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

BACKGROUND

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 diversified 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.

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 before 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.

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 ³⁶ 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.

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.

A. 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, "¹¹21st Century Skill: How 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.

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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