

Strengthening The Social Solidarity Values Through The Commemoration of Leading Ulama

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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 identical 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, mutual responsibility, 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 as capital to face the global challenges.

Keywords: reinforcement of values, social solidarity, leading scholars

1. BACKGROUND

Human beings are individuals as well as social creatures. As social beings then he needs the help of others which 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.

2. 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.

3. 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.

4. 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 environment 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 blockhouse; 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 community of those places seemed enthusiastic in welcoming 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.

5. 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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