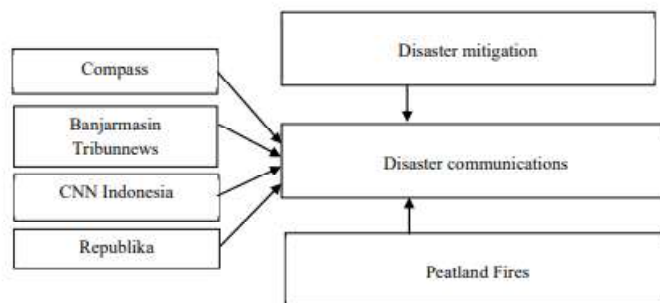

Figure 1. Communication Disasters

Disaster Communications To Support Mitigation Wetlands Fire In The Future

III. METHOD

This type of research uses qualitative and descriptive approach. The collection of data through documentation study by collecting news text purposively. The unit of analysis is the news about the peat fires in South Kalimantan. The media selected is Kompas.com online media, Barjamasin.tribunnews.com, Cnnindonesia.com, and Republika.co.id in September and October 2019 (see Table 1). Determination of criteria for the month included the peak occurs peat fires in South Kalimantan. The reasons for selecting media for the four media are some of the online media concerned with fire-related news. In addition, news in the online media have good news standards according to the rules of journalism.

Table 1. Variable Research

Purpose	Variables	Data collection
Disaster Communications to support the Fire Disaster Mitigation Wetlands in the Future	Kompas.com	Secondary Data
	Banjarmasin Tribunnews.com	Secondary Data
	Cnnindonesia.com	Secondary data
	Republika.co.id	Secondary Data

Source: Walgito 2003; Sugihartono 2007

Framing analysis techniques using analytical models Robert M. Entman. Analysis framing trying to uncover the disaster communication in online media. The concept of framing to describe the selection process aspects of fire disasters wetlands constructed reality of the mass media (Eriyanto 2011; Asteria, 2016). The study uses the element of credibility which the observations in the study is based by taking reference from books and previous research credible used as a reference (Asteria, 2016). The researcher choose Entman framing device because the device is able to assist investigators in describing the disaster communications conducted by online media. Framing is seen as the placement of information in the context of more specific so that the issues addressed obtain a larger portion of the other issues (see Table 2).

Table 2. Analysis of Framing

Define Problems	The first element as master framing. Here, we can see how an event is understood. Whether the news is positive or negative.
Diagnose Causes	Find and estimate the source of the problem. This dimension seeks or seeks to know how the event is understood, occurs and what or who is considered to be the source of the cause.
Make moral judgment	An assessment of the moral values of used to legitimize or argue for an action or idea being made
Treatment recommendation	What efforts or solutions are offered and done to resolve the problem. This settlement depends on the issue and who the caused the problem (the first element)

Source: Erivanto 2011

. Define problems or define problems, that is, determine what agents do with prices and profits, generally measured in the form of cultural values.

. Diagnose causes or diagnose the cause that is identifying the strength of creating the problem.

. Make moral judgments or make moral judgments, namely evaluating causal agents and their effects.

. Suggest remedies offer and assess treatment for various problems and predict the same effects.

The author uses the four dimensions of framing analysis above because based on these four dimensions, in conducting research related to the construction formed by the media can cover the problems discussed in the news to the possible effects arising from information disseminated through the media.

IV. RESULTS AND DISCUSSION

The study examined how the media do framing news of the disaster in wetlands. The mass media are researched online and print. The study was conducted from September and October 2019 for the month is the peak of the fire in the wetlands. Fires that occur in the month a lot happening in the area near the airport so as to disrupt flights. The media's role is indispensable in providing Early Warning System. The media's role is to frame the news about the fire disaster (see Tables 3, 4, 5 and 6).

Table 3 is the result of analysis on a daily compass framing. The results show a compass newspaper more news about a fire that occurred in the area near the airport. Framing Entman based approach illustrates that the direction of the news of Kompas.com in the framing of fire-related news. Fires emphasize largely a community role. Kompas.com successfully framing to resolve cases of fires should begin to change people's habits in interacting with the environment. Kompas.com also more interested in preaching the impact of the fires that disrupt public facilities in the public area.

Table 3. Framing Analysis on Media Compass

Title News	Date	Time	Explanation
Despite mobilizing 5 Heli "Water bombing", the smoke from wildfires begin to cover the airport in South Kalimantan	5 September 2019	13:48 pm	Land and Forest fires in South Kalimantan are widespread. What was done to anticipate this, five water bombing helicopters were deployed by BPBD of South Kalimantan to extinguish.
Land and Forest fires in South Kalimantan Threatens Aviation Traffic at the Airport	13 September 2019	11:34 pm	Smoke haze as a result the forest fire encroached the airport and 6 points in the city Banjarbaru fire spread
WALHI call karhutla occurred because people do not want to adapt to the natural world	21 September 2019	13:53 pm	Land and forest fire as a result of the attitude of man. People do not want to adapt to nature, especially with peat. Ecosystem. The campaign WALHI zenzi suhadi said, peat ecosystem that is occupied with the approach adaptive are not going to like a forest fire.
BNPB: widespread land burning achieved about 857.000 hectares	22 October 2019	15:46 pm	The head of the data information and communication disaster of BNPB, Agus Wibowo stated that The same area of land burn in the entire territory of indonesia reached 857.000 hectares. This figure identified from January to September 2019.

Source: Primary Data, 2019

Framing Analysis on Media Banjarmasin Tribunnews is a fire that occurred in the area around the airport and a few other areas in South Kalimantan (see Table 4). Analysis of framing used approach *Make moral judgments* taken from the model framing Robert Entman. The analysis showed Media Banjarmasin Tribunnews in news framing emphasizes humane touch in fire-related news. Banjarmasin Tribunnews trying to show

the fires, the penalty for burning and deliver the message to the reader so that it will form a new information and opinion in the community is more than just the fire.

Table 4. Framing Analysis on Media Banjarmasin Tribunnews

Title News	Date	Time	Explanation
Land Fire in banjarbaru and peat, officers being shut out of farmer when he want to extinguish the fire in the field	23 October 2019	18:57 pm	The land and forest fire growing in the last one week in south kalimantan. Especially in two locations which are in Liangangang Banjarbaru, south of the circumference and the kilometers 17 A. Yanni, Gambut, Banjar Regency.
Severe penalties waiting for incendiary players land it has been six the suspect arrested by the police of Kapuas	20 september 2019	15:40 pm	There are 6 in 2019 at karhutla suspects who are secured by police. Severe penalties waiting for incendiary players land. They will be subject to article 108 Jo article 69 paragraph verse (1) of the letter H UU RI no 32, 2009 on the protection And environmental management and or Article 78 paragraph (3) Jo article 50 paragraph (3) letter D UU no. 41 of 1999 concerning forestry.
Children in rural areas it is the spirit help the extinguishing of fires of forests and land areas	16 October 2019	12:02 pm	As with spirit, children who sat on the bench most primary school shut down the fire by simple tools, in Subdistric of Pelaihari, Tanah Laut Regency, South Kalimantan

Source: Primary Data, 2019

Table 5 Analysis of Framing in Cnn Media Indonesia explained the fire occurred near Syamsudin Noor Airport and near the settlements.Cnn Indonesia in framing the news presented to readers is more comprehensive. From the Define Problems side, we have provided detailed news related to the fire incident. Another article corroborates information on how the role and performance of the government for handling fires has affected the disruption of public services in the community. Existing conditions are further strengthened by Treatment recommendations that illustrate the government's follow-up in finding the root causes of fires and crack down on Burners in South Kalimantan Province.

Table 5. Framing Analysis on Media Cnn Indonesia

Title News	Date	Time	Explanation
The empty land near the airport Banjarmasin are burning	13 September 2019	14:46 pm	Land fire near the Syamsudin Noor airport and the residental area of risky disturb flight as those which have occurred in a few days
The government of the Province of south Kalimantan deploy birds ababil team to handle Land and Forent Fire	20 September 2019	9:08 pm	The government of the province of South Kalimantan sent their personnel special volunteers that was given the name which ababil to handle Land and Forent Fire. This is because karhutla are getting worse and made a number of areas besieged smoke haze harmful to people
The police catch hand a burner land in South Kalimantan	21 September 2019	19:53 pm	The suspect a burner land caught hand by police in the village of Sungai Kupang, South kalimantan.

Source: Primary Data, 2019

Framing Analysis on Media Republika in Table 6 provides information on the extent of land burned near an airport is quite extensive. Online Media Coverage in the Republika very informative, backed by further strengthen the image information for the reader to be visualized condition Forest and land fires in South Kalimantan province. Conditions seen from treatment recommendation already covered in the news media, where one of the articles describe government South Kalimantan Province has been determined to deal with fires. Fire mitigation is done by presenting team of experts to investigate and find out the root of the problem and solutions fires.

Table 6. Framing Analysis on Media Republika

Title News	Date	Time	Explanation
In Picture: Peat fire reached population areas	14 September 2019	23:59 pm	The same area of land which is burned in south Landasan Ulin, Subdistrict of liang anggang, in the form of brushwood predicted about 400 hectares
People homes are prevented in Banjarbaru peat fire	21 September 2019	20:40 pm	The task force land and forest fire of the forestry office south Kalimantan used a syringe peat while trying to extinguish fires peat in Syamsuddin Noor area, Banjarbaru, South Kalimantan
Local police forces in South Kalimantan bring a team of experts ipb to check karhutla in corporate	25 September 2019	22:55 pm	Local police forces in South Kalimantan Polda bring a team of IPB's experts to an inquiry land and forest fire.
In picture: Karhutla in South Kalimantan burned the house of residents	23 October 2019	23:34 pm	Land and forest fire in South Kalimantan not only burn the forest and shrubs Subdistrict of Gambut, Banjar Regency, Kalsel, Tuesday (23/10) but also Burned the house of an urban center far from fire location.

Source: Primary Data, 2019

Results of several media framing is emphasizing the role of the government to anticipate and cope with the impact of fire disasters occurring wetlands. Fires lead to people losing good material, safety and health. Emphasis important value in some media that there is:

a. Coverage compass describes a fire broke out at most in the area near the airport and consequences of human behavior;

b. Tribunnews explained fire broke out in the area around the airport and a few other areas in South Kalimantan. Severe punishment will be given to arsonists;

c. Cnn Indonesia explained that the fires occurred near Syamsudin Noor Airport and near to residential areas. Fires disrupt flights and endanger public health. Special forces set up to extinguish the fire;

d. The mass media Republika burnt land near the airport reached 400 hectares. A team of experts for the investigation was imported by land and forest fires. Fire fighting with a syringe peat.

Photos in some mass media emphasize the impact of fires information affecting aviation and public health. The fire occurred around the airport and close to residential areas. Besides the photos

also give information to the fire-fighting effort peat injecting technique (see Figures 2 and 3). The problem that arises is the presentation of the photos is not yet supported by the geographical location information so that the reader guessing if the location near the airport. In addition caption on the news that there is still in general.

Figure 2. A Photograph of peatland fire suppression with peat syringe technique in the area of Syamsudin Noor Banjarbaru, South Kalimantan in Republika, September 14 2019 (23.59 GMT) (Pic: ANTARA FOTO)

Figure 3. A photograph officers BPBD South Kalimantan with MPA extinguish the fire in peat near the Airport Syamsudin Noor on CNN, September 13, 2019. (14.46 GMT) (Foto: ANTARA FOTO/Bayu Pratama)

V. CONCLUSION

a. Online media is the object of studies have provided impartial information related to news Fires in Wetlands

b. Emphasis framing on each of the different media appropriate media perspective,

c. Preaching is needed society as a medium of information to determine the extent of catastrophic conditions that occur in an area.

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STRENGTHENING THE SOCIAL SOLIDARITY VALUES THROUGH THE COMMEMORATION OF LEADING ULAMA

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ABSTRACT

National development in all areas of life has progressed. However, it seems that the development is not accompanied by the strengthening of values, such as the values of social solidarity in the life of the nation is getting low. Haul of Guru Sekumpul is a picture of a society that is identic with solidarity, so it is important to be excavated as part of a strategy to overcome the various problems of the nation. Therefore, this study used a qualitative approach with the research subjects of people from Martapura and surrounding communities. The collection of data was obtained through observation before and during the implementation of the haul (a year commemoration to someone who had passed away). Depth interviews were conducted with five (5) key informants who were selected based on the level of knowledge of the haul Guru Sekumpul, the organizers, volunteers, donors, and community Martapura. Research analysis by following the Miles and Huberman model. The results showed that the ceremonial of haul Guru Sekumpul has spawned solidarity illustrated by the attitude of brotherhood and kinship high marked their mutual respect, mutual help, mutualresponsibility, and caring neighbor to help each other. Social care is shown in the form of the provision of venue, parking lot, health services, and consumption that it can be obtained for free. Haul of Guru Sekumpul reinforces the values of social solidarity to build Indonesia more developed in various aspects of life ascapital to face the global challenges.

Keywords: reinforcement of values, social solidarity, leading scholars.

I. BACKGROUND

Human beings are individuals as well as social creatures. As social beings then he needs the help of otherswhich is shown in the form of mutual interaction. Their sense gift was given by God to man, the more increase the ability of human interaction then the more results in increasingly complex relations of cooperation.

Social solidarity is a condition that exists in a community group formed by shared interests. Ceremonial of Haul Guru Sekumpul illustrates their particular social groups who together do activities for the common (people).

The idea of social solidarity was developed by Emile Durkheim. According to him, every community requires solidarity. He distinguished the way how people achieve regularity. In a simple society united by a common among members, while the complex community united by social differences (Scott, 2011: 268). The similarity of community members of Banjar in Martapura is in addition to the ethnic (Banjar), they are also Muslim (Islamic Religion Follower), both similarities is the carrying capacity of the formation of social solidarity when warning haul Guru Sekumpul conducted with equally preparing for the haul as a form of common interest and a common goal which awards to a great scholar who was charismatic with haul ceremonial.

Social solidarity is not only owned by the simple society, but some nations which are quite advanced in the technology aspect also promote social values, such as Japan. Eizaburo Nishibori, in his book "Japan as I See It" mentioned so many traditional values of the nation of Japan that are important and have been there since immemorial time, among others, a sense of family, a sense of group solidarity, a sense of belonging, a sense of loyalty or loyalty is very high, nature diligent, eager to work hard, as well as the concept of thought with pride and shame culture, and much more. Among the values that have been mentioned, the value of solidarity is a value that is important enough to be explored and practiced in everyday life in Japanese society.

Social solidarity needs to be strengthened so that Indonesian people can face the challenges of changing times, globalization, and the various things that threaten people's lives such as natural disasters, social or political conflicts (Subagyo, 2012: 66).

Prainsack (2018) in his research related to solidarity in the context of concern for human health or the health of human beings, explained that the health issue is a shared responsibility so that it is requiring social attitudes as a basic approach to solidarity within the broader context which means promoting human rights. He also confirmed that the solidarity does not mean the exclusion of personal needs but it can strengthen the relationship between the needs and interests of individuals and collective simultaneously.

Biswakarma, Borkotokey, Mesiar (2018) in their research asserted that the last few years, the solidarity has been regarded as an important human symbol and has been sufficient to give effect to the rationality and social preferences for justice. It offers a model of solidarity through "Fuzzy Game TU". The game introduces the idea of solidarity and sharing functions.

Empowering communities in the context of building solidarity to others, as research conducted by Lutfi (2019), he explained that this form of public participation in Kampung Batik Semarang, which is through

community development through Kampung Thematic program aimed at reducing urban poverty levels, in addition to the development of tourism in the village area of town.

The Lancet (2017) described related to social protection in terms of sustainable development (Sustainable Development Goals) (SDGs), explained that on December 20 as the Day of Solidarity of the International Human prompted the government of each country to promote poverty reduction, respect for diversity (unity in diversity), create harmony and guarantee collective security aimed at creating a better world. In this context, the values of solidarity are seen as more widespread that becomes

part of sustainability of human life on earth. To guarantee human life on earth, it is a needed gesture of solidarity that can be seen in the form of respect for this diversity, poverty alleviation through social security programs, and keeping the country together.

The commemoration of haul was an event commemorating the anniversary of the death person (Imron, 2005: 13-14). In general, the Indonesian people believe haul as "ritual" religious to commemorate the death of someone who featured like the trustee, ulama, or religious scholars. This commemoration is a folk tradition of nahdliyin. Usually, it is done right on the day, date and mortality market (Fadeli, 2007: 119). Guru Sekumpul is a figure of considerable clerical in South Kalimantan and admired for science and moral elevation. It was then after the death, the people of the local communities (South Kalimantan), regional (Borneo), national (Indonesia) and even some neighboring countries such as Malaysia have also come on whenever a warning haul held.

National development in all areas has progressed, but there is a shift of ethical values in the life of the nation, such as the low appreciation of the value of culture and language, the value of social solidarity, consensus, familiarity, courtesy, honesty, shame, and love of homeland (Main Design of Character Education, 2010). This condition is a challenge for social scientists to explore the local cultural values that have the potential to the formation of national character.

II. METHOD

This study aimed to describe the values of solidarity on the anniversary of Guru Sekumpul haul in the Martapura Banjar community and surrounding areas so that the approach used was qualitative. The research was conducted in Martapura and surrounding areas, such as Banjarbaru, especially the area around the dome of Guru Sekumpul in Sekumpul Martapura sub-district, South Kalimantan. The subjects were Fauzan Asnia who is 13th chairman of the Organizing Committee of haul Guru Sekumpul

in 2018, Police Public Relations of Banjar, Banjar District Health Office, volunteers, academics, and communities around the Dome of Guru Sekumpul. In this research, in-depth interviews (depth interview) made to some community groups to explore different data, including haul of Guru Sekumpul committee, volunteers, academia and the society Martapura in Sekumpul and the surrounding area. Banjar community activities in Martapura at the ceremonial of haul Guru Sekumpul was already observed and done by previous researcher before the implementation was carried out (2017).

Data analysis technique was done qualitatively by categorizing, classifying based on logically relation and then interpreting according to research problems. This study used analysis data based on the model of Miles and Huberman (1992: 20), which started from: (1) data collection; (2) data reduction; (3) data; (4) conclusion and verification.

There are several steps taken in this study that the process and results of the research can be justified scientifically. Referring to the opinion of Creswell (1998: 201-203), there is a step on the issue of verification of data, namely: (1) The extension of working time and observation (prolonged engagement and persistent observation) is persistent in the field. The data obtained on haul Guru Sekumpul is always insufficient, so the extension study continues by finding new informants either involved as organizers haul Sekumpul Teachers, volunteers, or Banjar community in Martapura. (2) Triangulation is using the broadest sources which are many and different, methods from the researchers, and theories to provide correct evidence (corroborative evidence). Triangulation according to Denzin and Lincoln (1994) is the existence of procedures that vary in data collection to the point of saturation. This stage is done by comparing the observed data and the results of interviews and data from the study documents and other sources that support the goals of the study. (3) Member checks, is thhe author does members checking which aims to clarify the facts which have been discovered during the study.

III. RESULTS AND DISCUSSION

Currently, our nation and even the world are hit by the crisis of social, economic, political and cultural. People increasingly expect a leader like Guru Sekumpul that can reconcile heart and soul. Therefore, the presence of pilgrims of haul Guru Sekumpul perhaps is a panacea for the people. Annual haul of Guru Sekumpul can be analyzed that it is a manifestation of the love of a scholar and hope a similar figure in the present and future.

This study wanted to see the values of social solidarity in the Martapura Banjar community and surrounding areas on the anniversary of Guru Sekumpul haul. The number of pilgrims increased every year, public enthusiasm in welcoming haul, solidarity, cooperation, and kinship are very high that can be seen at each haul, it became the main attraction of the researcher to examine more deeply and then the results are used as a source of inspiration in building the nation's youth to make their self-identity become stronger in facing of global competition.

IV. SOLIDARITY VALUES OF HAUL CEREMONIAL OF GURU SEKUMPUL

Martapura Banjar community solidarity in the tradition of Guru Sekumpul includes the way of Martapura community in welcoming attitude and celebrating haul by performing a clean environment, including installing a variety of banners; secondly, the preparation of a common kitchen and all kinds of grain-free food and information about tasks that are run by volunteers.

Emile Durkheim in Sa'diyah (2016) in the theory of social solidarity, explained that social solidarity is essential to achieve a common goal. In the collective consciousness of the group, it must appear as a member of a group that among the members of the group grew feelings or sentiments or basic similarities that can create social solidarity to achieve common goals in the organization.

Martapura community in welcoming haul of Guru Sekumpul, especially those residing in the vicinity of the haul, then with full awareness they

also helped, such as cleaning the environement at their own house; cleaning the surrounding environment; and, helping in preparing consumption (Salman, 49 years).

There are dozens kitchens spread across Martapura. Meal and grain type also vary. For example, a common kitchen is managed by paying or collecting goods or money together in a housing complex. Everything is done without coercion. Every citizen can contribute anything, either in the form of money or food (Salman, 49 years). Another common kitchen form, is by dividing the contribution of people who are living far away to be managed by posts that are already available in the area and surrounding Sekumpul (Abdurahman, 27 years).

In general, people in Martapura participate and help in preparing the consumption for pilgrims in the haul. "Preparing" in question is participating to help the committee and other citizens in preparing and presenting consumption. As a form of solidarity between fellow citizens, which is for the community and surrounding Martapura, the residents help in providing free consumption for haul pilgrims (Salman, 49 years).

Raven (1977) in Fardus (2010) explained that the solidarity is a part of the social value of love. Banjar community in Martapura and the surrounding communities have an attitude of solidarity marked by willingness and sincerity that they give the property in the form of food and drinks to pilgrims of Guru Sekumpul for several days. The amount of food and drinks are plentiful during the implementation of haul.

Everyone is vying for a charity as a form of values of solidarity shown by Banjar Community in Martapura and the surrounding community. The solidarity of Martapura community is also by providing donations of bottled water and food on the posts that are established. Society seem sincere to assist in the form of drinks and food for the officers and pilgrims of haul at the post. The amount given is varied, it can be little and can be many. They do not see the economical conditions, but how they can participate even if only a packet of cake and some bottled drinks (Husni Thamrin, 57 years).

Recruitment technical of volunteers is through meetings by old people of village. They choose people who are still young and could be trusted to carry out the task. As for the financial of the posts that have been formed, it is obtained from the donors. Some residents there provide mineral water and food for volunteers in the field. At the time of implementation of the haul, not infrequently there are suddenly other donors who give wadai (cake) and water so it cakes and water in shelters will never over (M. Lutfi Rahman, 26 years).

The attitude of solidarity is also visible when there is a group of people (about 15 people) from Barabai (capital city of Hulu Sungai Tengah). They look for lodging around the center of haul activity, which is around ar-Raudah Mosque of Martapura. They bring beef as one cow for pilgrims in the haul and the food is presented at the "D-day". Communities like that are many and are not recorded by the committee. Therefore, he is very confident, with the number of pilgrims who are many then there will be no lack of consumption, because there are also many people who are not only residents but also from various areas in South Kalimantan participate in preparing the consumption of the pilgrims (H. Husni, 65 years old).

The 13th haul commemoration of Guru Sekumpul by Martapura and surrounding communities are supported by a common kitchen supply which is available and it thanks to the help of South Kalimantan community volunteers who happily work together to prepare a dish of food for the pilgrims. It is estimated that more than 600,000 packs of rice presented to the congregation, which is obtained either from people around the dome of Guru Sekumpul or from outside (klikkalsel.com, March 24, 2018).

Providing technical common kitchen is done with some forms of services to the pilgrims of haul of Guru Sekumpul, which is bringing foods and beverages straightly to the post; forming a committee on a per block-house; establishing a common kitchen; providing free stalls; opening house, "open house"; providing raw materials to soup kitchens, such as chicken and eggs; and building a tent in front of the house (Husni Thamrin, 57 years).

The forms of solidarity in the society described by Durkheim, that solidarity is divided into two, namely organic solidarity and mechanical solidarity. Organic solidarity is the solidarity that is based on differences, which arise as a result of the emergence of a growing division of labor. This solidarity is based on a very high level of dependency. While mechanical solidarity is that solidarity which is based on a high degree of homogeneity in confidence, sentiment and so on. (Irfan, 2016: 2)

Martapura Banjar community is predominantly Muslim. This objective condition is reinforcing solidarity visible through a variety of activities at the time of haul, such as establishing a common kitchen for hosting guests in Guru Sekumpul haul.

The results of observations of the researcher (March 24, 2018) related to the provision of a common kitchen, a provider of free food and drinks in the area surrounding of the Sekumpul road a day before the peak of haul of Guru Sekumpul can be described as follows:

The day before the peak of (H-1) haul ceremonial of Guru Sekumpul, at ar-Raudah Mosque of Sekumpul Martapura appeared several booths (a kind of tent) which provided some drinks, such as mineral water, tea, and coffee. Inside the tent, there were several tables and chairs and of course also some types of drinks.

There was no special officer in the tent. However, it appears that some people were enjoying coffee. In some corners, there were also writings (banner) "free drink".

On another angle, it also appeared a group of people waiting in line. The researcher approached the mob, and it turned out they were queuing fried foods, fried tofu and fried tempeh. The researcher was attempting to join a queue. However, having to turn a dish of food had run out. Fate.

Moving again at another angle, the researcher approached several women who were cooking. Some big pot of rice and pans used to fry dishes (fish and chicken). There were also several stacks of a beverage glass.

Some volunteers then raised drink glasses in the car to be distributed to the other place. The haul ceremonial of Guru Sekumpul in Martapura also seemed that the public provided services that were not available on other days, ie, free haircuts, free tire even free gasoline. Free haircuts and free tire were provided around the Guru Sekumpul haul activities, while free gasoline was found in the Bati-Bati Tanah Laut. An overview of the values of solidarity to assist pilgrims to haul exists not only in the region but also outside Sekumpul of Martapura.

That is a picture of activities atmosphere in Martapura Banjar community in welcoming haul of Guru Sekumpul. All together is for the goal for success and celebrating the haul ceremony.

The values of cooperation not only includes at the parking provided by the government, the organizing committee, and the community but also includes the provision of a common kitchen. There were location and the number of donations of rice in the common kitchen at the 13th haul of Guru Sekumpul (2018) which the information was gained from the committee (Fauzan Asniah, Committee of 13th Haul Guru Sekumpul, 2018)., it is said that the location and number of donations were among: (1) Taufik 1, Sekumpul street, Purnama alley, 300 tin rice; (2) Taufik 2, Pendidikan street, Taufiq Ujung alley, 300 rice tin; (3) Dalam Regol Hijrah IV, Sekumpul street Hijrah IV alley, 288 rice tin; (4) Hijrah I, Sekumpul street Hijrah 1 alley, 165 rice tin; and (5) Nusantara, Sekumpul street Nusantara alley, 100 rice tin.

The term tin is a matter of local units used by the people of Banjar to calculate grain or rice equivalent to 10 kg or 20 liters. The high affection of the Banjarese people in Martapura and the surrounding on the Guru Sekumpul is marked by a willingness to give alms of rice for the common kitchen for pilgrims of haul who came from different regions. Data recorded on the haul committee of 13th haul of Guru Sekumpul (2018), it is said that there were 35 locations with varying amounts of different food supplies. Perhaps, the amount was not enough because hundreds of thousands of haul pilgrims would come from the third day even a few days before the peak day of haul. However, the willingness of Banjar community in

Martapura and the surrounding to provide the raw material of kitchen at the peak haul day of Guru Sekumpul is an indicative of the attitude of cooperation, solidarity, and cooperation in order to make the haul successful.

Subagyo (2012) in his study explained that the Acehnese people also recognize the value of cooperation embodied in the tradition of khanduri which includes prayer and eating collectively. In a ritual of khanduri, it is seen that the people of Aceh have a high spirit of collectivity. Feed the neighbors and relatives in khanduri embodies the spirit charity and sharing the fortune with the community members.

Andre Moller (2005) (Mahmudi, without year), in his dissertation, entitled: "Ramadan in Java: The Joy and Jihad of Ritual Fasting", concluded that Ramadan in Java is a remarkable phenomenon (extraordinary), even he called Ramadhanic Ritual Complex because of a series of complex rituals Ramadhanic lasts not less than three months. Among the facts of Ramadan in Indonesia and particular related to Banjar community in Martapura regarding to the cooperation is the tradition of "fast breaking", which is a way to prepare food to break the fast at the small mosque and the mosque during the month in which the funds obtained from donors.

To anticipate the unwanted things, such as food poisoning, the Banjar district health department in collaboration with the Center for Environmental Health Engineering (BTKL) Banjar district examined some common kitchen food samples. The type of food that was checked was all kinds of drinks, meals, side dishes, vegetables, and other foods (tribun kalsel.com, April 2, 2017).

The attitude of cooperation is also seen at the Banjar community in Kapuas (Central Kalimantan), where the "Volunteer of Balakar 545" Kapuas provided services to pilgrims of Guru Sekumpul by establishing a service station for four days. The posts were the two shop houses in the Trans Central Kalimantan road. That service post became a place for the rest of the pilgrims who would go to Martapura. Besides from the Central Kalimantan, pilgrims also come from West Kalimantan. They felt greatly helped by the presence of the post. Some banquet were served such as

mineral water, tea, coffee and instant noodles (Banjarmasin Post, March 28, 2018).

Welcoming the haul ceremonial of Guru Sekumpul was also conducted through environmental clean-up. The haul is not only a commemoration of a well-loved teacher but it also welcomes guests near and far, so that cleaning up the house and the surrounding neighborhood was also conducted. Through the direction of the local neighborhood, some locations the environment were cleaned, such as a field for parking location. Some of them were carrying a lawnmower, and other voluntary work tools. For Martapura people who are busy, both people of Sekumpul and outside Sekumpul but they want to participate, there were some people among them who hired someone to come and work together. On the day of the haul, some residents took to organize and arrange the parking lot. Parking attendant was equipped with HT obtained from citizens. In the evening after the implementation of the haul, residents provided clues on the lost or separated person from his/her entourage. It is very important to give a sense of security to the pilgrims (Interview, Husni Thamrin, 57 years).

Solidarity attitude of Martapura people was done by holding meetings in two weeks before the event began by inviting RT and RW. The purpose of the meeting was to discuss the implementation of mutual assistance and determine the location of parking area. The residents were also keen to clear the land around the house for pilgrims to park at Haul (M. Lutfi Rahman, 26 years old).

In order to celebrate and succeed the process of haul ceremonial of Guru Sekumpul, then the public added street lighting. Lights were installed in front of the store because it is the main road of pilgrims. Some of the lights were installed because previously, it was dark, so by installing the lights, it will help the pilgrims walking toward the al-Raudah mosque, the main point of Guru Sekumpul haul ceremonial implemented (Abdurahman, 27 years).

Some areas in Banjar district and surrounding areas, especially Banjarbaru, the communit of those places seemed enthusiastic in wel-

coming the ceremonial of Guru Sekumpul haul by fixing roads with holes, improving drainage, installing signs, putting up banners (like long flag), and installing decorative lighting on some roads in the village (Observation, March 20, 2018).

Rolitia, et al., (Tt) explained that every activity required cooperation both between Kampung Naga society and with other societies. As indigenous people, in order to instill the mutual assistance in its implementation, it requires a strong sense of solidarity, but this solidarity must be also affected by the condition or the needs of society, such as economical needs.

In the implementation of the Guru Sekumpul haul, then some people rented houses due to economic reasons or gave a discount. However, in general, Martapura residents made their home and yard to be free to be used as homestay and parking places of the pilgrims. If presented, then at most of 10% -15% were renting a house, and even they did not seek for profit. Of course, it is very exciting when our society already live in a very pragmatic life which always be oriented to money at every social activity.

V. CONCLUSION

The implementation of the 13th haul of Guru Sekumpul in 2018 was followed by pilgrims from South Kalimantan, Kalimantan even outside the Kalimantan or abroad. This illustrates the high affection of the people from the various elements of the nation to the figure of KH. M. Zaini Abdul Ghani or Guru Sekumpul.

The increasing number of haul pilgrims in every year can be interpreted as a picture of the high of longing in society to a leader who could provide exemplary (which can be replicated and believed) and coolness conciliatory spirit.

A few weeks, or about a month before the event haul is implemented, there are many activities performed by community of Martapura that describe the value of social solidarity. The values of solidarity of

Martapura Banjar community in commemoration of haul of Guru Sekumpul appear in the form of the establishment of a common kitchen, free stalls and willingness of Martapura and surrounding communities (community of Banjarbaru) in cleaning and decorating the surroundings of the RT, RW to the village/sub-district.

The commemoration of haul of Guru Sekumpul by Martapura Banjar community and the surrounding communities are loaded with the values of solidarity. These values are reflected in the activity of the haul as the activity of cleaning up the environment, establishing a common kitchen, hosting the family and non-family who live far and near the location of haul, and the forming of volunteers whose job is to keep the park, help the police directing traffic, distribute consumption, and medical personnel. Second, the interaction exists between Martapura Banjar community and surrounding areas with the pilgrims of the haul and also interactions among government and non-government that massively creates an attitude of cooperation and helping attitude, solidarity and kinship during the implementation of Guru Sekumpul haul.

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COMMEMORATION DAY IN THE LOVING MEMORY
OF FAMOUS ULEMA AS A MODEL OF ENCHANCING SOLIDARITY

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ABSTRACT

In Indonesia, cooperation is a legacy of the past as local wisdom that needs to be developed in the life of the young generation. The value of cooperation has the potential to increase social solidarity crucial in the face of global challenges. However, the attitude is now starting to fade potentially weakening the solidarity of the nation. Religious activities through commemoration day in the loving memory of famous ulema can be used as model to increase social solidarity through religious activities undertaken by local people and surrounding communities as well as several agencies which are united and work together for the success of the religious ceremony.

Keywords: cooperation, the solidarity of the nation, religious activities.

I. INTRODUCTION

The tradition of mutual aid in the life of the Indonesian as a legacy of the past transformed across generation (traditional heritage) is a local wisdom that needs to be developed in the lives of today's generation. The value of cooperation is a positive value in life to increase social solidarity in facing the challenges of change and globalization for Indonesian which is culturally diversed and unique (Rajiani & Pyplacz, 2018). Cooperation will strengthen social cohesion in the life of the nation (Subagyo, 2012: 41).

Cooperation is a way of life in Indonesia to survive and thrive, and therefore become the common needs of the people of Indonesia since the first (Panjaitan, 2016: 6). Cooperation which contains the values of solidarity and mutual respect is a requirement by a particular community to be able to survive so this culture needs to be preserved its existence. Cooperation is a tradition that is quite old, began during the hunting, gathering food to catch animals together and dividing that catch (Panjaitan, 2016: 7).

Suryoadiprojo (2016: viii) explains that the culture of cooperation which is identical to the values of Pancasila – the state ideology- is a life attitude that applies not only to the past but it is also important for the present and the future. Practicing Pancasila is synonymous with mutual assistance asserted by Sunaryo and Djokosumbogo (2017: iii) that the essence of culture which must be maintained.

Government through the Presidential Regulation No. 87 the Year 2017 on Strengthening the Character Education aims to strengthen the character of the nation through education, both formal, informal and non-formal as well as in terms of its integration with the government, schools, and communities. Character Education is defined as a movement of education under the responsibility of the educational unit to strengthen the character of the students through the harmonization through the heart, though the flavor, though the thought, and sports with the involvement and cooperation between the education unit, families, and communities as part

of the national movement for the mental revolution. The program has been formulated contains five main values, namely religious, nationalist, integrity, cooperation, and independent (Kemendikbud, 2017).

Commemoration of *Guru Sekumpul* is identical with the values, especially the values of cooperation and surrounding Martapura Banjar people who have a strategic function to serve as a source of social studies in primary education.

National development in all areas of progress, but there was a shift of ethical values in the life of the nation, such as the low appreciation of the value of culture and language, the value of social solidarity, consensus, familiarity, courtesy, honesty, shame, and love of the country (Design Parent Character Education, 2010). This condition is a challenge for social scientists to explore the local cultural values that have the potential to the formation of character for learners through learning social studies.

II. LITERATURE REVIEW

The word value in English comes from the Latin *valere* or in France *valoir* meaning "price". If the said value associated with objects or perceived from a certain point of view, the value or "price" contained therein has various interpretations, such as the price according to the economic (prices in usability goods) and anthropology (culture), (Mulyana, 2011: 7). Commemoration of *Guru Sekumpul* ceremony was laden with cultural values, namely the attitude of cooperation in the Martapura Banjar community and surrounding areas in preparing the commemoration both before and afterward.

Values, (Rokeach, 2009: 59) is a perennial belief (an enduring belief) that becomes a reference for how to behave. According to Daroeso (Narmoatmojo, 2010: 4), something valuable is the simple sense of value. It can also be interpreted as quality to something that can be the basis of a determinant of human behavior because something is pleasant, useful favorable, interesting, and a belief. Commemoration of *Guru Sekumpul* is not just a belief for the Banjarese community, but also beneficial for many

people ranging from pedicab drivers, motorcycles, small and medium-sized merchants. Three days befire and after the ceremony, the pilgrims came and went that gave the economic impact for the community.

Guru Sekumpul commemoration ceremony besides gives economic impact for the middle to lower, also raises the value of social care, attitudes, and actions to help other people and communities in need (MONE, 2010). Cooperation is a way of life in Indonesia to survive and thrive, and therefore become the common needs of the people of Indonesia since long time ago (Panjaitan, 2016: 6).

Cooperation from the perspective of anthropology of development, is the opinion of Koentjaraningrat (1974: 60), i.e, as a human exertion without pay for a project or a job that is beneficial to the common or useful for development. Martapura Banjar people collectively implement commemoration without any specific charges set by the committee, but it all goes well, the wisdom, friendship imbued with the spirit of brotherhood and solidarity. Illustrated by their willingness to volunteer, providing a common kitchen and a variety of free amenities like a homestay for pilgrims, parking, free consumption, as well as various other free amenities.

Indonesian life is a mutual aid; mutual aid is the personality of the Indonesian nation. Thus, to ensure the preservation of the Republic of Indonesia, it must build and live in a society of mutual aid (Suryohadiprojo, 2016: 7). Activities at the commemoration *Guru Sekumpul* is synonymous with the life of cooperation and solidarity attitude by society.

Subagyo, (2012: 63) explains that there are two pillars of social conservation, namely: (a) social wisdom and (b) social intelligence. The value of cooperation is a component of "social wisdom". Social wisdom is the values of wisdom which is in line with the values of virtue in social life, with its components: harmony, brotherhood, unity, mutual assistance, tolerance, justice, wisdom, compassion-sharpening, friendly, compassion, courtesy, trust, and religious. Commemoration of *Guru Sekumpul* carried values of togetherness and mutual help that appears in joint activities by various agencies (Transportation, Police, Department of Health, Police,

Steering Committee, and volunteers Commemoration of Guru Sekumpul to prepare everything for the ceremony as traffic route, the readiness of the medical team, communication and so on.

The values of cooperation can be utilized positively in society, especially in efforts to mobilize community solidarity. Social solidarity needs to be strengthened so that Indonesian people can face the challenges of change era, globalization, and the various things that threaten people's lives such as natural disasters, social or political conflicts (Subagyo, 2012: 66).

Commemoration was an event commemorating the anniversary of the death person (Imron, 2005: 13-14). In general, the people of Indonesia believe commemoration as "ritual" religious to commemorate the death of someone who featured than the trustee, ulama, or religious scholars. (Fadeli, 2007: 119). Guru Sekumpul is a figure of considerable clerical South Kalimantan admired for science and moral elevation. It was then after the death, the people of the local communities (South Kalimantan), regional (Borneo), national (Indonesia) and even some neighboring countries such as Malaysia have also come on whenever a commemoration held.

According to Koentjaraningrat (Pasha, 2000), forms of mutual assistance in rural communities such as in the case of parties or celebrations, such as weddings, circumcisions. Helping obtained is not only from relatives but also from neighbors for preparing and organizing the party. Commemoration included a celebration carried out, in general, the people of Indonesia, to mark the anniversary of the death of a person. In this activity, the community got together and volunteered to help.

III. METHOD

This study aimed to describe the values of cooperation through religious activities, namely Commemoration Guru Sekumpul in Martapura Banjar community and surrounding areas so that the approach used is qualitative. The research was conducted in Martapura and surrounding areas, such as Banjarbaru, especially the area around the dome *Guru* Sekumpul village in Sekumpul Martapura South Kalimantan.

Subject research is Fauzan Asnia is the chairman of the Organizing Committee, Police Public Relations Banjar, Banjar District Health Office, volunteers, academics, and communities around the Dome of the Guru Sekumpul.

In this research, in-depth interviews (depth interview) made to some community groups to explore different data, including committee, volunteers, academics and the society Martapura in Sekumpul and the surrounding area. Martapura Banjar community activities in the *Guru* Commemoration commemoration Sekumpul already done researcher observed before the implementation is carried out (2017).

Technique analysis data were qualitatively by way of categorizing, classifying based relation logically and then interpret according to research problems. This study uses analysis data based on the model of Miles and Huberman (1992: 20), which starts from: (1) data collection; (2) data reduction; (3) data; (4) conclusion and verification.

There are several steps taken in this study that the process and results of the research can be justified scientifically. Referring to the opinion of Creswell (1998: 201-203), there is a step on the issue of verification of data, namely: (1) The extension of working time and observation (prolonged engagement and persistent observation) are persistent in the field. (2) Triangulation is using the broadest sources are many and different, methods, from researchers, and theories to provide evidence that the correct (corroborative evidence). Triangulation according to Denzin and Lincoln (1994) is the existence of procedures that vary in data collection to the point of saturation. This stage is done by comparing the observed data and the results of interviews and data from the study documents and other sources that support the goals of the study. (3) Member checks the author conducted checks members who aim to clarify the facts which have been discovered during the study.

IV. RESULTS AND DISCUSSION

Commemoration of Guru Sekumpul is an attraction for the people of Banjar in South Kalimantan Kalimantan particularly even throughout Central and East Kalimantan and outside Kalimantan as well as neighboring countries, Malaysia. This social phenomenon appeals to social scientists, including the authors to reveal the other side of the figure of the charismatic cleric "Guru Sekumpul".

Guru KH Sekumpul full name M. Zaini Abdul Ghani was born at stumps Irang Martapura, on February 11, 1942 (27Muharam 1361 AD) and died on 5 Rajab 1426 H or August 10th, 2005 at the age of 63 years. (Mirhan, 2014: 116). He wrote several books, among others: (1) Al treatise al-Mubarakah; (2) Manaqib al-Sayyid Muhammad ibn 'abd al-Karim al-Qadiri al-Hasani al-Samman al-Madani; (3) Al-treatise al-Nuraniyyah fi Sharh al-Tawassulat al-Sammaniyah; (4) Nubzat fi Manaqib al-Imam al-Masyhur bi al-Ustaz al-A'zam Muhammad Ibn 'Ali Ba'lawiy (Mirhan, 2015: 116-117).

Guru Sekumpul is a leader, role model, affectionate and gentle with everyone. Many people stay in touch with him just to complain about something. And, there is always a solution. Several prominent national officials at the central level to the regions and even from abroad than ever to stay in touch with Guru Sekumpul, including Megawati, Hamzah Haz, Abdurrahman Wahid, and Joko Widodo. Some who come from abroad, such as Abdullah Ahmad Badawi, Prime Minister of Malaysia; Ismail Sheikh Yamani, of Yemen; Sheikh Yasin al-Fadani, from Mecca; Habib Ahmad as-Segaf, of Yemen; Habib Salim ash-Syatiri and Habib Abdullah Baharun both of Yemen, the Aqsa Mosque Imam, Muezzin Haram and even artists (Abbas, 2014: 371).

Mujiburahman in his account at the Banjarmasin Post newspaper opinion column (04/03/2017) entitled, "*Guru Yang Dirindu",* - the longing for *Guru* - explaining that the reason people Banjar South Kalimantan and the surrounding areas of Kalimantan even attended the commemoration was very varied, but the main reason is longing for the *Guru* .

This phenomenon can also be seen from the other side, that the people of Banjar, especially Martapura which is strong in religious values. Religious value in question is his love of the clergy marked by a spirit

attending any lectures held by the *Guru* , the spirit of charity which is driven by a philosophy of life urang Banjar "*Gasan sangu Bulik*", (for the provision of return) (Abbas and Syaharuddin, 2017; Syaharuddin, 2015).

Guru Sekumpul's sermons is not just delivering the science of religion, but can reconcile the heart and soothe the soul of the congregation. Mujiburahman explains:

".... that Guru Sekumpul, is not a green scholar who only know one or two paragraphs, then style and droll. She Gurued the classical Islamic tradition that is stored in the "yellow books". Sermons not lectures are free, but reading and will explain the meaning of the sentences in the "Yellow Book" is. Also, as a scholar, he was not tempted by the lure of practical politics. He never joined a political party or to support a particular candidate when the election. But he is willing to accept politicians as guests, from Abdurrahman Wahid, Megawati, Hamzah Haz, to the ministers and governors and regents. And according to him, Guru Sekumpul never visit the offices of state officials. Because, naturally, the longing for her continues buoyant ".

Currently, our nation and even the world were hit by the crisis of social, economic, political and cultural. People are expecting a figure like Guru Sekumpul who is capable of reconciling heart and soul. Therefore, the presence of pilgrims is a panacea for the people. The annual commemoration of Guru Sekumpul can be considered as a manifestation of the love of a scholar and hope a similar figure in the present and future.

This study examined the values of cooperation in the Martapura Banjar community and surrounding areas on the anniversary of Guru Sekumpul commemoration. The number of pilgrims increased every year, public enthusiasm in welcoming commemoration, solidarity, cooperation, and kinship are very high that looked at each commemoration, the main attraction of researchers to then examine more deeply and then the results are used as a source of social studies, so that the younger generation the nation is getting stronger identity in the face of global competition.

Values of the Mutual Cooperation on Commemoration of Guru Sekumpul

This study limit values of mutual aid to be four indicators, namely: the values of cooperation, the values of solidarity, the values of mutual help, and family values (Kemendikbud, 2017: Abbas (2017), values of cooperation and helping each other become one sub, then the values of solidarity and continued with family values.

Koentjaraningrat (1987) in Irfan (2016) divides the two types of cooperation which are known by the people of Indonesia; cooperation for mutual help and mutual help voluntary work. *Gotong royong* –mutual aid activities voluntary work- activities helping occur in agricultural activity, about household activities, activities of a party, celebration activities, and in the event of a disaster or death. Besides mutual aid activities, voluntary work is usually performed to grind things that are in the public interest, which differentiated between cooperation on the initiative of citizens with mutual assistance imposed.

This research led to cooperation for mutual help and mutual help voluntary work. Cooperation for mutual help appears when all Martapura Banjar and surrounding communities in preparing the celebration of *Guru Sekumpul* commemoration, either in the form of providing consumption through soup kitchens, open house, and free stalls. Second, mutual aid community service by cleaning activity form itself and surrounding environment, such as repairing roads, digging drainage and grass in open spaces to land parker worshipers.

The value of cooperation and mutual help is an indicator of the values of cooperation (Kemendikbud 2017; and Abbas, 2017). Martapura Banjar people in the tradition of Guru Sekumpul commemoration among others, can be seen in some activities, such as cooperation between agencies in dealing with traffic, the establishment of the post stopped and the main post, creation of health posts, as well as establishing cooperation with various agencies such as the military, the police, the Department of Transportation, Department of Health, Department of Hygiene, PLN and Telkomsel-the telecommunication company - to support the commemoration of Guru Sekumpul.

Forms of cooperation between agencies can be seen through the cooperation with several agencies to prepare to commemoration to run smoothly (Police Public Relations Banjar, 2018).

The above description is a synergy that is built by the people of Banjar District and the surrounding region, to support the implementation of the commemoration fully. Some of the agencies involved including the police, the Department of Transportation, the Department of Health, PLN, and Telkomsel. Cooperation is built the description that Guru Sekumpul has become a symbol of adhesive required in the integration of society and ultimately improves the integration of the nation (Syaharuddin, 2017). Health posts on the anniversary of Guru Commemoration Sekumpul 13 (2018) that: there are 22 posts (Banjar District Health Office, 2018).

There are 22 health posts Commemoration *Guru* Sekumpul 13th as Documented by the executive committee. The importance of health posts for the steering committee is to anticipate all possibilities related to the health and safety of pilgrims. The government and the stakeholders pretty much provide the number of health posts is attitude of cooperation and solidarity by the people of Banjar district that should be appreciated to expedite the course of *Guru Sekumpul* commemoration alert that lasted several days.

Implementation of the 13th commemoration involved 9553 volunteers. To avoid fake volunteers, each volunteer member is equipped with the ID Card. Meeting coordination led by the District Department of Transportation Banjar Banjar attended by the Traffic Police, Police Banjarbaru, Transportation Banjarbaru, Guru Sekumpul family representative, as well as radio organizations. Coordination meetings aimed to strengthen the transport lines that will be used by pilgrims (Banjarmasin Post, March 8th, 2018).

The above activities describe the attitude of cooperation and mutual help in welcoming Commemoration Guru Sekumpul to be appropriately implemented. It would require good cooperation between agencies, particularly concerning transportation, several agencies involved, namely

Banjar Traffic Police, Police Banjarbaru, Transportation Banjarbaru, Guru Sekumpul family representative, as well as radio organizations.

As for the ceremony in the village, Andhika explained that mutual aid in the commemoration is still preserved despite visible symptoms of decline due to the times. Starting from the preparation stage until execution, the attitude of cooperation and empathy is actively displayed. (Subiyakto, Syaharuddin, Rahman 2016).

More cooperation is when the two agencies to test samples of food at the soup kitchen, the Banjar District Health Office in collaboration with the Center for Environmental Health Engineering Banjar district examine some typical kitchen food samples. The type of food that is checked is all kinds of drinks, meals, side dishes, vegetables, and other foods. The aim is to anticipate the examination of food poisoning (stands kalsel.com, April 2, 2017).

Another form of cooperation is the presence of volunteers from various organizations. Volunteers not only the Indonesian Red Cross but also from other organizations who helped commemoration of *Guru* Sekumpul (Muhammad Amin, 24 years).

Mutual assistance in the form of cooperation and mutual help, according to Pheneey (2014: 28) is described as follows:

"... in a strong community, cooperation and values that contribute to the spirit of cooperation, proved and passed through the cultural heritage. As individuals and as members of society, acting in a spirit of cooperation should be encouraged both in cultural groups and about other individuals and cultural groups ".

Pheneey statement can be understood that to build a community then *gotong royong* should be encouraged. Cooperation is a cultural heritage. Cooperation is not only understood as a form of culture but should be a person's attitude.

Budget funds for accommodation at the time of the commemoration obtained respective agencies, such as the Department of Health, the police, including the Red Cross. However, there are also funds obtained from

donors. No donor funds were channeled through the posts that are available or managed independently by the NGO. Some of the activities carried out in the posts had help in the form of food and drink from the public, while for transportation using personal funds (Muhammad Amin, 24 years).

Many medical members who volunteered to be volunteers during the commemoration. The main reason for the desire it is to be blessed Guru Sekumpul. The number of medical volunteers that pretty much require training on handling emergencies (Muhammad Amin, 24 years).

Cooperation built to welcome the commemoration Commemoration Guru Sekumpul not only in society Banjar Martapura and the entire community of South Kalimantan, but also received help from the government of East Kalimantan, in the form of tents as many as 18 pieces of which are equipped with a widescreen (LCD) (H. Akhmad Rafie Hamdi, 48 years).

According to Hurlock (1980) in the Son and The Mountain (2015: 200) a person who acts to help in the surrounding environment would be very significant in the environment, and the concept itself will be in a positive direction or a ride. Commemoration of *Guru Sekumpul* indicated the attitude Martapura Banjar community and about even outside South Kalimantan participated for the success of these activities. The significance of society according to Hurlock (1980) in the Son and The Mountain (2015: 200) is when they can share with the people around .

An explanation of the forms of cooperation is supported by the testimony of Fadel (2008) in his article titled, "21st Century Skill: Haw Can You Prepare the Student The New Global Economy", that the survey on the work requirements in the 21st century is their skills, such as teamwork and collaboration. These characters can be seen on the anniversary of Guru Sekumpul Commemoration, which is how some agencies together to collaborate and co-operation in solving all the problems so that activities can be carried out correctly.

V. CONCLUSION

The values of cooperation and mutual help Martapura Banjar community in religious activity through Guru Sekumpul commemoration appears when several agencies are united and work together for the success of the program.

Commemoration of Guru Sekumpul by Martapura Banjar and the surrounding communities are loaded with the values of cooperation that is the value that contains an attitude of cooperation, mutual help, solidarity, and kinship. These values are reflected in the activity of the commemoration as the activity of cleaning up the environment, establishing a shared kitchen, ushering the family and non-family far and near, and the formation of volunteers whose job is to keep the park, help the police directing traffic, distributing consumption, and medical personnel. Also, the interaction exists between Martapura Banjar community and surrounding areas with pilgrims and also interactions among government and non-government that creates an attitude of cooperation and helping attitude, solidarity and familial massively during the execution of Guru Sekumpul commemoration.

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Sumber Artikel

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PENULIS

Ersis Warmansyah Abbas dosen pada FKIP ULM Banjarmasin. Lahir di Muaralabuh, Solok Selatan, 7 Juni 1956. Profesor Pendidikan IPS FKIP ULM Banjarmasin meraih Doktor Pendidikan IPS UPI Bandung (2013), Magister Pengembangan Kurikulum IKIP Bandung (1995), Sarjana Pendidikan (Sejarah) IKIP Yogyakarta (1980), Sarjana Muda Pendidikan Sejarah IKIP Padang (1978). Tamatan PGAN 6 Tahun Padang, PGAN 4 Tahun Muaralabuh dan SDN 1 Muaralabuh. Pernah kuliah di rogram Khusus Filsafat UGM (1982), dan alumnus Pendidikan (Kursus) Teori, Metodologi dan Aplikasi Antropologi UGM (1993).

Tulisannya dimuat beberapa jurnal, dan atau, dipresentasikan pada berbagai seminar, di dalam dan di luar negeri. Mengikuti seminar atau konferensi luar, misalnya: 5th *UPSI-UPI Conference on Education*, Selangor Malaysia (2012), *20th International Scientific Conference on Economic and Social Development*, Prague, 27-28 April 2017, *International Conference and Global Forum on Multidisciplinary Research towards Social Value Creation* (ICMRES), 29-30 Oktober 2018, Melbourne, Australia, *33rd IBIMA Conference will be held in Granada*, Spain 10-11 April, 2019, *ADVED 2019- 5th International Conference on Advances in Education and Social Sciences*, 21-23 October 2019- Istanbul, Turkey, dan 35rd IBIMA Conference will be held in Seville, Spain, 2020. Mengikuti berbagai pelatihan seperti *Workshop of Teacher Educators for Preparing Education in Society 5.0. held in University of Tsukuba*, Japan, July 2nd-5th, 2019.

Untuk mendukung dan mengembangkan keprofesionalannya, Presiden Lembaga Pengkajian Kebudayaan dan Pembangunan Kalimantan (LPKPK), Lembaga Pengkajian dan Pengembangan Pendidikan Kalimantan Selatan (LPPPKS), dan Pusat Studi Sejarah dan Nilai Budaya Kalimantan Selatan (PSNBKS), mengikuti berbagai seminar dan *workhsop* berbagai bidang.

Ersis melakukan kerja sama penelitian dengan *Asia Foundation*, PT Djarum Kudus, Pita Maha Group Bali, Pemerintah Kabupaten, Pemerintah Kota dan Pemerintah Provinsi Kalimantan Selatan dan berbagai instansi lainnya.

Ratusan tulisannya dimuat berbagai media cetak, antara lain HU *Kompas, Sinar Harapan, Suara Pembaharuan, Kedaulatan Rakyat, Berita Nasional, Jayakarta, Pelita, Bandung Pos, Haluan, Radar Banjarmasin, Dinamika Berita, Banjarmasin Pos, Bandjarbaroe Post, Sinar Kalimantan* dan media cetak lainnya.

Pemimpin Umum *Bandjarbaroe Post* dan majalah *GAGAH* mengusung prinsip: **Tulis apa yang ada di pikiran bukan memikirkan apa yang akan ditulis**. Tulis apa yang hendak ditulis, pasti jadi tulisan. Publikasi harian tulisannya dapat diikuti melalui *facebook* Ersis Warmansyah Abbas.

Sebagai penyaluran kehendak menulis dan memotivasi berbagai kalangan untuk menulis, Ersis mendirikan dan mengembangkan Gerakan Persahabatan Menulis (GPM) berbasis dunia maya yang cabang daratnya berkembang di kota-kota Indonesia dengan pelibat di Singapura, Taiwan, Hongkong, Mesir, dan berbagai negara lainnya. GPM wilayah melakukan kegiatan menulis dan telah menerbitkan puluhan buku dan untuk itulah sering bepergian ke berbagai kota dalam lakon *sharing* menulis atau pelatihan menulis.

Ersis Warmansyah Abbas menerbitkan beragam buku dengan berbagai tema baik sebagai penulis atau penyunting, atau penulis dan penyunting bersama:

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Abbas, Ersis Warmansyah. 2020. *Menulis Kenangan Menulis Buku Bersama*. Makalah Sharing Menulis IKatan Keluarga Sejarah 8 Juni

2020, 09.00-11.00 Witeng. Program Studi Pendidikan IPS FKIP ULM Banjarmasin.

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Ersis Warmansyah Abbas

MENULIS ARTIKEL KONFERENSI INTERNASIONAL

Menulis artikel untuk seminar atau konferensi dilakukan para akademisi atau peneliti untuk dipresentasikan pada seminar dan konferensi yang digelar berbagai instansi atau lembaga. Seminar atau konferensi merupakan ajang para akademisi dan ilmuwan bertemu atau mempresentasikan gagasan, apakah hasil pemikiran atau hasil penelitian yang ditulis dalam bentuk artikel. Sebagai dosen di Universitas Lambung Mangkurat, Banjarmasin, saya mengikuti arus tersebut. Menulis artikel atau makalah untuk seminar dan konferensi. Bahwa sesungguhnya, pada awalnya, sejak menjadi dosen saya menulis beragam makalah atau artikel untuk berbagai keperluan. Tetapi, tidak untuk seminar atau konferensi internasional. Harap maklum, kemampuan bahasa Inggris tidak cukup untuk menulis dalam bahasa Inggris. Sungguh sesuatu yang menyiksa. Memalukan. Apa boleh buat.

Buku Menulis Artikel Konferensi Internasional merupakan kumpulan tulisan, artikel atau makalah, yang dikirim ke berbagai seminar atau konferensi internasional. Ada tulisan yang ditulis sendiri atau ditulis bersama, ada yang dipresentasikan ada pula yang dikirim, tetapi seminar atau konferensinya tidak didatangi karena berbagai sebab. Tulisan-tulisan tersebut dikumpulkan, ada pula makalah yang tidak sempat dimasukkan, dan jadilah buku ini.

Saya berterima kasih kepada semua pihak, baik yang membantu sehingga tulisan-tulisan dalam buku itu menjadi dalam arti diterima panitia penyelenggara dan dimuat dalam prosiding sampai buku ini diterbitkan. Terkhusus kepada teman-teman yang saya "paksa" menulis artikel atau "memaksa saya" menulis bersama. Kali ini saya tidak menulis nama atau lembaga apapun. Intinya: Terima kasih.