

**Muhammad Rezky Noor Handy**

Menulis dan Mempublikasikan  
Artikel Akademis

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Ersis Warmansyah Abbas  
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# Sambutan

Ersis Warmansyah Abbas

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Bismillahirrahmanirrahim.

Saya menyambut gembira dan bangga atas terbitnya buku *Menulis dan Mempublikasikan Artikel Akademis* kumpulan artikel-artikel Muhammad Rezky Noor Handy, baik artikel sendiri atau namanya tercantum sebagai penulis artikel bersama. Kalau boleh berbangga-bangga karena dihantarkan kebanggaan oleh dosen-dosen yunior Pendidikan IPS FKIP ULM, awalnya tidak seorangpun dikhabarkan akan menerbitkan buku dosen yunior : Mutiani, Muhammad Adhitya Hidayat Putra, Jumriani, Muhammad Rezky Noor Handy dan Rusmaniah. Saya menghadiahi mereka sebagai tangga berbangga.

Menurut perhitungan saya, saatnya pembelajaran menulis diuji. Rezky sejak awal diamanhi mengelola *The Innovation Social Studies Journal* (ISSJ) dan *The Kalimantan Social Studies Journal* (KSSJ), jurnal ilmiah Pendidikan IPS FKIP ULM. ISSJ terakreditasi SINTA dan KSSJ sedang pengusulan akreditasi ke SINTA. Tentu saja dimaksudkan untuk menampung artikel-artikel yang ditulis dosen dan mahasiswa sebagai syarat penyelesaian studi. Secara bersamaan kami mengirim puluhan artikel ke berbagai jurnal ilmiah. Kami membangun jejaring, di dalam dan di luar negeri.

Mengelola jurnal tetapi tulisan *cekak*, tentu memalukan. Saya agak keras kepada Rezky agar bergiat menulis. Bayangkan, pengelola jurnal tanpa menulis artikel di publikasi jurnal, sungguh memalukan dan memilukan. Alhamdulillah, tahun 2021 Rezky mempublikasikan belasan artikel. Saya senang. Setidaknya tidak terkena lelucon : **Nyata jurnalnya, hebat semangatnya, koar-koarnya nyaring, tulisannya tidak ada. Alasannya sepanjang sungai.** Rezky menulis. Bravo Rezky. Salam menulis dan kini menjadi buku.

Saya paham, selain tugas akademis dan administratif, menyanggah amanah mengelola dua jurnal sekaligus tentu bukan perkara mudah. Untuk itu, pada semester ini Rezky diminta membagi kepiawaian mengelola jurnal kepada temannya, begitu selanjutnya. Tepatnya, pengelolaan sesuatu di kampus bukan hal paten selamanya, tetapi dalam kemampuan membangun bersama. Istilah umumnya bergantian. Kenapa?

Dunia dosen adalah dunia pendidikan. Inti pendidikan berbagi. Seorang pendidik memasihkan berbagi, bukan menguasai. Berbagi untuk mengembangkan potensi sebanyak mungkin orang. Saya berbangga, bersama buku Rezky, *Menulis dan Mempublikasikan Artikel Akademis*, diterbitkan buku empat orang dosen muda lainnya.

Dipastikan, menerbitkan buku para yunior yang awalnya mereka tahu saja tidak, sebagai penghargaan dan kebanggaan atas aksi menulis mereka. Kita sama-sama berbagi dengan cara masing-masing. Menulis berbagi.

Salam menulis selamat menulis.

Banjarbaru, 21 April 2022

**Prof. Dr. Drs. Ersis Warmansyah Abbas, BA, M.Pd.**

# Pengantar Penulis

Muhammad Rezky Noor Handy

Bismillahirrahmanirrahim.

Menulis, menulis, dan terus menulis. Sejak diterima sebagai dosen junior di Program Studi Pendidikan IPS FKIP UPM, kata-kata tersebut menjadi hal keseharian dari Prof. Dr. Drs. Ersis Warmansyah Abbas, BA,M.Pd. Tidak heran karena Prof. EWA berkesenangan menulis, menuliskan apa yang hendak ditulis *Sidin*. Suatu ketika Prof. EWA mengatakan : “Saya berusaha memotivasi sebanyak mungkin orang menulis dan karena itu, sangat baik saya melakukan terlebih dahulu sebagai bukti, berbagai dan beragam tulisan”.

Adakalanya, ketika *bad mood*, berbagai alasan mengemuka untuk sekadar berkilah sejenak dari menulis, Prof. EWA “menembak”, bila kita berpikir, bila kita meneliti dan berbagai lakukan harian, membaca yang tesurat dan tersirat, membaca alam, susah berkesuksesan menulis, konten tulisan di kepala akan mendenda. Menulislah. Plong. Bagaimana dengan *bad mood*?

*Bad mood* kok dipelihara. *Good mood* diciptakan. Nyamankan pikiran, nyamankan perasaan, nyamankan lingkungan, Insya Allah, diri akan ternyaman dan menulis mengalir. Istiqamah menulis. Sebaliknya, bila alasan “dipelihara”, kecanggihan mengemukakan alasan berbarengan cepat dengan mendapatkan alasan. Kalau sudah demikian, kapan menulisnya?

Bersama teman-teman, dosen-dosen muda PIPS FKIP ULM, kami tidak hendak mendebatkan dan, hal bagus nya, berbagai pelatihan dan pembiasaan menulis melekad dengan program PIPS FKIP ULM. Setapak demi setapak pada setiap gerak giat sesungguhnya kami menulis. Ya, menulis apa yang dilakukan. Melakukan penelitian dan pengabdian atau tugas akademis lainnya, ujung-ujungnya menulis, ditulis. Tanpa disadari berbagai artikel akademis dipublikasi, diantaranya dikumpulkan, dan jadilah buku *Menulis dan Mempublikasikan Artikel Akademis*.

Tentu saja, jerih payah menulis artikel akademis yang begitu panjang, terobati. So sungguh senang ketika artikel dipublikasi jurnal ilmiah dan bangga ketika menjadi buku. Menulis menjadikan kita senang dan bangga. Kalau demikian, nikmat mana lagi yang hendak didustakan. Menulis bukan menuai kesengsaraan, tetapi menumpuk kenikmatan.

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Aamiin Ya Rabbal Alamin.

Banjarmasin, 21 April 2022

**Muhammad Rezky Noor Handy, S.Pd., M.Pd.**

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# 1. Actualization of Religious Values Through Religious Tourism on the River As a Source of Social Studies Learning

Ersis Warmansyah Abbas, Jumriani, Muhammad Rezky Noor Handy,  
Syaharuddin, Nadiatul Izmi

## ABSTRACT

Quality human resources are needed to support development. To produce these resources requires a variety of attitudes. One of them is religious attitudes as a preventive measure against immoral behaviour currently rife in society. From a local perspective, religious tourism can be done to learn in realizing religious attitudes. In the city of Banjarmasin, there is a religious tour of the Habib Basirih Dome that can actualize students' religious values through various religious activities. This article explores religious tourism on the river as a learning resource to actualize students' religious values. Qualitative approach with a descriptive method is used with data collection techniques through interviews, observation, and documentation. The validity of the data is done through triangulation of sources, time, and techniques. The study results ensure that religious tourism on the river, precisely in the *Habib Basirih* Dome, can be used to actualize students' religious attitudes. Therefore, teachers can use it by planning, implementing, and evaluating in the context of social studies subjects by the content of religious characters through religious tourism on the river, precisely in the *Basirih* Dome.

## INTRODUCTION

Moral degradation occurs in the behaviour of today's young generation. This is characterized by deviant behaviour such as bullying, brawls, and consuming narcotics. Based on World Drugs Reports 2018 data published by

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the United Nations Office on Drugs and Crime (UNODC), 275 million people in the world, or 5.6% of the world's population (aged 15 -64 years), have experienced consuming drugs. Meanwhile, in Indonesia, BNN, as the agency responsible for the Prevention and Eradication of Drug Abuse and Illicit Trafficking, recorded the number of narcotics abuse in 2017 as many as 3,376,115 people in the age range of 10-59 years. Meanwhile, the number of drug abuse among students in 2018 (from 13 provincial capitals in Indonesia) reached 2.29 million people. Community groups prone to drug abuse are those aged 15-35 years or the millennial generation (Kim et al., 2019). This harms the future of themselves and the family environment, society, and even the country.

The existence of schools as educational institutions needs to be optimized to prevent or prevent complete the issue. Schools are educational institutions where the teaching and learning process fosters student activities (Mutiani et al., 2020). In schools, there is an interaction between students and teachers, interactions between fellow students, interactions between students and the principal, or vice versa. Therefore, every school must have compiled various rules or visions and missions to improve the quality of schools and the quality of graduates not only in the cognitive aspect but also in skills and attitudes (Ramadhanti et al., 2020).

From a social perspective, including religious activities learning in schools is a potential thing to familiarize students with religious activities to be a filter for the emergence of behaviours that reflect moral degradation. As written in the Constitution No. 20 of 2003 concerning the National Education System that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self- control, personality, intelligence, noble character, and the skills needed for themselves, society, nation, and state (Romanelli et al., 2021).

The education system is expected to prioritize the cognitive aspects and the affective and psychomotor aspects of students. For this reason, schools should carry out learning management that can strengthen students' intelligence in religious behaviour. Furthermore, as written by (Khusminatun & Makhful, 2021), schools as education providers have the responsibility to educate students to become human beings who are faithful and devoted and able to develop their knowledge.

The utilization of religious activities in the surrounding environment can be done to integrate learning activities with local content. In Banjarmasin, South Kalimantan, religious activities can be found in the Dome of Habib Hamid Bin

Abbas Al-Bahasyim. The dome is located at JL Keramat Rt 1, Basirih Village, West Banjarmasin District, Banjarmasin City, South Kalimantan. This dome is a tomb of a cleric, and now it has become part of religious tourism on the Riverbanks of Banjarmasin City, South Kalimantan. As stated by (Winarti et al., 2020) that religious tourism is an activity carried out by a person or group of people to make pilgrimages or visit sites related to the spread of religion, such as mosques, Temple,

Several previous researchers have carried out research related to the integration of religious activities as content in learning to cultivate religious values (Handy et al., 2020) and (Ramadhanti et al., 2020), which focused on *batahlil* religious activities in mosques. In contrast, this research focuses on religious activities at a place that is part of religious tourism on the river banks in the city of Banjarmasin, namely the Habib Hamid Bin Abbas Al-Bahasyim Dome. Therefore, this research aims to explore how to integrate religious tourism in the Habib Hamid Bin Abbas Al-Bahasyim Dome to be used as a learning resource to internalize religious values for students.

## **METHOD**

This study uses a qualitative approach with a descriptive method. The purpose of the study was to identify the linkage of religious tourism on the riverbanks of Banjarmasin City as a learning resource to actualize religious activities for students. The research was conducted on the river, specifically in the Habib Hamid bin Abbas Bahasyim Dome. The dome is located at JL Keramat Rt 1, Basirih Village, West Banjarmasin District, Banjarmasin City, South Kalimantan.

Researchers conducted interviews, observations, and documentation as data collection techniques to produce data relevant to the research objectives (Bungin, 2015; Sugiyono, 2010). Research informants consisted of several parties, namely visitors, religious tourism managers at the Habib Hamid bin Abbas Bahasyim Dome. In addition, secondary data were obtained from several literature studies, and information relevant to the research, namely literature related to religious tourism and learning resources obtained from the scientific journal literature studies as well as data related to tourism on the riverbanks of Banjarmasin City is obtained from online data from the Banjarmasin City Tourism Office.

The data analysis technique carried out follows the pattern of Miles

and Huberman, which begins with data reduction, data presentation, then verification (Lexy J. Moleong & Tjun Surjaman, 2010; Moleong, 2007). Data analysis is carried out by first sorting the relevant data with the formulation and research objectives, and then the data is presented narratively. Finally, the compiled data is analyzed to get a research conclusion to answer the research problem formulation. During the data analysis, the researcher continued to test the validity of the data using extended observations and triangulation of sources, techniques, and time to test the validity of data.

## **FINDINGS AND DISCUSSION**

Human life in society is never separated from values and norms. Every human behaviour must be and regulated by the demands of values and norms. Religious values reflect a noble attitude that must be adhered to by individuals and groups of people who are closely related to the relationship between humans and His God both for their own lives and in society (Darda, 2016).

Religious values are closely related to the religious context, which is an individual's inner experience of the awareness of God through his creations. This awareness will manifest in good behaviour and the context of worship because behaviour is a logical consequence of belief. Human behaviour that reflects religious values is based on individual awareness of the existence of the creator. Therefore, it can be reflected by how they behave (Jamaluddin et al., 2020).

Various ways can be done to instil religious values. One of them is through religious tourism. Religious tourism refers to travel to religious sites and destinations motivated by religion and other factors (Jumriani, Mutiani, et al., 2021). Religious tourism can be a tourist trip to reflect religious values because religious tourism increases religious belief, religious knowledge, religious feeling, and religious effect. Increasing attitudes and behaviours that reflect religious values are not just by coming to visit the place. However, it is accompanied by various activities during religious tourism (Romanelli et al., 2021).

The dome of Habib Hamid bin Abbas Bahasyim is a religious tourism object in the city of Banjarmasin, South Kalimantan. Habib Hamid bin Abbas Bahasyim or better known as Habib Basirih is a Banjar cleric. The genealogy, Habib Hamid bin Abbas bin Abdullah bin Husin bin Awad bin Umar bin Ahmad bin Sheikh bin Ahmad bin Abdullah bin Aqil bin Alwi bin Muhammad bin Hasyim

bin Abdullah bin Ahmad bin Alwi bin Ahmad Al Faqih bin Abdurrahman bin Alwi Umul Faqih bin Muhammad Shahib Mirbath.



**Figure 1. Dome of Habib Hamid bin Abbas Bahasyim**

Source: Researcher documentation, 03 July 2021

Dome Habib Hamid bin Abbas Bahasyim is located at Jl Keramat RT 13, Kelurahan Basirih, Banjarmasin City. The dome has become a religious tourism object in the city of Banjarmasin. Its location is on the banks of the river, so the dome is part of religious tourism on the banks of the river. This dome is not only accessible via land transportation but also accessible via river transportation. Therefore, the Habib Basirih dome is part of tourism along the riverbanks of Banjarmasin City.

#### *Religious Activities at the Dome of Habib Hamid bin Abbas Al-Bahasyim*

The dome of Habib Hamid bin Abbas Bahasyim, a religious tour, provides sites that tourists can visit. However, in the dome, various religious activities can be followed and witnessed. The religious activities are the *taklim* assembly and the *basirih* festival—first, the *Taklim* Council. The *taklim* assembly at the Habib Basirih Dome is held twice a week. Precisely on Thursday and Sunday. This *taklim* assembly was held around the dome of Habib Hamid bin Abbas Al-Bahasyim by gentlemen who were in RT 09 at the Habib Hamid mosque, which was approximately 50 meters from the *Basirih* dome. The *taklim* assembly is held twice a week. Exactly Thursday night and Sunday night. This

*taklim* assembly activity is usually attended by 50 people from the various community in *Basirih* village. The assembly contents were lectures and *tausiyah* from Habib or *ustadz* by discussing the science of jurisprudence and monotheism. However, if the one who gave the *tausiyah* were Zurich Habib Hamid bin Abbas Al-Bahasyim, namely Habib Faturachman bin Idrus bin Hasan bin Bahasyim, the content of the *tausiyah* would tell the Habib's *karomah* and guardianship. However, lectures on the guardianship and *kharamah* of Habib Hamid were not held every time the assembly was held. Because if you bring in *ustadz* from outside, then the content of the lectures and *tausiyah* is more to invite you to remain obedient to Allah.

Second, the *Basirih* festival. The Basirih festival can be called a recreational *da'wah* activity attended by the *Basirih* community and outside *Basirih*. This recreational *da'wah* begins with a pilgrimage to the Dome of Habib Hamid bin Abbas Al-Bahasyim and then continues by listening to the story and biography of Habib Basirih. After that, the participants of the *basirih* festival continued down the Barito river using *kelotok* to go to the tombs and domes of the scholars.



**Figure 2. Basirih Festival Visitors**  
Source, Secondary Data, 2019

\ When they arrived at the tomb or dome, the participants were invited to listen to the stories and biographies of Sultan Suriansyah and Surgi Mufti Sheikh Jamaluddin on the Miai River. In this series of recreational *da'wah*, there are also booths where participants can taste the free food available every year, namely '*lakatan*' or sticky rice. Not only food, but there are also many stalls selling items such as Koko clothes, skullcaps, and perfume. As stated by the initiator of the Basirih festival, Habib Faturahman bin Idrus bin Husen bin Hamid Bahasyim.

*“This basirih festival has been held since 2018. The main purpose of this activity is da'wah. I call this da'wah method recreational da'wah. So besides being able to broadcast goodness, we also follow the instructions from the mayor of Banjarmasin, to turn on and activate the riverside tourism which is the hallmark of the capital city of South Kalimantan.”*

#### *Dome of Basirih Religious Tourism and Its Relation as Social Studies Learning Resources*

Education in schools is directed not only to build the knowledge of future generations but also to build a variety of characters. One of them is the religious character, which impacts individual attitudes and positively contributes to religious life in the community. This is undoubtedly a preventive effort to prevent various immoral behaviours by future generations (Handy et al., 2020; Jumriani, Mutiani, et al., 2021; Mutiani et al., 2021). On that basis, integrating religious activities through learning will make a positive contribution to students. Religious activities are all actions, deeds, or words that someone carries out. In contrast, those actions or actions and words are related to religion, all of which are carried out because of belief in God with teachings and obligations related to belief (Jumriani, Mutiani, et al., 2021; Jumriani, Syaharuddin, et al., 2021). This is in line with the opinion that religious behaviour is behaviour based on awareness of the existence of God Almighty.

Integrating religious activities in the environment of students into learning can be done through religious tourism. Religious tourism is travel to religious sites and destinations, motivated by religion and other factors. For example, in the city of Banjarmasin, religious tourism can be done by doing a river tour to the dome of the basilica. By doing religious tourism, many religious activities can be carried out by participants so that they can learn and travel (Mahfuzah et al., 2020; Rusmaniah et al., 2021).

Social studies subjects are suitable subjects to integrate religious tourism trips on the river banks as a learning resource for students. Social studies learning aims to shape the characteristics of students who have various characters to live in society. One of them is religious character. Therefore, doing religious tourism in the *Basirih* Dome can be a part that social studies learning does not only aim to understand a social phenomenon in the context of learning, but students are also able to determine attitudes in various moral degradations that occur in society (Aslamiah et al., 2021; Subiyakto et al., 2020).

The integration of religious activities through religious tourism on the riverbanks of the city of Banjarmasin as social studies learning resource will give strength to the affective, psychomotor, and cognitive domains. Strictly speaking, when this is implemented in social studies learning in schools, it will provide holistic student learning outcomes in all areas of learning. It will give a different colour from what has happened so far, where the cognitive domain is so dominant or even the only one developed in social studies learning at school.

## CONCLUSION

The actualization of religious behaviour to students can be done in the school environment and can be done by utilizing religious tourism objects in the surrounding environment. By travelling on religion as a learning resource, students can learn from sources focused on textbooks. Therefore, integrating it with related subjects is a solution to actualize the religious behaviour of students, to prevent and even overcome the moral degradation of the current generation. Social study is a subject that fits the context, as social science has a strong relationship with the context of the society in the religious aspect. The goal of social studies learning is to foster students to live in a community environment, one of which should carry out religious values. When this is done, it is hoped that student learning outcomes will be mastery of a collection of knowledge in the form of facts, concepts, or principles and embedded attitudes and skills in the context of religious aspects needed in social life.

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## 2. The Traditional Clothing Industry of Banjarmasin Sasirangan: A Portrait of A Local Business Becoming An Industry

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### ABSTRACT

Sasirangan is a traditional fabric typical of the Banjar tribal community and has now been developed into an industrial product in Banjarmasin. Sasirangan's business development shows a significant development and it becomes very essential to pay attention to how to maintain its business. This article aims to describe the business operations and distribution patterns in the Sasirangan clothing industry. The qualitative approach was used in this study coupled with data collection through interviews, observations, and documentation. The results showed that Sasirangan fabric products are produced by artisans who work individually or in groups and marketed by traders. Marketing of Sasirangan cloth products uses a direct distribution pattern to consumers, and indirectly uses a merchant intermediary who then resell them to consumers. The collaboration of Sasirangan artisan and traders can be further enhanced to develop a convection industry based on local culture. The findings of this study provide a further description of how local culture-based businesses require support from the government and other parties to maintain business sustainability.

### INTRODUCTION

Culture-based industries compete in the economic field by involving various elements of business actors. The line of business of the culture-based industry can be traditional fabric, local food, local drinks, and other aspects of regional culture. A culture-based industry is an industry that functions as the mainstay of a region's economy by developing local culture and increasing economic growth (Akhir et al., 2018). Industrial products based on local potential

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have long been carried out by various countries, including the Miao people in China. Chinese local culture has become a source of rural economic development involving various elements, strategies, and cooperation (Chen et al., 2021). So, as in Malaysia, for example, the traditional fabric-based industry has made a significant contribution to the community's economy. Traditional fabric industry is the second highest industry in Malaysia, influencing imported commodities and labor (Ismail et al., 2019; Akhir et al., 2017).

In Indonesia, the highly potential local traditional fabrics has been developed as an industrial product. Traditional cloth is an art and culture that is found in numerous regions in Indonesia. This product is created by the skill of human hands using a loom. This ancestral heritage is an asset that must be preserved and developed as a feature of the nation's culture. Traditional fabrics are fabrics associated with local culture, produced traditionally and for the benefit of certain customs. However, nowadays, various traditional fabrics have been developed into the community's economic activities. The production of traditional fabrics is not only for cultural purposes but also for industrial purposes with economic value. Batik, a type of traditional cloth in Indonesia, has now been developed into an industrial product. For example, Tuban batik cloth which was initially only produced to show social status, group identity, rituals, and life philosophy, turns into an item created dynamically into various industrial products in the form of clothing, accessories, and various other creations (Kristianto et al., 2021; Ciptandi et al., 2018).

The development of traditional fabrics into industrial products has expanded the dimensions of meaning, principles, and goals of traditional fabric production (Sunarya, 2018; Sunarya & Anas, 2014). Sasirangan fabric has been used to create various products such as clothes, bags, shoes, sandals, and accessories (Jumriani et al., 2019; Prasetyo et al., 2016).

One of the traditional fabric products in Indonesia that evolves in the industrial economy is Sasirangan. Sasirangan is a traditional fabric from Banjarmasin, South Kalimantan Province. This traditional cloth was originally related to the community's belief for healing the sick (Redho, 2016). According to the data from the Department of Industry and Trade of the City of Banjarmasin, Sasirangan fabric occupies the first rank of industrial commodity, with an average investment value of 26 million rupiahs and value production of 11,934 million rupiahs per year. Based on these data, it can be said that in the field of industry, Sasirangan fabric has the potential to support the industrial activities in the city of Banjarmasin. This development cannot be separated from the distribution

pattern carried out by the involved parties. The sustainability of economic activity focuses not only on production and innovations made to suit consumer needs, but also on how the products can reach consumers (Krisdayanti et al., 2020; Nabay et al., 2020; Nãð³-ãñüèé et al., 2018). Therefore, distribution has an essential role in economic activity. It is focused on selling products and includes activities to distribute goods produced according to consumer demand (Philip Kotler; Gary Armstrong; Yati Sumiharti, 1999; Rachman & Yuningsih, 2010). Distribution activities are also a means to connect with community needs.

Sasirangan fabric industry is originated in Sasirangan Village. Sasirangan Village refers to Seberang Mesjid Village, Banjarmasin City because the people of this village develop Small and Medium Enterprises (SMEs) devoted to the Sasirangan fabric. In 2019, this village had 13 business units producing Sasirangan products. To face challenges and market competition, SMEs must be able to survive by determining patterns and strategies that can support their economic activities. SMEs that rely on local products must implement various steps to increase marketing and product sales according to consumer behavior and needs.

The production and distribution process of Sasirangan fabric involves a number of actors and their derivative industries and requires the support of other parties to ensure business continuity. This article aims to describe business operations and distribution patterns in the Sasirangan fabric clothing industry in Sasirangan Village, Banjarmasin.

## **RESEARCH METHOD**

The research was conducted in Sasirangan Village, which is located at Seberang Masjid Village, Banjarmasin. This study used a qualitative approach in which data collection was done by interview and direct observation to respondents. The interview was carried out openly and interviewees answered the questions freely. The results of the interview recordings were then written into a word-for-word transcript. To obtain valid data, the results of interviews were cross-checked with the other respondents.

In the process, researchers were involved in every stage of the economic activity of Sasirangan fabric, especially in production and distribution activities. The stages started from production, packaging, to distribution to the consumers' hands. Observations were employed at several production sites for Sasirangan fabrics, ranging from individual businesses to Sasirangan fabric industry, which was incorporated in one business group. The observations aimed to identify the

production and distribution pattern. To ensure the validity of the research data, the results of the interviews were also cross-checked with the results of observations and documentation, in which the secondary data were obtained from several literature studies and information relevant to the research.

The data analysis technique followed the pattern of Miles and Huberman, consisting of data reduction, data presentation, and verification (King et al., 2018; Sugiyono, 2013). First, the data analysis process was done by selecting data relevant to the research focus. Then, the data were presented in a narrative form to get a conclusion from the data obtained. In analyzing the data until the verification stage, the researcher also continued to test the validity of the data. Referring to the opinion of Creswell (Creswell & Poth, 2016), several steps can be taken to obtain the validity of the data. In this study, researchers used extended observations and triangulation of sources, techniques, and time to test the validity of the data obtained in research activities

## RESULT AND DISCUSSION

### *Products of Sasirangan*

The results of observations showed the conditions of the production and distribution process, and the activities that shaped the social interaction of industrial actors in Sasirangan Village. The primary data of research were the registration documents of industrial business actors in Sasirangan Village obtained from the Seberang Mosque Village Office, Banjarmasin, Indonesia. The research interviewed respondents of several owners of Sasirangan fabric business and the artisans (Table 1).

**Table 1.** Demographics of Respondents Working on Sasirangan Product

No	Name	Age Years	Education	Expertise
1	HL	32	Junior high school	Painting
2	ST	40	Primary school	Baste
3	RJ	28	Senior High School	Painting
4	MS	35	Junior high school	Baste
5	MN	50	Primary school	Baste
6	RD	25	Junior high school	Coloring
7	RN	36	Junior high school	Coloring
8	ML	50	Senior High School	Owner
9	IR	48	Senior High School	Owner
10	SS	45	Senior High School	Owner

Sasirangan was initially a cloth related to the people's belief about its usefulness for healing the sick. Sasirangan cloth has various motifs (Table 2). Each motif has a certain meaning, so Sasirangan is also referred to as the Pamintan cloth, which means cloth of demand. Thus, Sasirangan cloth was originally made only to fulfill the requests of people in need.

Sasirangan motifs can be classified into three types. First, the stripe motif, which is arranged lengthwise with specific characteristics such as perpendicular lines and curved lines. Second, the fried rice motif, which is a motif that usually stands alone without any decoration on the central motif. Third, the variation motif, which is a decorative motif to beautify the appearance. This motif usually involves the addition of images around the central motif.

Initially called pamintan cloth solely for medicinal purposes, Sasirangan is now used as a material for making clothes. Even, Sasirangan is produced with various variations and nuances. Along the way, Sasirangan fabric is produced not only to meet the demand for medical care but also to be a part of a community economic activity.

The origin of the word Sasirangan is “Sirang”, a verb adopted from the process of manufacturing the cloth, which is “Menyirang”. Another characteristic of Sasirangan fabric that makes it different from Batik is the production stage, which is done by drawing patterns manually on a piece of cloth. The pattern is then sewn using the basting technique. “Menjelujur” is an activity carried out by Sasirangan fabric artisan by sewing a pattern that has been painted on a piece of cloth (Figure 1 and 2). Fabrics that have been sewn with the basting technique will be wrinkled and then colored. The results of basting and coloring will form the desired pattern according to the pattern of the Sasirangan fabric (Figure 3).

Table 2 shows various motifs of Sasirangan fabric, displayed in the names of local motifs. These motifs have their own particular meaning, a certain symbol, message, or hope to be delivered from the pattern of Sasirangan. Research by Ramli et al. (2017) showed the motif of a traditional cloth representing images or symbols of plants and the surrounding environment. Traditional fabrics also have various aesthetic values and the meaning of each pattern created (Vivithkeyoonvong et al., 2021; Akhir et al., 2017). Likewise, Sasirangan fabric motifs have been developed and modified without leaving the characteristics of the original ones (Jumriani et al., 2019; Redho, 2016).

Table 2. Sasirangan Motifs

Traditional Motif	
- Gigi Haruan	- Tampuk Manggis
- Gagatas	- Gagatas
- Kangkung Kaombakan	- Mayang Maurai
- Iris Pudak	- Gelombang
- Ular Lidi	- Bintang
- Tampuk Manggis	- Hiris Pudak
- Kulat Karikit	- Kembang Sakaki
- Daun Jaruju	- Ombak Sinapur Karang
- Kembang Kacang	- Naga Balimbur
- Bayan Raja	- Bintang
- Ramak Sahang	- Jajumputan
- Daun Katu	
Modern Motif	
- Gradasi	- Ketupat
- Langsung	- Abstrak
- Sariqading	- Rainbow
- Naga	- Batang Batulis
- Laba-laba	- Musik Panting
- Galuh Manginang	- Kupu-Kupu
- Bakantan	- Mandulang Intan
- Pasar Terapung	



Figure 1. Patterns and product Sasirangan fabric



Figure 2. Sasirangan fabric patterns



Figure 3. The activity of artisan drawing Sasirangan fabric patterns

Production activities of Sasirangan fabric still use traditional technology, equipment, and methods. The various stages in the production of Sasirangan fabric are carried out traditionally, with simple equipment and by utilizing human labor manually, such as in the stage of painting Sasirangan motifs.

Sasirangan Village can be part of the One Village One Product (OVOP) program developed by the Ministry of Industry of the Republic of Indonesia. This is one of the approaches to increase the potential of featured products with the characteristics of the local area. In other words, OVOP is a program that utilizes the products of community culture (Jumriani et al., 2019). Sasirangan fabric was initially a local product as a regional specialty, but now it has economic value as it goes through production and distribution. Thus, this activity can maintain one of the cultural aspects of South Kalimantan while using it as a product that can provide economic benefits. There are two advantages to developing OVOP, i.e. it can increase people's income as business actors, and it can increase the community's sense of pride and confidence in local products with an added value.

An industrial area or village pays attention to several aspects such as local workers, worker positions, transportation, marketing places, and other services that can support business continuity. The development of a village is influenced by physical and non-physical aspects. The physical aspect here is closely related to the structure of the location and the position of the location, while the non-physical aspects include the availability of facilities, infrastructure, and marketing. The relationship between individuals plays an essential role in how a village develops (Philip Kotler; Gary Armstrong; Yati Sumiharti, 1999;

Tamaya et al., 2013). Developing Sasirangan fabric industry is to accelerate industrial growth, provide convenience for industrial activities, encourage industrial activities, and provide local industrial facilities that are environmentally sound (Johnson et al., 2019; Sunarya, 2018). Furthermore, Sasirangan Village is expected to have a pattern of community economic empowerment that aims to develop the community's economic potential in an area and support local economic activities in the region.

### *Business Activity*

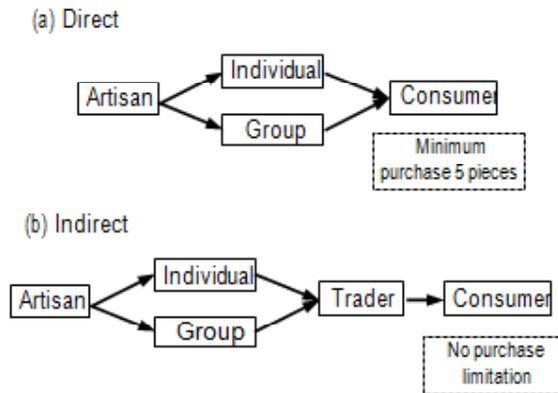
Industrial business people in Sasirangan Village play an essential role in maintaining the sustainability of industrial activities. One of them is the role in carrying out distribution activities so that their products can reach consumers. Distribution is defined as a process of delivering a commodity from producer to consumer with a series of distribution patterns. The distribution pattern is a series of interdependent organizations involved in making a commodity ready for use or consumption (Syaharuddin et al., 2020; Tamaya et al., 2013).

Industrial business actors in Sasirangan Village include artisans and traders. Skills and business capital are significant for business actors in Sasirangan Village. The role of artisans is carried out by those who have skills in producing Sasirangan fabric. Meanwhile, the traders do not have the skills but contribute the capital in trading activities for Sasirangan fabric. The artisans in Sasirangan Village who work in groups join either one of the 2 (two) groups known as *Kelompok Usaha Bersama (KUBE/ Joint Business Group)*, namely *KUBE Kenanga* and *KUBE Orchid*. Each group consists of 6 artisans. They have expertise in every stage of making Sasirangan fabric. The main focus of the expertise of Sasirangan fabric lies in their ability to draw patterns of traditional motifs. The expertise of Sasirangan fabric artisans can also be seen in their ability to perform the technique known as attacking by basting in making the product. Tracing is the activity of sewing lines that have carefully been patterned as it is not exposed to the dye.

The difference between independent artisans and those joining group management lies in the source of capital. For the artisans who work independently, the business capital comes from personal funds. Meanwhile, for artisans who join group management, the source of capital is obtained from the loan of the social service of the KUBE, which was formed in 2006. Initially, the assistance was in the form of tools and materials. The next assistance was in the form of funds for business capital. In 2008, capital assistance was provided up to ten million rupiahs per person.

### *Distribution Pattern*

Distribution activities involve all parties in economic activity to create and retain customers. On this basis, distribution activities play an essential role in helping a business actor achieve his goals (Ellram & Ueltschy Murfield, 2019; Hao et al., 2018; Johnson et al., 2019; Katz-Gerro & Sintas, 2019). The distribution pattern of Sasirangan cloth products in Sasirangan Village is closely related to how artisans and traders collaborate in Sasirangan Village (Figure 4).



**Figure 4.** Distribution pattern of Sasirangan fabric

The artisans, either individually or in groups, market their products directly to consumers, as presented in Figure 4(a). Consumers can directly buy Sasirangan products from artisans with a minimum purchase of 5 (five) pieces of Sasirangan fabric.

Meanwhile, the artisans, either individually or in groups, also market their products through traders, who then sell them to consumers, as seen on Figure 4(b). Through traders, consumers can buy Sasirangan fabric products at retail price without any minimum purchase amount.

From the two distribution patterns, it can be said that the continuity of distribution activities in Sasirangan Village cannot be separated from the cooperation between traders and artisans in Sasirangan Village. The partnership is built due to the limitations of traders in carrying out production so that they can participate in selling Sasirangan fabric in Sasirangan Village. A collaboration was welcomed by artisans who both work in groups (KUBE) or independently.

The existence of the cooperation generates a significant advantage to both artisan and traders. The artisans can still distribute their products through merchant shops, while traders can still participate in selling Sasirangan fabrics in Sasirangan Village even though they do not have the expertise in doing production. The relationship that occurs between the artisan and the trader is a collaboration between two parties to exchange benefits and achieve common goals (Kristiningtyas, 2012). In the distribution pattern, a mechanism is used as a connecting system for a product to consumers. In general, the purpose of distribution activities is to satisfy consumers by offering goods and services related to pricing and promotion to achieve the expected goals (Harjanti et al., 2015; Ismono & Restiana, 2011). The distribution system contains the order of ways that must be taken to distribute goods and services to consumers. For the distribution process to run smoothly, distributors must pay attention to various conditions from the producer and consumer sides (Abbas et al., 2019; Abbas & Rajiani, 2017; Baèík et al., 2019; Rajiani & Abbas, 2019; Ramli et al., 2017).

#### *Research Implication*

An economic activity contains essential elements that support production and distribution activities. This study found that the effectiveness of traditional fabric-based clothing industry is closely related to the role of the artisans. Their ability to innovate the product will affect the amount of demand for a Sasirangan fabric product. According to research results by Indarti et al. (2020), innovation in Malaysia's traditional fabric industry affects industrial companies' performance. Evolution in the traditional fabric industry will bring various innovations in terms of production processes to distribution methods. The results of empirical analysis on traditional fabric research in Malaysia also showed that only product innovation has a significant effect on company performance (Akhir et al., 2018; Ramli et al., 2017). Therefore, it can be said that the number of requests from consumers strongly influences the size of the distribution of Sasirangan fabric. Sasirangan fabric product innovation in terms of motifs and product creations determines the number of requests.

In China, local products can develop into an industry that supports the community's economy. This requires a strong integration not only in the production system but also the distribution channels with the principle of cooperation. The mechanism is also characterized by a framework that allows all elements to be involved, such as the community, government, and various policies (Chen et al., 2021). In this regard, in the Sasirangan fabric industry, the distribution pattern

illustrated the cooperation between Sasirangan artisans and traders. In general, artisans were able to produce the fabric but they showed a lack of capital in their business. Therefore, they marketed their products to traders to be distributed to consumers. There should be a neat arrangement between artisans and traders in a local product distribution system of a traditional clothing business. The role of the Banjarmasin City government is essentially needed in regulating the Sasirangan business. It is suggested that the government issues a regulation system in terms of investment incentives, workers training, promotion, and infrastructure improvement.

## **CONCLUSION AND SUGGESTION**

The Sasirangan fabric industry in the city of Banjarmasin is able to transform traditional fabric products to be a part of the community's economic activities. The success of the industry is highly dependent on the role of economic actors in carrying out economic activities. The expertise of artisans in producing Sasirangan products is supported by the involvement of traders who give funding contribution to market products to consumers. The pattern of distribution of Sasirangan fabric products takes place in collaboration between artisan and traders. The distribution pattern occurs directly by the artisan who sells their products to consumers. Meanwhile, the indirect distribution pattern is carried out through intermediary traders who resell Sasirangan products to stores or individually to consumers.

The collaboration between artisan and traders is essential to maintain and develop innovations in terms of production and distribution of Sasirangan fabric products to a wider market area. This collaboration can be a model to maintain and improve the sustainability of local production industries as superior products of regional identity and developed into industrial economies of scale.

The traditional clothing industry of Sasirangan fabric serves as a means to maintain the existence of local culture. The sustainability of the Sasirangan fabric business requires the role of the government to support and regulate the business to become more developed. It is recommended for the government to issue policies in terms of investment incentives, worker training, promotion, and infrastructure improvement. The skills of artisans for Sasirangan fabric products should be improved to innovate, develop motifs and product creations according to the needs and trends that consumers are interested in.

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### 3. Social Criticism in Hijaz Yamani's Poetry Literature entitled Human Rights (HAM)

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#### **ABSTRACT**

The existence of literary works can communicate the experience of society in certain conditions and situations. One of these literary works is poetry. Poetry can be classified as the voice of social criticism in the hands of a poet. This study aims to describe how the social criticism of the local poet Hijaz Yamani. Social criticism is internalized in a poem entitled Human Rights (HAM). The method used to describe the research subject is the descriptive method. However, this study emphasizes the selection of secondary documents to support the research results. The study results described in the Human Rights Poetry (HAM), Hijaz Yamani, some of his poems contain social criticism of various deviations that occur in development, and we need to accept them reasonably as input to refresh the life of society, nation, and state. Human rights have limitations, namely that human rights are other human right. Therefore, human rights have a mask to watch out. The poet expresses his criticism as well as reminds him of absolute human rights.

Keywords: Literature, Poetry, and Human Rights.

#### **PRELIMINARY**

Literature is a place for poets to share experiences. Both personal experience and imaginary experience. The container has several forms, which can be in the form of novels, short stories, drama scripts, and poetry. The experience shared with the reader is an extraordinary awareness and understanding of the world (Gani, 1988). Then literature has a very fundamental role in character education. Like fire with its heat, like water with its wetness,

and like cotton with its cloth. This is because literary works basically talk about various values of life and life that are directly related to the formation of human character. (Kanzunnudin, 2012). In expressing the author's experience, what is heard and felt by the author can be seen through the author's work. On the other hand, In addition to sharing his experiences in creating authors, he also often conveys social criticism in his works. If there are deviant things found in life, the writer can express his social criticism through literary genres.

Messick (1978) says about the Role The important thing that literary works have in society is as a reflection or reflection of the social conditions of society. It is because of this reflection that humans and their problems are described in literary works as reflections for life. The emergence of perceived social problems becomes an idea to create and convey criticism. So that the idea can be used as an evaluation material. Then the role of literary works when integrated into learning in terms of social studies subjects is presented as a form of simplification of various social sciences and humanities, such as Geography, History, Economics, Sociology, Anthropology, to Citizenship Education which is intended to provide awareness for students as good citizens. (Miller, 2005; Kilcup, 2019).

One of the places where writers express their criticisms is through poetry. Poetry can be a place for authors to express their thoughts imaginatively. The function of literature in poetry provides more opportunities for imaginative writers to participate in it (Gani, 1988). According to Waluyo in (Mabruri, 2020) that poetry is a form of literary work in expressing thoughts and feelings. Thus, poetry can enrich thoughts, experiences, which makes the reader more able to feel what he has in his life. This study aims to describe how the social criticism of the local poet Hijaz Yamani. Social criticism is internalized in a poem entitled Human Rights (HAM).

## **METHOD**

This type of research is qualitative research. Qualitative research is research that prioritizes the process or quality of what is being studied (Sugiyono, 2016). The method used is descriptive method. Descriptive method is a method that is carried out by conveying an urgent event that occurs in the present. The data in this study are in the form of poetry by Hijaz Yamani as a form of social criticism that represents a literary protest against the social problems found.

In this study, the purposive sampling technique was used for the reason that it

was more practical by first determining the poetry sample criteria, thus helping researchers to obtain poetry samples that matched the research objective criteria so that they could provide data that answered the research objectives in depth (Sunyoto, 2013). The subjects in this study are related parties who have or have never read directly the poems written by Hijaz Yamani. The researcher chose from 129 poems contained in the collection of poems entitled “Human Rights” into 1 poem with the assumption that the selected 1 poems could represent all of the poems contained in the Hijaz Yamani poetry collection. The data collection technique used was document analysis technique.

## **RESULTS AND DISCUSSION**

The term criticism comes from the word *krites* which in Ancient Greek means ‘judge’ because it comes from the words *krinein* ‘to judge’ and *kritos* which means ‘literary judge’. Criticism can also be interpreted as a branch of literature that analyzes, interprets, and evaluates literary texts, Tarigan (2011) argues that criticism is careful observation, proper comparison and fair consideration of good and bad qualities, values and values. want something. While Pradopo criticism is a field of literary studies to assess literary works, provide assessments and decisions about whether or not a work is good (Yudiano, 2009).

Life in literature is the same as actual human life. About what is found in literary works is also found in real life. Literature is a reflection of society. In society, human life is filled and colored with the diversity of religions and beliefs, habits, behaviors to the arts. This is what is called sociology (Yasa, 2012). Swingwood sociology is a scientific approach that emphasizes objective analysis of human beings in society, related to social institutions, and social processes. Thus, literary works highlight humans and their lives. With the criticism voiced by the author through literary works, it is hoped that there will be changes for the better for human life in socializing. Therefore, Literature is also one of the most effective sociological measures to measure human responses to social forces (Yasa, 2012). Atmazaki (2005) adds that the sociological approach is literary criticism that wants to show social aspects, both inside and outside literary works. Understanding literature as a social institution in which it describes the social conditions in society. Theory is directed at the relationship between reflective or refractive reality or the reality of the factual world.

Social criticism comes from two terms, namely criticism and social. Social is a study in the field of sociology of literature that aims to provide responses to literary works related to society or the public interest accompanied by descriptions and comparisons of the good and bad of literary works. Because the function of social criticism is to examine the social conditions that occur in literary works, the following are the characteristics of social criticism, namely; (1), provide feedback on work; (2) give consideration of the good and bad of a literary work from a social point of view; (3) considerations are objective; (4) describe the critic's personal impression of a literary work; (5) provide alternative repairs or improvements; (6) not prejudiced; and (7) is not influenced by who the author is.

Literature as a reflection reflects the situation of its time. Each epoch has class challenges and literary results influence the Swingod's voice of a particular class, so that it becomes an instrument of class struggle. This statement is reinforced by Rendra (2001) that problems that occur in society must be resolved, must be forgiven, with a desire to change and develop. Upheaval and bottlenecks in the development process really need awareness and awareness, as an element of balance. It is the poet's duty to protect it. Balance is always dynamic or evolving. It is the poet's duty to criticize all operations that occur in society, both secular and spiritual, which cause bottlenecks in creating power, suffocating vitality, and weakening development power (Yasa, 2012; Mutiani, 2015; Noortyani et al. , 2021; Mutiani et al., 2020)

In the Great Poetry of Human Rights (HAM), Hijaz Yamani, several of his poems contain social criticism of various deviations that occur in development and we need to accept them fairly as input to refresh the life of society, nation and state. The question is how to find criticism in this poem About Human Rights? The first thing to do is look at the title. Esten said (2012) that the title describes the overall meaning or identity (stamp) of a poem, the overall picture of the poem will open.

Poetry is not the same as Prose. The most prominent difference between poetry and prose is in the process of their respective creation. In making prose there is a process that is not too pronounced, the process in question is concentration, intensification, and an imaginary process in the process of concentrating all poetry (musical elements, correspondence elements, and linguistic elements) focused on one, problem or effect. Certain, so that poetry feels complicated and more difficult to understand than prose. Imagination is

what separates poetry from prose. If a word in prose tends to follow a denotative meaning (literal meaning), then a word in poetry tends to leave that denotative meaning and form a connotative meaning (Estin, 2012; Mutiani et al., 2021).

To understand poetry properly and correctly, some principles and instruction needed (Estin, 2012).

- a. Notice the title. The title is the keyhole to see the whole meaning of the poem
- b. Pay attention to the dominant words. Dominant words can give a dominant atmosphere to the poem which opens the possibility to understand the meaning of the poem as a whole.
- c. Dive into the connotative meaning. With connotative meaning, a more precise picture is formed according to the structure of the language.
- d. In looking for the meaning that is revealed behind the poems, the more appropriate meaning is the meaning that is in accordance with the structure of the language.
- e. if you want to capture the thought or intent of the poem, paraphrase the poem first.
- f. Suggest who is meant by the pronoun and who pronounces the sentence in quotation marks (if found in the poem).
- g. Between one stanza with other stanzas in a poem to form a unity (overall meaning). Find the dietary relationship between each of these stanzas. Usually defined by a period (.), a comma (,) the use of capital letters or lowercase letters, and the use of conjunctions (such as and, as well as, also, and other conjunctions.
- h. seek and pursue hidden meanings, good poetry always has additional meaning than what is stated. By reading and understanding, contemplating poetry will gain additional meaning through the process of concentration and intensification.
- i. Paying attention to the style of poetry, there are poems that are more concerned with formal elements and some are more concerned with poetic elements.
- j. Whatever the interpretation of a poem, then that interpretation must be returned to the text, with the meaning of the word, each interpretation must be based on the text.

In some of the words used by the poet in creating poetry, the poet includes foreign terms or words, so it is recommended that readers use a dictionary so that their understanding of the meaning of the poem becomes better. Before criticizing a literary work, a critic has the main requirement that he must have an understanding of the structure of literary works, an understanding of literary genres, and the elements inherent in literary works. As well as fragments of sentences, clauses, phrases so that they give rise to certain meanings. Which is applied by the poet in his writings. After that, the reader should know how to understand poetry as described by Esten. By reading the poem over and over again, it can help the reader to understand the meaning of the poem.

To find the criticism contained in the poem, in line with the way understand poetry (Esten, 1995, The following literary text is presented in the form of a poetry genre, the poem that the author chooses is Hijaz Yamani’s poem entitled “Poems About Human Rights” (Hidayat, 2012) the author chose this poem because it provides a reflection of human rights in society, he conveys how human rights are treated in this country in accordance with the wishes of the authorities. Here is Hijaz Yamani’s poem in the title of the poem, there is no criticism that the poet will convey, From the title, the poet wants to tell about human rights.

**POETRY ABOUT HAM**

English	Indonesia
<i>People say human rights should be everywhere</i>	<i>Orang bilang HAM harus ada dimana-mana</i>
<i>Because human rights grow on earth</i>	<i>Karena hak asasi manusia tumbuh di bumi</i>
<i>Human field institute</i>	<i>Institusi bidang manusia</i>
<i>It cannot be separated from its landlady</i>	<i>Itu tidak dapat dipisahkan dari induk semangnya</i>
<i>Since Adam and Eve were revealed to the world</i>	<i>Sejak Adam dan Hawa diturunkan ke dunia</i>

First of all, examining the title chosen by Hijaz Yamani shows how he describes or tells about human rights in society. Regarding Human Rights, the title is a big picture or key to see the things that make it something related to Human Rights. There is something the poet wants to convey related to human rights, in the first stanza the poet says that human rights have existed since the first humans were sent down to earth and everyone has the same human rights.

English  
*But human rights can also be a human  
balloon*

*Can be raised*

*Can be reduced*

*Can also be made moderate  
But it can be fired.*

*Human rights can also be shaped by  
humans*

*Can be chopped*

Indonesia  
*Tapi hak asasi manusia juga bisa menjadi  
balon manusia*

*Bisa dinaikkan*

*Bisa dikurangi*

*Bisa juga dibuat moderat*

*Tapi itu bisa dipecat.  
HAM juga bisa dibentuk oleh manusia*

*Bisa dicincang*

In the second stanza, the poet's critique depicts that human rights can be elevated, reduced or moderated, showing that human rights today are not in accordance with its essence that every human being from birth to earth has the same rights as other human beings. . there is no difference with the rights of the rich or the poor, those who have positions or not all have the same rights. The second stanza of the poem also explains that everyone's rights can be taken away or reduced easily and a person's rights can be measured and shaped according to the wishes of those in power. Poet. Through the word Can illustrates that someone is able or has the power to tamper with the human rights of others.

English  
*can also be used as other human rights*

*Human Rights Want-*

*Or can also be used as a flavoring*

*-HAMBERGER-*

*Must be able to live a happy life with  
engineering*

Indonesia  
*juga dapat digunakan sebagai hak asasi  
manusia lainnya*

*Hak Asasi Manusia Ingin-*

*Atau bisa juga digunakan sebagai penyedap  
rasa*

*-HAMBERGER-*

*Harus bisa menjalani hidup bahagia  
dengan mesin*

In the third stanza, the poet conveys his criticism by often using the word can which means being able or having the power to do something. But basically human rights are rights inherent in every human being and cannot be contested. However, in this third stanza, the poet always repeats the word can, which means that human rights can be changed according to anyone's wishes. There is no respect for other human rights.

English	Indonesia
<i>Human rights are part of human life</i>	<i>HAM adalah bagian dari kehidupan manusia</i>
<i>What's left on anyone's conscience</i>	<i>Apa yang tersisa di hati nurani siapa pun</i>
<i>Who has authenticity?</i>	<i>Siapa yang memiliki keaslian?</i>
<i>But the truth that can be disturbed</i>	<i>Tapi kebenaran yang bisa diganggu</i>
<i>From the heart that holds the world's pollution</i>	<i>Dari hati yang menyimpan polusi dunia</i>
<i>Who became his own enemy</i>	<i>Yang menjadi musuhnya sendiri</i>
<i>Who can manipulate the true truth</i>	<i>Siapa yang bisa memanipulasi kebenaran sejati</i>
<i>Who can do magic on a skit stage?</i>	<i>Siapa yang bisa bermain sulap di panggung drama komedi?</i>

In the fourth stanza, the poet straightens out that human rights are an inseparable part of humans, which have been attached to humans since birth on earth. this, so that human rights are directly attached to it, besides that the poet also conveys that human rights will always exist and are stored in every conscience that has sincerity. However, the sincerity of the fitrah or the heart can fade if the heart cannot be protected from all destructive deviations on this earth so that it makes itself lose because it cannot see the ultimate truth that is covered by worldly desires.

English	Indonesia
<i>It's about human rights</i>	<i>Itu tentang hak asasi manusia</i>
<i>But don't forget</i>	<i>Tapi jangan lupa</i>
<i>There are natural human rights</i>	<i>Ada hak asasi manusia alami</i>
<i>There are also human rights that are not allowed</i>	<i>Ada juga hak asasi manusia yang tidak diperbolehkan</i>
<i>There are also human rights that must be considered. Human rights.</i>	<i>Ada juga hak asasi manusia yang harus diperhatikan. Hak asasi Manusia.</i>

In the fifth or last stanza, the poet concludes about human rights that existing human rights are not in accordance with its essence, namely that every human being has the same rights inherent in every human being since he was born on earth. However, in this last stanza, the poet reminds us that there are sacred/pure human rights, and there are also invalid human rights, meaning that everyone has human rights but has limitations, namely that human rights are other human rights. Human rights have a mask to watch out for. The poet expresses his criticism as well as reminds him of real human rights.

## CONCLUSION

Based on the description above, it can be concluded that social criticism is a study in the field of literature that aims to provide feedback or responses to literary works related to society or the public interest in the social field, especially in terms of human rights and national and state relations. In all literary genres, social criticism can be found, one of which is social criticism in the poetry genre. Literary works as a reflection of social conditions related to human rights. Social problems that arise in society are used as ideas for creativity so that they can be used as a form of feeling and evaluation or assessment. Literature can be used by humans to see how to address existing problems so that they are useful for life. This finding shows that there is a poem in Hijaz Yamani's work entitled Human Rights which is full of values and can be used as material for reflection and appreciation both in class and in society.

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## 4. Program Baca Tulis Al-Qur'an : Sebuah Habitiasi Pendidikan Karakter Pada Anak di Kecamatan Anjir Muara, Barito Kuala

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Syaharuddin, Nadiatul Izmi

### ABSTRACT

Character education has an important role in forming a quality generation. One effort that can be made to instill character values in future generations is through reading and writing Al- Qur'an activities. This article aims to describe the habituation of character education through reading and writing Al-Quran program in Sei Ulak Canoco Village, Anjir Muara District, Barito Kuala Regency. This article was compiled from the results of community service carried out on October 13 and 25, 2020. In the results of the analysis part, researchers used literature studies from various sources and scientific journals. The results of the discussion described that reading and writing Al-Qur'an can be an activity to habituate children with applying religious teachings and forming religious characters. The Al-Qur'an reading and writing activities are carried out using a fun approach for children such as simple games and competitions. Therefore, reading and writing Al- Qur'an is a reflection that instilling a religious character can be done from childhood, until the end of his life.

Keywords: Habituation, character education, reading and write Al-Quran (BTA)

### PENDAHULUAN

Persoalan mendasar di era teknologi sekarang ini berkaitan dengan pemanfaatan teknologi yang tidak tepat guna dikalangan anak-anak. Kehadiran teknologi tidak hanya memberikan dampak positif, namun juga dapat memberikan dampak negatif ketika tidak adanya kesiapan mental dari pengguna. Hal ini dapat

memicu terjadinya degradasi moral (Koesoema, 2007). Sekarang ini, degradasi moral masih menjadi satu permasalahan di kalangan anak-anak, yang ditandai dengan adanya perilaku *bullying*, tawuran, plagiat, hingga pornografi. Oleh karena itu diperlukan adanya satu solusi untuk mengatasi permasalahan tersebut.

Pemerintah melalui jalur pendidikan formal dan informal, menciptakan satu program dalam pembelajaran yang dikenal dengan sebutan pendidikan karakter. Pendidikan karakter diartikan sebagai suatu proses pendidikan yang ditekankan pada penanaman nilai, budi pekerti, dan moral. Adapun tujuan pendidikan karakter adalah untuk mengembangkan kemampuan anak dan dapat mengimplementasikan berbagai karakter yang didapatkan pada kehidupan sehari-hari (Hakim, 2014; Sarbaini *et al.*, 2014; Sari *et al.*, 2020).

Atas dasar hal itu, dengan kondisi permasalahan karakter anak sekarang ini maka pendidikan karakter menjadi program nasional. Pemerintah berinisiatif untuk mengutamakan penerapan karakter bangsa dalam pendidikan. Hal ini diwujudkan dalam rencana pembangunan jangka panjang nasional tahun 2005-2025 yang dituliskan bahwasannya pendidikan karakter adalah bagian dari visi misi bangsa dalam mewujudkan pembangunan nasional yang disebut dengan gerakan nasional pendidikan karakter.

Pendidikan karakter mulai direncanakan sejak tahun 2010 dengan desain 18 nilai karakter yang diharapkan dimuat di dalam satu pembelajaran. Nilai tersebut diantaranya jujur, sikap toleransi, disiplin, kerja keras, kreatif, kemandirian, sikap demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, sikap bersahabat, cinta damai, gemar membaca, peduli terhadap lingkungan, peduli sosial dan rasa tanggung jawab serta religius (Abbas, 2019; Handy *et al.*, 2020; Koesoema, 2007). Penanaman pendidikan karakter terhadap anak tidak hanya dapat dilakukan di sekolah. Namun juga dalam lingkungan keluarga dan masyarakat secara luas sehingga dalam pembentukan karakter anak ini melalui pendidikan baik formal ataupun informal menjadi salah satu langkah nyata yang harus selalu diperhatikan melalui lingkungan tempat tinggal mereka, sebagaimana konsep pendidikan karakter ini bertujuan untuk menjadikan seseorang atau membentuk seseorang menjadi manusia yang tidak hanya memiliki kecerdasan intelektual (IQ) tetapi juga kecerdasan spiritual (SQ) dan kecerdasan emosional (EQ) (Handy *et al.*, 2020; Putra *et al.*, 2021; Rusmaniah *et al.*, 2021).

Penanaman pendidikan karakter satu diantaranya dapat dilakukan melalui program baca tulis Al-Qur'an (Maftukhin, 2015). Pengajaran baca tulis

Al-Qur'an diselenggarakan bertujuan untuk menumbuhkembangkan keimanan, ketakwaan dan berakhlak mulia. Perihal ini dimaksudkan sebagai usaha sadar dalam pembelajaran, bimbingan dan asuhan terhadap anak agar mampu memahami, menghayati dan mengamalkan ajaran agama dalam kehidupan sehari-hari (Kosim *et al.*, 2019).

Habituaasi pendidikan karakter melalui Baca Tulis Al-Qur'an ini dapat ditemui di Desa Sei Ulak Canoco, Kecamatan Anjir Muara, Barito Kuala. Di tempat tersebut program baca tulis Al-Qur'an dilakukan kepada anak-anak disekitar. Pendidikan karakter melalui pengajaran baca tulis Al-Qur'an tersebut diharapkan diamalkan dalam kehidupan sehari-hari dan menjadi manusia yang seutuhnya yang memiliki akhlak yang mulia (*Akhlakul Karimah*). Atas dasar hal tersebut, artikel ini bertujuan untuk mendeskripsikan habituasi pendidikan karakter kepada anak-anak di Desa Sei Ulak Canoco, Kecamatan Anjir Muara, Kabupaten Barito Kuala melalui kegiatan baca tulis Al Qur'an (BTA).

## **METODE**

Artikel ini merupakan hasil dari kegiatan pengabdian kepada masyarakat. Kegiatan ini dilaksanakan di Desa Sei Ulak Canoco, Kecamatan Anjir Muara, Kabupaten Barito Kuala. Waktu pelaksanaan kegiatan yaitu pada tanggal 13 dan 25 Oktober 2020, dengan desain pelaksanaan sehari penuh (*full day*) dalam dua kali tahapan kagiatan. Adapun pokok kegiatan yang dilakukan adalah dengan melakukan pengajaran baca tulis Al-Qur'an kepada anak-anak usia dini.

Untuk mempertajam hasil yang didapatkan dari kegiatan pengabdian, penulis melakukan studi pustaka yang relevan. Sebagaimana studi pustaka dipahami sebagai suatu studi teoritis berdasarkan referensi, buku dan jurnal (Sarman, 2004). Selain itu, dalam penulisan artikel ini juga menggunakan menggunakan pendekatan empiris penulis. Atas dasar hal itu, serangkaian kegiatan tersebut diharapkan dapat melengkapi penulisan hasil pengabdian secara ilmiah dan rasional karena ddeskripsikan berdasarkan pengalaman dan tinjauan teoritis.

## **HASIL DAN PEMBAHASAN**

Habituaasi pendidikan karakter melalui kegiatan baca tulis Al Qur'an merupakan satu proses pembentukan akhlak mulia dan menjadi pondasi utama

dalam meningkatkan karakter anak bangsa. Sebagaimana dijelaskan bahwa pembentukan kepribadian manusia (*character building*) yang seimbang, sehat dan kuat, sangat dipengaruhi oleh pendidikan agama dan internalisasi nilai keagamaan (Pasani *et al.*, 2016; Ramadhanti *et al.*, 2020). Peletakan dasar-dasar pendidikan agama berupa kegiatan baca tulis Al-Qur'an tentu bukan hanya tugas guru di sekolah tetapi juga masyarakat dan pemerintah (Nurani & Mahendra, 2020; Suriadi & Supriyatno, 2020).

Desa Sei Ulak Canoco, Kecamatan Anjir Muara, Kab. Barito Kuala, Kalimantan Selatan penanaman nilai-nilai pendidikan karakter melalui kegiatan baca tulis Al Qur'an (BTA) dilakukan di TPA Nurul Muttaqin. Awal mulanya tempat tersebut merupakan tempat pengajian warga desa setempat. Saat ini terdapat 3 orang pengajar di tempat tersebut, dengan jumlah peserta didik sebanyak 13 orang.

Gambar 1. TPA Nurul Muttaqin Desa Sei Ulak Canoco



Sumber: Dokumentasi Kegiatan, Oktober 2020.

Kegiatan penanaman karakter melalui baca tulis Al-Qur'an di TPA Nurul Muttaqin dilakukan dengan pendekatan yang baru seperti *games* atau permainan dan perlombaan sederhana kepada anak-anak seperti lomba membaca surah pendek-pendek, membaca do'a- do'a sehari-hari hingga ini memicu semangat dan antusias dari anak-anak yang mengikuti kegiatan pembelajaran atau *mangaji* di TPA. Tujuan dari *games* tersebut adalah untuk membiasakan kepada anak-anak untuk menanamkan nilai religius pada kegiatan sehari-hari mereka, misalnya ketika memulai kegiatan dengan membaca Basmallah, membaca do'a sebelum dan sesudah makan, mengucapkan salam setiap kali datang dan pulang dari suatu tempat dan lainnya. Sebagian dari

anak-anak ini masih ada yang di tingkat Iqra' dan sebagian ada yang sudah memasuki tingkat Al-Qur'an

Pendidikan karakter melalui kegiatan baca tulis Al-Qur'an ini juga dilakukan dengan diselingi pembacaan doa-doa dan Asmaul Husna (99 Nama Allah SWT). Dengan demikian, kegiatan baca tulis Al-Qur'an merupakan cerminan bahwasanya menanamkan karakter religius dapat dilakukan sejak dini, hingga akhir hayatnya dan dilakukan di berbagai tingkat dan tempat oleh semua umur (Mansur, 2007; Victorynie et al., 2020). Bila ia memahaminya dengan baik, ia akan dapat mengamalkan nilai-nilai yang terkandung di dalamnya

**Tabel 1. Data Peserta di TPA Nurul Muttaqin**

No.	Nama	Umur	Iqro	Al-Qur'an
1	Raya	4 tahun	√	-
2	Dewi	6 tahun	√	-
3	Yasmin	6 tahun	√	-
4	Monika	7 tahun	√	-
5	Dinda	9 tahun	-	√
6	Safana	9 tahun	-	√
7	Muslimah	9 tahun	-	√
8	Novi	8 tahun	√	-
9	Agi	8 tahun	-	√
10	Salam	9 tahun	√	-
11	Adi	8 tahun	-	√
12	Ulin	8 tahun	√	-
13	Najar	7 tahun	√	-

Sumber: Data diolah, 2020

dalam kehidupan sehari-hari Ismatullah, 2019; Suaeb, 2018).

Pada langkah implementasi inilah diajak para anak-anak ini diajak untuk menghafal juga surah-surah pendek dan do'a sehari-hari tetapi dengan stimulus yang mudah memberikan semangat kepada para anak-anak atau murid TPA, seperti pemberian makanan dan kue untuk mereka yang hafal dan lancar dalam membacanya. Para pengajar juga memberikan arahan kepada anak-anak untuk berpakaian rapi dan bersih saat melakukan kegiatan baca tulis Al-Qur'an. Untuk laki-laki menggunakan baju *palimbangan* (koko), celana panjang/sarung juga peci/kopiah dan perempuannya menggunakan rok panjang dan tidak diperbolehkan celana panjang, baju panjang dan kerudung. Mengenai bagaimana cara pakaian tersebut merupakan salah satu langkah dalam pengembangan karakter pada anak-anak dalam perihal cara berpakaian yang sopan, rapi dan sesuai dengan tujuan apa yang mereka lakukan. Penanaman nilai-nilai pendidikan karakter melalui baca tulis Al-Qur'an yang dilakukan sejak dini kepada anak-anak akan memberikan dampak pada pembentukan karakter yang baik dan

tumbuh berkembang sejak dini, menjadi modal bagi anak-anak ini melalui pendidikan karakter untuk masa depan mereka (Abbas, 2020; Aisyah *et al.*, 2010; Amalia, 2018; Ismatullah, 2019; Syaharuddin *et al.*, 2021)



**Gambar 2. Kegiatan Pembelajaran di TPA Nurul Muttaqin**  
Sumber: Dokumentasi Pribadi, 2020.

## SIMPULAN

Pendidikan baca tulis Al-Qur'an berfungsi sebagai pengenalan, pembiasaan, dan penanaman nilai-nilai karakter mulia kepada anak-anak dalam rangka membangun manusia beriman dan bertakwa kepada Allah SWT. Pembentukan karakter dari seorang anak sangat penting dan tidak boleh diabaikan oleh siapapun baik itu orang tua, kerabat keluarga, hingga masyarakat luas. Sehingga pembentukan karakter adalah tanggung jawab setiap orang, keluarga, sekolah, masyarakat, dan pemerintah. Pembentukan karakter sangat dipengaruhi oleh keadaan lingkungan, sehingga lingkungan memiliki peranan yang cukup besar dalam membentuk jati diri dan perilaku peserta didik. Pembentukan karakter melalui pendidikan Al-Qur'an yang berkualitas (membaca, mengetahui, dan memahami nilai-nilai yang terkandung di dalam kitab suci) sangat perlu dan tepat serta mudah dilakukan secara berjenjang oleh setiap lembaga secara terpadu dan dengan manajemen yang baik pula.

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## 5. The Social Capital of Banjar Community in The Implementation of Religious Rituals: A Literature Study

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Ersis Warmansyah Abbas, Bambang Subiyakto.

### ABSTRACT

The development of society from time to time produces various forms of culture and also activities that are often carried out, including religious activities or rituals that the Banjar people often carry out; the purpose of writing this article is to find out how social capital is in the Banjar community in every implementation of various activities of religious rituals—using a literature study as the design of this research with the steps taken including collecting library data, reading, taking notes, and comparing various literature which is then processed to produce conclusions to produce the proper discussion. The results of this study indicate that from various kinds of activities or religious ritual activities that are often carried out by the Banjar community, such as *bahaul*, *batahlil*, *baayun maulid*, *bahandil*, and others, it shows that bonding social capital is established from various relationships such as family relationships, relatives and friends, and its surroundings become one of the forms and strengths of social capital for the people of Banjar which still survives to this day.

Keywords: Social Capital, Banjarese, and Religion Rituals.

### PRELIMINARY

The development of a complex society in the current era of globalization is a form of the formation of characters in society with various activities in it. In addition, the social aspect of the community itself is one

of the formations of how social capital can be built-in community groups in Indonesia, including other regions in the world, so that from various goals in the community itself with the power of social capital to can work together to achieve targets simultaneously in their groups both from an economic or sociological point of view (Wahyudi, 2017; Rahmini et al., 2019).

Berns (2004) quotes that social capital is not defined by the material but is the social capital contained in a person. Social capital emphasizes group potential and patterns of relationships between individuals within a group and between groups. The social capital of a group determines the survival and functioning of a community group. In addition, social capital is also the ability of the community to work together to achieve common goals in various groups (Mutiani and Nugraha, 2019; Mutiani & Subiyakto, 2019; Mutiani et al., 2019). Furthermore, Lawang (2005) added that there are functions of social capital such as productive functions and social functions, while Field (2010) explains social capital itself as part of social life, networks, norms, and beliefs that encourage participants to act together more effectively to achieve common goals, seeing that the core of social capital is the existence of social networks. The network has value, and in the network, there are social contacts that affect the productivity of individuals and groups to foster relationships between individuals or between groups (Renrawin, 2011).

It is interesting to discuss how the Banjar people who live in the province of South Kalimantan today have a social life of a pluralistic society by maintaining their current cultures in the development of the era of globalization and the development of very rapid communication. There are so many forms of activity or religious ritual activities carried out by the Banjar community, including *Bahaul*, *Bahandil*, *Baayun Maulid*, and others so that from the implementation of this activity there is usually social contact that occurs in the Banjar community, see how the influence of social capital on the Banjar community in South Kalimantan (Sahriansyah, 2015; Haryanto, 2018; Handy et al., 2020). This article aims to find out how social capital is in the Banjar community in every implementation of these various religious ritual activities by using a literature study.

## METHOD

This research uses library research, known as library research, concerning theories from experts about a problem aims to examine texts, books, and publications on local culture sourced from relevant literature texts that were raised as problems in this research topic. The data sources used are relevant data from previous research. The steps taken include collecting library data, reading, taking notes, comparing literature, and processing it to produce conclusions. The data used are secondary data originating from textbooks, journals, scientific articles, and literature reviews containing the concepts studied in this paper (Zed, 2004; Cresswell & Poth, 2016; Sugiyono, 2016).

This paper uses several literature sources, including research from Bambang Subiyakto, Nina Permata Sari, and Mutiani in 2020 entitled *Banjar Ethnic Social Capital in Developing Local Wisdom in Wetlands*, next an article written by Bambang Subiyakto, Syaharuddin & Gazali Rahman in 2017 entitled *Nilai-Nilai Gotong Royong Pada Tradisi Bahaul Dalam Masyarakat Banjar Di Desa Andhika Sebagai Sumber Pembelajaran IPS*, an article from Ersis Warmansyah Abbas, Heru Puji Winarso and Noor Meilina in 2019 entitled *Religious Activities at Sultan Suriansyah Mosque Banjarmasin* and several other sources, both in the form of books, scientific journal articles to the results of field research related to the writing of this article. So that it supports the author to analyze religious activities in the Banjar community and how the social capital is contained therein (Subiyakto et al., 2017; Abbas et al., 2019; Subiyakto et al., 2020).

## RESULTS AND DISCUSSION

The people of Banjar cooperate in various activities and also carry out religious rituals based on Islam itself from generation to generation every year or carried out at a certain period, such as the implementation of *Bahaul*, *Materialdil Kurban*, *Bahandil Kamatian*, *Bahandil*, *Yasin*, *Bayasinan*, *Baayun Maulid*, *Batumbang*, *Batapung Tawar*, *Manujuh Bulanan*, and other religious rituals. Religious activities in the Banjar community itself are a form of cooperation that is usually carried out either directly, planned, or incidentally if the activity is carried out massively (Handy et al., 2020; Putra & Subiyakto, 2021; Subiyakto et al., 2020a; Abbas et al., 2019; Putro et al., 2020; Tarwilah, 2018).

The strength of social capital is explained theoretically through three typologies: social bonding *capital*, bridging social capital, and linking social capital (Rahmini et al., 2019; Subiyakto et al., 2020a). Of the three typologies of social capital, the focus is on the Banjarese. Therefore, in various religious ritual activities in the Banjar community, the relationship between individuals in this community is the key to strengthening to complement each other in every religious ritual activity. So that with the strength of the social capital of the Banjar people, it develops in various aspects, both sociologically and economically, which increases the power (strength) either individually or in the group itself. This mutual trust with the existence of good ties to family relations, neighbors, religious groups, or close friends makes bonding social capital in the Banjar community itself (Wahyudi, 2013; Subiyakto et al., 2020).

The form of collaboration carried out by the Banjar community in this religious ritual can be seen from the cooperation in the implementation of the haul KH Muhammad Zaini Abdul Ghani or better known as Guru Sekumpul in Martapura, every year on 5 Rajab or haul activities carried out by the people of Andika village, Tapin Regency. to their family. In this religious ritual activity, the community helps each other in its implementation in the Andika village community haul itself starting from the preparation stage (*bapupulutan*) to implementation activities (*pangayuhan, pangawahan & lalawatan*) to become a picture of gotong royong or traditional cooperation that is carried out and built-in community groups. This is until the completion of the *haul* activity, which is where from.

Furthermore, there is the *Batahlil* activity which is usually carried out by the Banjar community in carrying out this activity, starting from the time of preparation for the burial of the dead, inviting the surrounding community to carry out the reading of Surah Yassin, the reading of Dhikr (*batahlil*) to reading the prayers of the souls led by Religious Teachers. This activity gathers the community to pray for the recently deceased's spirits and prepare food or consumption that will be served after the activity. This *batahlil* activity is usually carried out frequently, namely *maniga hari* (three days), *manujuh hari* (seven days), *manyalawi hari* (twenty-five days), *matang puluh* or *maambat puluh hari* (forty days), *manyaratus hari* (one hundred days), and every year called *Mahaul arwah* (Handy et al., 2020; Mahfuzah et al., 2020; Putra & Subiyakto, 2021).

*Bahandil* which has many types of its own such as *Bahandil Kurban*, *Bahandil Kamatian* and *Bahandil Yasin*. These three activities are carried out by raising funds for religious events which are carried out jointly by the Kuin village community in Banjarmasin, as mentioned, namely *Bahandil Kurban*, namely activities (Ayudya and Rahman, 2019; Subiyakto et al., 2020b; Abbas et al. al., 2019). *Baayun Maulid* is held every 12 Rabiul Awal at the Al Mukkaromah Mosque, Banua Halat village, Tapin Regency, and Sultan Suriansyah Mosque Kuin Village, Banjarmasin City. This activity is especially in the village of Banua Halat (Jamalie, 2014; Abbas et al., 2019). The community carries out this activity by jointly preparing the village, which begins with cleaning the home environment, (Arni et al., 2018; Abbas et al., 2019; Rifani; 2021) 2014; Arni et al., 2018; Abbas et al., 2019; Rifani; 2021)

So it can be seen from the various religious activities or rituals carried out by the Banjar people themselves how social capital affects how these community groups depend on each other in each implementation of these religious activities or rituals that take place with wisdom and until the completion of these religious activities. make the strength of social capital in the Banjar community through bonding (stickiness) which appears a lot so that with the bonding which is usually from relationships between families, relatives to neighbors, the community itself builds togetherness which is for togetherness in carrying out religious activities and activities carried out by the community of Banjar people

## CONCLUSION

Society in the order of life is the most effective form that becomes one of the forces that mutually benefit members, with the power of social capital to work together to achieve targets simultaneously in their groups, both from an economic and sociological point of view. One of them is the Banjar community, the majority of whom live in the South Kalimantan region. Their social capital influences religious ritual activities such as *Bahaul*, *Batahlil*, *Bahandil*, *Baayun Maulid*, and others. These various activities or religious rituals that they carry out in their daily activities are strongly influenced by their social capital, the most prominent of which is bonding as the foundation in the social life of the Banjar community itself.

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## 6. Exploitation of Children as Buskers in Banjarmasin

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### ABSTRACT

The phenomenon of children becoming buskers in big cities in Indonesia, such as the phenomenon in the city of Banjarmasin. This study aims to examine social factors and the role of parents in the activities of buskers children in the city of Banjarmasin. The method used is a qualitative approach; observation, interviews, and documentation do data collection. The results showed that the children of buskers in the city of Banjarmasin came from underprivileged families and had deficient education and a low economy. The form of family exploitation of these children makes them buskers who are usually in traffic light areas. The government has also made various efforts to reduce the number of child buskers on the streets of Banjarmasin. Still, the results have not been maximized so far, especially during the increasingly mushrooming covid-19 pandemic.

Keywords: Singer children, exploitation, and government.

### PRELIMINARY

Children should have the same rights in the family, but these rights are currently so many violations of children's rights that should be protected and even have the right to go to school like other children. Seen on several roadsides, their own families exploit children to do jobs that they should not do at their age, one of which is being a busker. This can be found in several traffic lights in the city of Banjarmasin, even though with this work, they have a very high risk because they have to sing on the sidelines of motorized vehicles passing through the road.

While Law no. 23 of 2002 concerning Child Protection Article 1 paragraph 1 explains that “A child is someone who has not 18 years old, including children who are still in the womb.” With this, the criteria for minors are children who have not reached the age of 18 years, which is between 0 years and 18 years. The exploitation of children is also a big problem and also the rights of children who are also a threat, so it should be as good parents and as a community that must participate in providing protection to them following the Child Protection Law no. 23 of 2002 Article 20 states “The state, government, community, family, and parents are obliged and responsible for the implementation of child protection”. This child protection activity is held with the aim that every child can develop her potential in various fields and grow up naturally according to her age (Gultom, 2006; Rusmaniah et al., 2021; Rahmah et al., 2021).

The development of child buskers is also a social problem that needs special handling from all parties. Children during their growth period are very vulnerable to getting poor treatment such as exploitation and other criminal acts. Such a situation will harm the child’s physical and mental development as well as socially. Meanwhile, according to the Department of Social Welfare, street children are children under 18 who spend 8-24 hours on the streets singing, begging, and vagrancy to earn money to sustain their lives. Areas that usually become a place for children to make money are traffic lights, terminals, traditional markets, and city parks (Setiawan, 2017; Sari et al., 2020).

The phenomenon of child buskers in cities throughout Indonesia, such as Banjarmasin, is a common sight for road users, especially in traffic lights. Every day many child singers do their activities to make money because of the demands of the family. The problem now is that the exploitation of children who are used as buskers is a form of social problem in society. This exploitation negatively impacts children’s development in terms of mental, social, and physical. Singer children do not get love from their families. At the same time, they have to spend time on the streets singing. The children’s buskers don’t only work late at night, and sometimes some sleep in the overhangs of shophouses.

## **METHOD**

The approach used in this study uses a qualitative method, meaning that: to understand the phenomenon of what is experienced by research subjects such as behavior, perception, holistic action (Sugiyono, 2008). The results

of this study are descriptive data regarding studies relating to children's buskers. In addition to qualitative methods, this research uses case study field research methods. The research location is in the city of Banjarmasin. While the focus of this research is the exploitation of children as buskers. Data collection methods used in this study include the methods of observation, interviews, and documentation.

Primary data sources consist of interviews with children buskers and in the city of Banjarmasin. In comparison, secondary data consists of interviews with family members of children buskers and research instruments developed into a data collection tool in the form of interview guidelines, observation sheets, and documentation (Yusuf, 2017). Data collection techniques carried out include conducting in-depth interviews through interview and observation guidelines. In addition, an in-depth interview technique was used to answer questions about the exploitation of children used as buskers. Meanwhile, observations were made on the documentation, both in photos of the activities of children buskers on the street and their daily lives. Finally, the implementation phase of the research was carried out by collecting data, reducing data, and presenting data to concluding (Miles & Huberman, 1992).

## RESULTS AND DISCUSSION

The city of Banjarmasin is always crowded with various activities at a busy time from 07.30 to 16.00. the hustle and bustle of the city atmosphere have become a common thing Among those who are indeed users of the streets in Banjarmasin City and street children use the crowd at traffic lights to make money by singing when the traffic light is red. The number of street children in Banjarmasin City, more precisely along S. Parman Street, has eight traffic lights, and each of them has 4 to 5 child buskers. The child singers work on average from 07.00 WITA to 23.00 WITA. While the income obtained from the results of singing earns Rp. 10,000- Rp. 30,000 in one day.

This income is not commensurate with the risks they face on the streets. Traffic accidents always haunt them, from hitting the rearview mirror until their feet are run over by motorcycle or car tires. This is in line with what was conveyed by Amat "*batis ulun kadang- kadang telindas kendaraan, tapi untung kadapapa*" (My leg sometimes gets run over by the motorbike, but luckily it's oka) (Interview in September 2021). This illustrates how dangerous it is when underage children are exploited to work as street singers, with vari-

ous risks always present. The family's economic situation also becomes one of the main factors in choosing to become street singers, even though they are still children. With a poor economic background, the role of parents is also crucial because they ask their children to help the family economy.

Moreover, economic problems have become prolonged polemic (Putra et al., 2021; Werty et al., 2021). In fact, the parents initially forbade their children to carry out singing activities on the streets. Still, gradually the parents also felt helped by the activities carried out by their children so that in the end, they no longer prohibited their children and might tend to ask the children to do it again.

The educational background is indeed not good in terms of parents and children. However, the views of the parents of the surrounding community are not open to education as essential for the survival of the future. Therefore, it is one of the factors that cause children to choose to become street singers. This is in line with the fulcrum on education, namely for the nation's benefit and good citizenship (Abbas, 2013; Putra, 2019).

The concept of child labor can also be distinguished between working children and child labor. Children who work will do a light job wherein their work they still respect their rights as children and only work temporarily and then legally. Meanwhile, child workers who usually do heavy and dangerous work tend to be exploitative in which they work; they no longer care about their rights as noble children, from the right to education to their health and working time exceeds the specified limit and is permanent and illegal. These child buskers are included in child labor. Based on Law No. 20 of 1999 concerning the ratification of the ILO No. 138 regarding the Minimum Age limit to be allowed to work (Waluyo, 2011; Rusmaniah, 2017) is:

“Any activity or work which, by its nature and type, has or can harm the safety, physical or mental health, or moral development of children. Excessive workloads can also cause hazards, physical conditions of work, and work intensity in terms of the duration of working hours, even though the activity or work itself is known to be not dangerous or safe.

Factors that cause children to become buskers, namely the existence of external factors from the child. Sociological factors or environmental factors are also the shapers of personality, where sociological or environmental factors contain understanding as factors that shape a person's personality to be following the behavior or personality of the group or community environment

(Dhodiri et al., 2005). From there, we can see that the factors of social interaction that occur between these children are in their family environment. The family condition of the buskers' children can affect all the activities carried out by the children. According to their narrative, family is one of the important reasons for requiring them to do so to support the survival of themselves and their families. Thus, the children of buskers do not get their rights to get an education in a proper school, their parents' attention. But children are exploited by the family by becoming buskers to help meet their income needs. Therefore, exploitation carried out by families against children by making buskers will harm their development and growth.

First, the physical impact is the impact on the child's body or physique, which is hot on the road every day, causing the child's skin to become black and burnt and the hair to become dull due to continuous exposure to the sun. Another physical impact of singing is the need for careless food and does not see the nutrition so that it will impact the physical growth of the child and become thin and many diseases arise. The second impact is the impact on the psychological development of children. In the community's view, buskers are seen as disturbing the community, disturbing the environment in which the community lives. This is because the stigma that street singers are children is negative, so they are excluded from society (Herman, 2005).

Following article 32, the United Nations Convention on the Rights of the Child, the government has ratified the obligation to protect children from economic exploitation, and any work that may be harmful, interfere with children's education, be harmful to physically and psychologically in children's social development (Republic of Indonesia Government, 2003). However, in practice, it has not been fully implemented in Indonesia. This is evidenced that there are still many children who are exploited as buskers, beggars, scavengers. Based on the theory above, it can be concluded that children's buskers are one of the social problems that need attention from the Banjarmasin City government. The existence of child buskers cannot be eliminated quickly, but the number can be minimized with various efforts carried out in collaboration between the government and NGOs (Non-Governmental Organizations). The City of Banjarmasin has carried out various ceremonies to bring order to the child buskers on the streets with the Office of Social Welfare of the City of Banjarmasin. One of the activities carried out by these parties is carrying out social order operations.

A social order operation is carried out and is very much needed to guard and raid child buskers on the streets. And for the child buskers who were caught by Razia will be secured at the Office of Social Welfare of Banjarmasin City, then the children who are caught are placed in the counseling and coaching section for the children who are netted to be given counseling for one day, with the aim that the children leave the job on the streets as buskers. Therefore, improving the welfare of children buskers needs the participation of the government; in this case, all the people in the city of Banjarmasin should be concerned with carrying out guidance, supervision, and intensive guidance for their existence to get the rights in their lives. Besides that, during the Covid-19 pandemic, the children of buskers or street clowns are increasingly mushrooming, even though the Banjarmasin city government has done its best to handle children, be it buskers or clowns (Putra, 2021).

## CONCLUSION

The exploitation of underage child labor, namely child buskers, occurred in the city of Banjarmasin. Social factors become an essential aspect of the cause of child buskers being exploited, starting from family, economic factors. The role of parents in busking activities is an activity where children give some of the money they earn from singing to their parents and for their own lives. For this reason, concern from all parties is needed to overcome the social problems of child buskers, not only from the Banjarmasin City government, but the community is also obliged to participate significantly in reducing these social problems.

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## 7. Business Development Strategies for Micro, Small and Medium Enterprises (UMKM) in Kampung Purun

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### ABSTRACT

Micro, Small, and Medium Enterprises (UMKM) have an essential role in a country's economy, including Indonesia. One of the UMKM in South Kalimantan that still survives is the purun craft UMKM in Purun Village. In order for UMKM to continue to survive and thrive, a strategy for business development is needed. This research was conducted to provide an overview of the development strategy of micro, small, and medium enterprises in the village of purun. The approach used is qualitative. They are collecting data through in-depth interviews, observation, and documentation. Data analysis went through the stages of reduction, presentation, and conclusion drawing and verification. The results show that the business development strategies carried out by the craftsmen include 1) Improving the quality of human resources and production, 2) making nameplates, 3) marketing through local, national and international exhibitions 4) utilizing technology to do online marketing to expand the market 5) establishing cooperation.

Keywords: Development strategy, Purun Village, and Purun crafts UMKM.

### PRELIMINARY

Law of the Republic of Indonesia No. 20 of 2008 concerning UMKM Article 1 of the Act states that micro-enterprises are productive businesses owned by individuals and/or individual business entities that have the criteria for micro-enterprises as regulated in the Act. Thus, micro-enterprises are independent, productive economic businesses that are run by individuals or business entities that are not subsidiaries or branches of companies that are

owned, controlled, or become part of either directly or indirectly, of micro-enterprises, small- scale businesses, or large businesses that meet micro-enterprise criteria as referred to in the Act. As stated in Article 6, UMKM are the net worth or asset value excluding land and buildings for business premises or annual sales proceeds (Government of the Republic of Indonesia, 2008; Hasanah et al., 2021).

UMKM have an essential role in the economy of a country, including Indonesia. Indonesia is a developing country that should make UMKM as a means in the economic aspect to have good performance in the form of high productivity and live in the midst of other big businesses. The role of UMKM in the economy is marked by their ability to support large businesses such as providers of raw materials or raw materials (Subiyakto & Mutiani, 2019; Mutiani, 2020; Hasanah et al., 2021).

Indonesia has experienced a crisis in the economy, causing a decline in the national economy. Many large businesses in various sectors stagnated until they stopped operating in 1998. However, Micro, Small, and Medium Enterprises (UMKM) could survive and support the Indonesian economy during the monetary crisis. UMKM are one of the fields that develop consistently in the national economy. UMKM become providers of productive employment. UMKM are also labor-intensive businesses that do not require specific requirements such as education or expertise. UMKM use relatively small capital and use simple technology. Until now, UMKM still have an essential role in the Indonesian economy both in terms of the number of businesses, employment opportunities, and national economic growth, which is calculated based on the gross domestic product (Ananda & Susilowati, 2017; Amelia et al., 2021; Putro et al., 2021; Rahmah et al., 2021).

There are many micro, small and medium enterprises (UMKM) in South Kalimantan, such as selling Banjar *wadai* (cakes); business of processing tomatoes into various forms of food such as candy, juice, jam and others; furthermore there is also a business of making herbal plants into herbal medicine which is sold to the broader community to other businesses; In addition, from the city of Banjarbaru or Banjarmasin, there has also been an increase in the economy from the government with themes in the villages that are their characteristics, such as the purun village in Banjarbaru, the ketupat village in Banjarmasin and others; or also supported by tourism-based economic activities such as Floating Market tours in Siring Tendean

Banjarmasin, Kuin Floating Market or Lok Baintan Floating Market (Abbas & Jumriani; 2020; Arisanty et al., 2020; Abbas et al., 2020; Delima et al., 2020; Hapijah et al., 2020; Fitriyani et al., 2021; Fatimah et al., 2021; Nazmi et al., 2021; Abbas et al., 2021; Syaharuddin et al., 2021; Arisanty et al., 2021; Subiyakto et al., 2021).

One of the UMKM in South Kalimantan is the purun purun craft business, both purun craftsmen in the Barito River area, Barito Kuala Regency, purun craftsmen from Amuntai, North Hulu Sungai Regency or in Purun Village located in Cempaka District, Banjarbaru City. So this research will focus on purun craftsmen in Banjarbaru City (Mutiani et al., 2021; Lestari et al., 2019; Lestari et al., 2021). Considering the importance of the role of UMKM in the economy in Indonesia, this study aims to find out how the strategy for developing micro, small and medium enterprises in purun crafts in Purun Village. Therefore, the purpose of this article is to describe how the strategies carried out in developing UMKM are expected to maintain the existence of UMKM in Indonesia, primarily focusing on Purun Village, Cempaka District Banjarbaru City.

## **METHOD**

This study uses a qualitative approach. First, qualitative research was chosen to understand the economic conditions of purun crafts UMKM in Purun Village to describe in detail and depth the actual conditions of Purun Village in the field. Then it is constructed in a theme to be better understood and more meaningful (Sugiyono, 2018). The source of data comes from informants, namely weavers. The data collection technique was through direct observation in July 2021, interviews with craftsmen in Purun Village, and documentation from other sources relevant to the research.

The data analysis used in this study is the interactive model of Miles and Huberman, consisting of 3 steps of analysis, including data reduction, data presentation, and data verification (Nugrahani, 2014). First, data is reduced by copying the interviews' results from the recorded form into written form, then reduced according to the required data about the development strategy of UMKM in Purun Village. Next, the data presentation stage is carried out with narrative texts and the MSME development strategy descriptions. Finally, the next stage is concluding (verification) to answer the problem regarding the MSME development strategy in Purun Village.

## RESULTS AND DISCUSSION

In Purun Village, there are UMKM engaged in the creative economy industry, namely purun purun handicrafts. The purun obtained comes from the purun plant that grows in Purun Village, namely in ex-mining excavations. There are 4 groups of craftsmen in Purun Village, namely Galoeh Cempaka, Al-Firdaus, Galoeh Banjar, Pelangi Firdaus. Therefore, craft UMKM in Purun Village have an essential role in the country's economy (Lestari et al., 2020; Lestari et al., 2021; Mutiani, 2020).

Micro, Small, and Medium Enterprises (UMKM) are informal in which management is generally carried out. The UMKM businesses are managed individually or in groups. The Purun handicraft business in Purun Village uses surrounding resources with workers in the surrounding environment such as family, neighbors, and close relatives. One of the problems of UMKM is human resources related to the ability and expertise of the business actors themselves, or their productivity is still low, so a strategy is needed for business continuity. The strategies carried out by UMKM handicrafts in Purun Village include:

### *1) Improving the quality of human resources and production*

Business continuity is determined by the quality of human resources and products produced. The strategy carried out by purun craftsmen to improve human resources, and product quality is by participating in training held by the government to manage UMKM. By participating in the training, the craftsman's ability is increasing in increasing productivity and improving product quality. In addition, the purun products produced are strived to be neater and more varied, namely by diversifying products. Previously, purun products made only baskets and mats; now, they are more diverse, such as bags, drink holders, placemats, multipurpose boxes, and more purun patterns. This is done to increase customer interest.

Management in human resources is a set of methods ranging from planning, organizing, coordinating, implementing, and supervising the development, procurement, maintenance, remuneration, and separating the workforce to achieve goals in an organization (Sadeli, 2019). In addition, human resource management is a way to manage and utilize existing resources in individuals. Human resource management is developed in work to achieve group goals and individual development (Mulyana, 2020; Qustolani, 2017).

## 2) *Installing a group name sign*

Development is inseparable from the economic system in Indonesia. Developments in a business are influenced by marketing. Every business actor has their way of running their business. Likewise, for the Purun Craftsmen, each crafter has their way of doing marketing. Some craftsmen market their handicrafts only at the place of business, namely by waiting for customers to come, others by marketing outside the place of business. The way of marketing the craftsmen in their place of business is by making a signpost so that the place of business is more visible, then by forming a group where each group has a gallery to display every product made by its members (Haudi et al., 2021).

**Picture 1.** Sign of the name of the Al-Firdaus Purun Craftsmen Group



Source: Personal documentation, 2021

## 3) *Participate in local, national, and international exhibitions*

They introduced products and places of business the way craftsmen do by participating in local, national, and international exhibitions. The exhibition that was followed was inseparable from the government's support to promote UMKM in Kampong Purun. Promotional strategies are essential in marketing, not only for producers but also for consumers. Thus, the promotion strategy has developed into communicating goods or services (Gurmilang, 2015).

The method and the ability to convey information about goods and services to consumers affect the success of a marketing objective, namely

to form the image of a company brand (Ayuni, 2019). Goods or services produced by a company will not be able to find its customers, so development is needed that plays a vital role in the sustainability of a business to continue to grow and develop (Kurniawati et al., 2019). Therefore, marketing must convey information in the form of a clear and directed picture of what is given by a company or business actor (Susanti et al., 2018).

#### *4) Marketing via online*

Marketing by purun craftsmen can be done directly to consumers and distribute goods without having to have an intermediary in marketing. Direct marketing is through online marketing. Based on an interview with Maimunah (45 years old) stated “Sales are often done online such as WhatsApps, Facebook and also Instagram, and if shopee doesn’t know yet, it’s because my sister is working on social media. For sales this month, there are orders for 700 types of mini bags with color motifs in great demand; for original color motifs, there are also many enthusiasts because the buyer will add creations in the form of beads and various motifs of sasirangan fabric. Orders are also sent to other provinces such as Palangkaraya, Semarang and ordered because I saw a post on Instagram. This group of craftsmen also often participates in exhibitions invited by the local government” (interview, 11 July 2021). With the development of increasingly sophisticated technology, marketing has become more accessible. Through promotion technology, the craftsmen are carried out online by using social media. Business actors can distribute product offers to consumers individually or in groups, often called co-clients (Islami & Nahartyo, 2019).

Through online marketing, the market that purun craftsmen can reach is getting wider, both within the region and outside the region. Through online media, marketing is getting more outward so that it can increase purun sales volume. In addition, online media is also straightforward to use at a relatively low cost because it can be done directly by craftsmen without intermediaries. Sales volume will increase with an excellent promotional strategy. Consumers will become more familiar with the product until they buy a product from a good promotion (Roring et al., 2015; Irawan, 2019).

Since the advent of the internet until now, its users have continued to grow. Internet users are increasing in various sectors, one of which is the economic sector. The internet used as a business medium is increasing in the information age, including the purun craftsmen whose orders are increasing

every year; this makes the people in Purun Village more and more engaged in becoming craftsmen from what they used to be farmers and odd jobs. This can also be seen from the group of craftsmen who initially only had 1 group; now, it has grown to 4 groups. Promotion through the internet has made Kampung Purun increasingly known not only for customers buying its products but also for many academics who do research.

Activities in conveying information in this context are promotions known as promotion mix, which include means of advertising, sales promotion, personal selling, and publicity (Kotler et al., 2018). In determining the promotional advice used, it must be coordinated effectively and carefully to the target, namely consumers, both old customers, and new customers, considering the strengths of business actors or competitors. Promotion is significant because this element is part of an effort to introduce a product, laying a persuasive foundation, so prospective buyers decide to buy without hesitation.

#### *5) Establish cooperation to expand the marketing network*

Another strategy used by craftsmen is to collaborate. Based on an interview with Masliani (43 years old), marketing is done using social media and has a collaboration with PLN for purun craftsmen to develop their business (interview 11 July 2021). Humans are social creatures who need the help of others; therefore, cooperation is needed.

The objectives of the cooperation carried out in business, among others:

1. The partnership aims to optimize operations by focusing on core competencies and activities. Competencies and activities that are not included in the core business are given to partners. This kind of partnership is called outsourcing or outsourcing.
2. Partnerships aim to acquire non-owned resources such as consumer databases, technology, strong brands.
3. Partnerships aim to gain knowledge organizationally. Organizations in business need knowledge in carrying out their operations, but partners own that knowledge. This form of partnership is called a joint operation.
4. Partnerships aim to acquire markets, either to open new markets or to develop existing ones. This form of partnership is like a joint venture. Significantly for partnerships to develop markets, partner organizations work together, but they still compete in sales (PPM, 2012; Umar et al., 2018).

In cooperation, there will be mutually beneficial agreements. However, businesses that are built require the role of other people to continue to grow. There is no successful entrepreneur who does it himself without the involvement of others. Therefore, the key to successful cooperation is to facilitate the development of the purun business, namely to expand the network (Mutiani, 2020; Hasanah et al., 2021).

#### **IV CONCLUSION**

The role of UMKM in the economy is marked by their ability to support large businesses such as suppliers of raw materials or raw materials. One of the UMKM that still survive in South Kalimantan is the purun handicraft UMKM in Purun Village. Their production raw materials are obtained from the purun plant that grows in the surrounding environment. Purun craft UMKM have 4 business groups, namely Galoeh Cempaka, Al-firdaus, Galoeh Banjar, Pelangi Firdaus. The strategy in developing a purun business is necessary to continue maintaining the business's existence so that it is better known by the wider community and can increase sales volume. The business development strategies carried out by craftsmen include 1) Improving the quality of human resources and production, 2) making name signs, 3) conducting marketing through local, national and international exhibitions, 4) utilizing technology to conduct online marketing to expand the market 5) establishing cooperation.

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## 8. Building Students' Learning Experience in Online Learning During Pandemic

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Ersis Warmansyah Abbas, Jumriani

### ABSTRACT

The practice of online learning during a pandemic is ideally able to provide independent learning for students. However, what happens is the loss of a meaningful learning experience. The research aims to describe the implementation of online learning in Banjarmasin and examine the selection of appropriate learning strategies in providing learning experiences for students. The data were sourced from structured interviews of as many as 15 students and five social studies teachers from 3 junior high schools. Structured interview data from the google form were tabulated, described, and analyzed by the social studies teacher in-depth interview through the restatement, description, and interpretation stages. The study results describe that choosing the right learning strategy has helped provide a learning experience for students during the pandemic. The learning strategy that can do is visiting teachers. Teacher visits are carried out with a clear schedule of regular attendance. In addition, teachers can take advantage of several platforms such as; zoom, google classroom, the personal messenger as learning media.

Keywords: *Online learning; Learning experience; Learning strategy*

### INTRODUCTION

Optimization of technology in learning continues to be driven in several countries, including Indonesia (Antoni, 2018; Lian, 2019; Sardiyannah, 2016). Technology is considered a threat because the current generation (generation Z) is very dependent on gadgets for social media besides the "fever" online games that know no time (Turner, 2015). Technology as a threat is increasingly

accurate when there is no good regulation from the government to search and disseminate various information vulnerable to misuse and dissemination of information whose contents cannot be accounted for (Hastini et al., 2020). Since the Covid-19 pandemic, technology has become a solution in learning (Afriansyah, 2020; Hidayat & Noeraida, 2020; Jamaluddin et al., 2020). Technology provides ample space for students and teachers in learning practices. Online learning, utilizing various platforms such as zoom meetings, google classroom, Edmodo, quizzes, and e-learning, during the Covid-19 pandemic makes learning not limited to space and time. Technology has become a solution to learning for students and teachers during a pandemic when government policies have to study and work from home to reduce the spread of Covid-19.

Online learning during the pandemic does not entirely provide learning comfort for students as a meaningful learning experience. Restrictions on the space of students in online learning impact decreasing meaningfulness in their learning experiences, both in interacting with learning resources experiencing significant obstacles and obstacles in interacting with the broader environment, namely with fellow friends and with fellow friends with teachers. Students are no longer able to interact and discuss with their friends in completing school assignments. Communication with teachers also experienced obstacles due to online learning methods. These conditions require teachers to find new learning strategies so that students can continue to enjoy learning. Lase (2015), namely learning that is fun and meaningful (meaningful), the goals and learning outcomes can be achieved as expected. Online learning requires teachers to change learning strategies to create a fun learning experience for students during a pandemic.

The tendency of studies related to online learning does not see changes related to mental changes of students in learning as changes in their learning experiences, both changes in interacting with learning resources and interactions with fellow students and teachers. There are at least four dominant aspects of studies on online learning that are the focus of researchers. First, a study of the relationship between pandemics and learning identifies patterns of difficulties and limitations experienced by students and families in learning (Fatoni et al., 2020; Katz et al., 2021; Wan Hassan et al., 2020). Second, a study evaluates educational performance during a pandemic, including student achievement in learning (Ketmuni, 2021; Ramadhan et al., 2021). Third, studies that measure the performance of education and educational institutions during the pandemic (Purwanto, 2020; Rokhani, 2020; Russamsi et al., 2020). Fourth, a study that tries to look at the mental health conditions of students during a pandemic

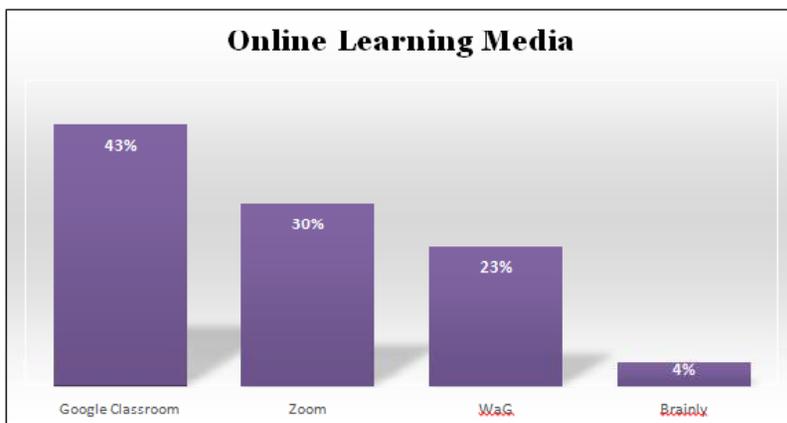
(Aamir & Winkel, 2021). The trend of existing studies highlights learning as an aspect related to limited facilities and infrastructure, learning outcomes, and mental health that ignores students' learning experience as the main study.

This paper is intended to complement the shortcomings of previous studies on the relationship between online learning and student learning experiences that describe how students learn and deal with the changes that occur. In line with that, It will answer three questions in this study: (a) how is the condition of online learning infrastructure during the pandemic. (b) How to increase students' motivation in online learning during the pandemic. (c) How are online learning strategies through meaningful student learning experiences? These three questions will explain that online learning through new learning experiences for students requires new strategies by schools and teachers to achieve learning objectives.

This paper argues that a new strategy is needed for teachers through a different learning experience to produce fun and meaningful learning for students during a pandemic (Lase, 2015). The limited access of students to online learning requires schools and teachers to make innovations in learning. Innovation is related to specific learning models and methods related to other aspects, such as; easy access to learning resources and cheap and affordable learning media. The research aims to describe the implementation of online learning in Banjarmasin and examine the selection of appropriate learning strategies in providing learning experiences for students. So that teachers can build motivation to learn through a more meaningful learning experience for students. The teacher's new strategy in online learning provides an exciting and meaningful learning experience for students.

## **METHOD**

Research associates quantitative and qualitative approaches. In particular, the researchers combined the data from surveys and interviews. This matter provides in order to describe the research data. The research was conducted in Junior High School (SMP) in Banjarmasin city. It obtained the sources from 3 different schools with a total of 5 teachers and 15 students. Combining data from surveys and in-depth interviews with social studies teachers spread across three junior high schools (SMPs) was carried out in this study. Respondents were selected based on the status of teachers, namely as practical teachers (prospective teachers) who carried out field experience practices (PPL) in the three schools.



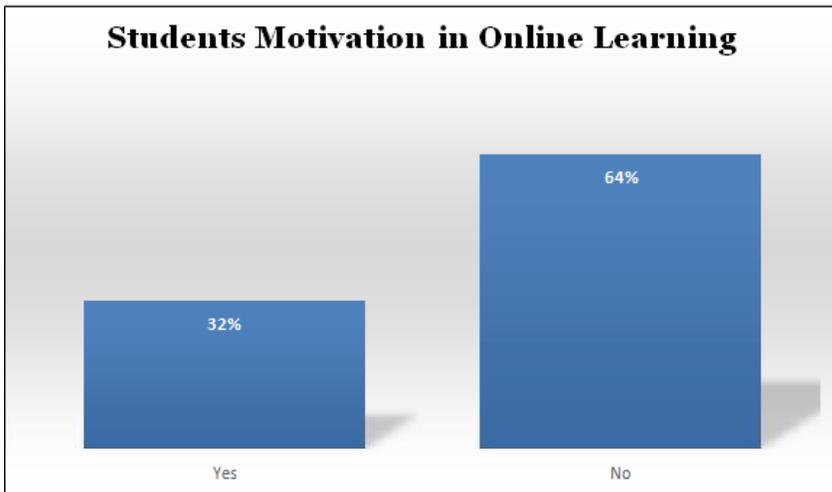
**Figure 1. The most attractive online learning media (platform) for students**

Meanwhile, students were randomly selected from three schools. Data is processed through reduction, display, and verification, as Miles and Huberman did (1992). First, the data collected is reduced to a summary based on the thematic and narrative stories from the respondents. In addition, the article contains data in the form of interview excerpts and graphic descriptions obtained from questionnaires via a google form. Then analyzed the data through three stages of analysis. First, a restatement of the data obtained, primarily through interviews, to maintain the authenticity of the field data. Second, a description technique is used to show the patterns and trends of the data, both interview and survey data. In the third stage, interpretation is carried out to draw both express and implied meanings from the data. A description technique is used to show the patterns and trends of the data, both interview and survey data. In the third stage, interpretation is carried out to draw both express and implied meanings from the data. A description technique is used to show the patterns and trends of the data, both interview and survey data. In the third stage, interpretation is carried out to draw both express and implied meanings from the data.

## **FINDINGS AND DISCUSSION**

During the pandemic at the junior high school level in social studies subjects in Banjarmasin City, the implementation of online learning will be seen through some of the students' views regarding online learning, learning media, and online learning constraints. This study provides information that students enjoy participating in online learning (68%). Although students stated that online learning was quite fun for them (68%), but on the other hand, some of them

(32%) feel that the media (platform) used by teachers in online learning is less effective. The high percentage of students who enjoy learning online needs to be supported by suitable media to learn more effectively. In enjoying online learning, students utilize four media (platforms). The following is a description of the four media in question;



**Figure 2. Students' learning motivation in online learning**

Teachers use many media in social studies learning during online learning during the Covid- 19 pandemic (Figure 1). Based on the data above, it is explained that the use of google classroom during online learning dominates with 43%. Then, the two media used are zoom 30% and WhatsApp Group 23%. The media that is rarely used is brainly. The use of media in learning leaves problems for students in participating in online learning. Therefore, media has a strategic meaning in learning during a pandemic to improve students' learning experience more meaningfully. In addition, the online learning problem is based on quotas and signals. According to RN (22 years old), another obstacle experienced by students during online learning is the availability of smartphone ownership (devices) and low enthusiasm for learning which is shown during class hours. Sometimes they also have other activities. This line with SN (21 years old) is as follows:

*“The main obstacle for students in online learning is the low motivation of students to learn. It seems that students pay less attention when the teacher explains through the Zoom meeting platform. Students*

*are also often late in collecting assignments. However, learning motivation appears again if students are given various methods and media, such as showing interesting videos and conducting questions and answers after explaining the material”.*

Based on interview data, the form of student motivation in learning during the pandemic through online learning will be explained regarding the level of success of teachers in building students’ learning motivation. Here, online learning provides a better and exciting learning experience shown through understanding the material. According to RN (22 years old), related to building students’ learning motivation, namely as follows:

*“To understand online lessons, I ask students to ask more questions. In addition, students listen to the learning that I convey through learning media, such as; photos or learning videos. Then, students are asked to explain again what can take the material’s content or learning from videos or photos that the teacher displays, so students must understand the learning material delivered by the teacher, sir”.*

Based on the data above, 64% of students stated that they were not motivated in online learning. Students feel the lack of teacher presence, so that learning is not meaningful. This matter reinforces that the presence of teachers cannot be replaced by the use of media (platforms). However, the media must be supported by the presence of the teacher in a different way. According to SN (21 years old), learning experiences are how to gain exciting knowledge and skills during online learning felt by students during the pandemic, namely when answering questions through the quizzes game. First, they say if quizzes are a new thing for them. An indication that they are pretty interested is that they ask that the game be repeated many times.

Another exciting thing is that students can find out the ranking after doing the quizzes to feel challenged. In addition to quizzes, to motivate students, ask questions after each explanation of the material. Then students are asked to look for information through the internet and students’ books. Then play exciting videos related to the learning material. Creating engaging experiences during online learning needs to be formulated so that students feel that online learning provides a better/engaging learning experience through understanding the material.

Social studies teachers carry out new strategies to provide new learning experiences for students during online learning during the pandemic, especially students who do not have devices, by scheduling students to come to school.

Expressed by SN (21 years old), that to overcome the device's limitations, she does this by scheduling students to come to school once a week to be given assignments and then handing them back to the teacher a week later. Thus, students come to school to receive assignments or several materials that they can do for one week. Online learning strategies during the pandemic do not always have to use technology (internet-based smartphones), especially for economically low students.

The time is given to do assignments for junior high school students during online learning. The data shows that 100% of students feel that they have enough time to read books, print media, watch videos, make reports on field observations/essays/papers, or others. On the other hand, the stress level of students during online learning in several places is relatively high due to the low time management of students to complete the tasks given. The overall exposure of the bar chart above describes the factual conditions of online learning. Conceptually, this study discusses the relationship between online learning and the learner's learning experience. Various teacher strategies that vary in online learning have provided a high spirit and motivation to learn.

The enthusiasm and motivation provide a meaningful learning experience for students during online learning during the pandemic. However, there are still some obstacles in implementing online learning, such as infrastructure problems in signals, quotas, and the availability of devices for students. Second, students' motivation in learning is still low, such as students who are not severe when learning through the Zoom meeting platform. Hence, teachers need to formulate more varied strategies through various media, methods, learning resources, and evaluations in online learning. First, efforts are made to build students' learning motivation by social studies teachers, namely by making a schedule for meeting students and teachers at school once a week to provide materials or assignments and return assignments. Second, with the "visiting teacher" model, the teacher visits students' homes to provide material. Third, various learning strategies (methods, media, sources, evaluation) are applied by utilizing various media such as videos, pictures, and the internet. In addition, the discussion method is designed as attractive as possible and provides evaluations with the quizzes application to make learning more fun. Various social studies teacher strategies are needed to produce meaningful learning experiences in online learning during the pandemic to build students' learning motivation in various limitations.

The low learning motivation of students in online learning during the pandemic is caused by the low ability of teachers to design online learning to build more meaningful learning experiences. The ideals of online learning to produce meaningful learning experiences for students are not well developed. Teachers' still low digital literacy contributes to this problem (Asari et al., 2019; Kurnianingsih et al., 2017). Various ways have improved teacher digital literacy, such as participating in various training but have not significantly impacted. The government needs serious efforts so that teacher digital literacy continues to increase. Students are still dependent on teacher assistance in learning (Padli & Rusdi, 2020). Improving teacher competence related to various things needed in online learning is an urgent matter that must be implemented.

Online learning during the pandemic, if associated with students' learning experience, shows two important meanings. First, the online learning process requires an adequate infrastructure (Astini, 2020; Atsani, 2020; Pujilestari, 2020). Adequate infrastructure provides convenience for students in online learning without finding signals, quota problems, and device ownership. Stakeholder support for this problem is the main thing. Second, the difficulties in online learning confirm that schools as institutions and teachers as individuals who have roles and responsibilities play an essential role in the smooth running of online learning during the pandemic (Winarsieh & Rizqiyah, 2020; Zakariyah & Hamid, 2020). Schools with all the infrastructure support are needed and innovative teachers who, among others, have digital literacy and high creativity. Asari et al. (2019) & Kurnianingsih et al. (2017) provide a meaningful learning experience for students. Various factors largely determine the success of online learning. Full support by stakeholders, schools, and teachers is among the keys to supporting online learning success.

So far, the existing studies on online learning emphasize four things. First, the difficulty of online learning is related to the availability of technological devices (infrastructure). Inadequate instructional technology tools have been seen as a precondition (Astini, 2020; Atsani, 2020; Pujilestari, 2020). Second, a study that emphasizes the unpreparedness of students in accepting changes from face-to-face learning to online learning is done at home. Teacher absence has been assessed as a problem in learning (Padli & Rusdi, 2020; Purwanto, 2020; Yuangga & Sunarsi, 2020). Third, studies that measure the performance of education and educational institutions during the pandemic (Purwanto, 2020; Rokhani, 2020; Russamsi et al., 2020). Fourth, a study that tries to look at the

mental health conditions of students during a pandemic (Aamir & Winkel, 2021; Muslim, 2020). In contrast to the four trends above, this study looks more at online learning from learning strategies through new learning experiences for students. Online learning is nothing but a change in the teacher's strategy through new learning experiences to enjoy and remain meaningful.

With the various problems described in online learning, the government and stakeholders must provide a more meaningful learning experience. Regulations related to infrastructure must prioritize the government and stakeholders to support online learning to reduce the difficulty of getting signals, quotas, and devices (Astini, 2020; Atsani, 2020; Pujilestari, 2020). The low level of teacher digital literacy competencies (Asari et al., 2019; Kurnianingsih et al., 2017). it should be a priority for the government and stakeholders to plan various training, workshops, and webinars to improve teacher digital literacy. Building a more meaningful learning experience for students through online learning can only be built through the availability of adequate infrastructure in addition to competent teachers and school (principal) support.

## CONCLUSION

This study found that it turned out that the selection of the right teacher learning strategies had provided new learning experiences for students in online learning during the pandemic. Learning strategies through “visiting teachers,” scheduling student attendance to school, learning through zoom meetings and WhatsApp media, preparing exciting videos and pictures, asking questions, utilizing the internet as a learning resource optimally, and selecting game-based evaluations, such as quizzes succeeded in building learning motivation of students as a new and more meaningful learning experience. Online learning requires teachers to be more innovative in designing learning to provide new learning experiences for students.

Students' learning experience experiences a shift in meaning during online learning during the pandemic. Learning resources are not simply chosen without considering appropriate learning strategies. The learning experience formed by the teacher is carried out through a new strategy that is different from the previous so that it gives new meaning to students in online learning. The utilization of internet-based media and learning resources is not always appropriate for online learning. Combining “conventional” media such as the “visiting teacher” method is the right strategy when online learning infrastructure is an obstacle

that has been complained. The online learning infrastructure was not the main problem found in this study,

This study was limited to a small sample of only students and teachers and a few schools, which did not allow comparative analysis. In further research, at least two things must be developed: adding school categories and increasing the number of informants involved. Comprehensive analysis can only be done if there is a comparison. Therefore, this study suggests the need for a survey that accommodates the type of diverse school and involves personnel from schools, communities, and education leaders. In this way, we can obtain a more comprehensive and holistic portrait of the online learning experience during the pandemic.

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## 9. Kontribusi Mata Pelajaran IPS untuk Penguatan Sikap Sosial pada Anak Tunagrahita

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### ABSTRACT

Social attitude is an achievement in the attitude component in learning as learning aims to develop knowledge, attitudes, and skills. No exception for mentally disabled children. They have the same rights as other students. The existence of social studies subjects in schools can strengthen the social attitudes of children with special needs. Therefore, this study aims to identify the contribution of social studies subjects to developing social attitudes of children with special needs. A qualitative approach with a descriptive method is used in this study. Data were collected through observation, interviews, and documentation studies—data analysis through reduction, analysis, and concluding. The data validity test was carried out by extending observations and triangulating time, sources, and techniques. The study results identified that social studies subjects contributed to developing social attitudes, namely through discussion methods and practice in learning. Utilization of learning resources based on the social environment integrated into learning materials is also a supporting factor to instill social attitudes for mentally disabled children. The various activities in this learning can train the social attitudes of mentally disabled children. Therefore, it is concluded that social studies subjects can help mentally disabled children to have social attitudes.

Keywords: Social Sciences, Social Attitudes, Children with Intellectual Disabilities

### PENDAHULUAN

Sekolah merupakan sebuah lembaga dalam satuan pendidikan yang memiliki fungsi sebagai tempat berlangsungnya kegiatan pembelajaran. Adapun hasil belajar yang diharapkan adalah adanya perubahan tingkah laku peserta

didik. Dengan kata lain, melalui proses belajar di sekolah, peserta didik diharapkan mampu membangun suatu pengetahuan melalui aktivitas pembelajaran yang dilakukan.

Ketercapaian tujuan pembelajaran di sekolah memiliki keterkaitan dengan latar belakang peserta didik. Sebagaimana peserta didik merupakan satu dari beberapa komponen utama dalam proses belajar mengajar. Setiap peserta didik memiliki latar belakang yang berbeda, yang akan memberikan pengaruh tentang bagaimana seorang guru harus mampu menyesuaikan pembelajaran.

Kondisi fisik dan psikis peserta didik merupakan satu aspek yang harus diperhatikan oleh guru dalam pembelajaran. Keberadaan anak berkebutuhan khusus di sekolah merupakan satu kondisi yang harus dipahami oleh seorang guru pada saat melaksanakan suatu pembelajaran. Sementara para peserta didik yang berkebutuhan khusus mereka juga memiliki hak yang sama dalam memperoleh pendidikan. Pendidikan formal bukan hanya diselenggarakan untuk anak berkategori saja, tetapi juga untuk anak luar biasa (Suprayogi et al., 2017).

Hak pendidikan bagi anak luar biasa juga tercantum dalam Konferensi Dunia tentang Pendidikan bagi Anak Luar Biasa. Hasil dari deklarasi Salamanca memantapkan komitmen tentang *Education for All* dan dikeluarkan kerangka kerja untuk Pendidikan Anak Luar Biasa. Kerangka kerja dalam deklarasi tersebut diantaranya yaitu setiap anak mempunyai hak yang fundamental untuk mendapatkan pendidikan, setiap anak mempunyai karakteristik yang unik. Sekolah yang berorientasi pada kebutuhan yang sesuai dengan karakteristik anak merupakan sarana efektif untuk melawan sikap diskriminatif, dan menciptakan masyarakat yang mau menerima kedatangan anak luar biasa (Rusman, 2017; Supardan, 2014).

Anak tunagrahita merupakan bagian dari anak berkebutuhan khusus. Anak tunagrahita adalah anak yang secara mengalami gangguan pada fungsi intelektual sehingga berpengaruh pada perkembangan mental, menurut tes inteligensi baku memiliki IQ 70 kebawah. Seseorang dikatakan tunagrahita apabila memenuhi tiga kriteria yaitu pertama, kurangnya fungsi intelektual, kriteria kedua adalah kurangnya fungsi adaptif yang menyebabkan keterbatasan aktivitas sehari-hari (Azizah & Lestari, 2021; Rahayu et al., 2021).

Berdasarkan penjelasan tersebut anak tunagrahita adalah anak yang secara nyata mengalami kekurangan dan hambatan dalam inteligensi, perilaku adaptif yang terjadi pada masa perkembangan, yakni dari usia 0-18 tahun

sehingga, mengalami kesulitan dalam tugas-tugas akademik dan non akademik serta aktivitas sehari-hari di lingkungan sekolah, rumah, tempat kerja atau bermain. Hambatan lain juga berpengaruh terhadap komunikasi maupun sosial, namun anak tunagrahita ringan masih memiliki kemampuan yang dapat dikembangkan melalui kegiatan pendidikan (Arifah, 2014; Azizah & Lestari, 2021).

Meskipun demikian, anak tunagrahita juga memiliki hak untuk mendapatkan pendidikan. Sebagaimana pada Undang-undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional pasal 4 ayat (1) tersebut dijelaskan bahwa setiap orang, termasuk anak berkebutuhan khusus (ABK) memiliki hak yang sama untuk memperoleh pendidikan tanpa adanya diskriminasi. Hak ABK dalam mendapatkan pendidikan yang layak harus dipenuhi layaknya anak reguler. Hal ini dikarenakan pendidikan merupakan hak dasar yang harus dipenuhi tanpa memandang latar belakang dan kondisi fisik anak yang bersangkutan. Oleh karena itu, pada prosesnya belajar juga memiliki kaitan yang sangat signifikan dengan pendidikan, dimana untuk mengukur kualitas suatu sistem pendidikan dapat terlihat dari proses pembelajaran yang efektif dengan menggunakan sumber daya yang memadai sehingga siswa memiliki kompetensi yang dikehendaki dari tujuan pembelajaran.

Sebagai pengelola guru harus memiliki kompetensi memanfaatkan sumber daya yang ada secara efektif dan efisien dan sebagai evaluator guru harus memiliki kompetensi dalam membuat tes evaluasi yang merupakan pencerminan suksesnya seorang guru dalam mencapai tujuan pembelajaran, yang pada akhirnya bertujuan untuk memudahkan siswa dalam mengatasi masalah-masalah pada proses pembelajaran sehingga tujuan pembelajaran dapat tercapai sesuai harapan (Mulyasa, 2017; Mutiani et al., 2021).

Penelitian terkait pembelajaran bagi anak tunagrahita telah dilakukan oleh beberapa orang diantaranya Neli et al (2020) dengan judul Penguatan Pendidikan Karakter Mandiri Anak Berkebutuhan Khusus Tunagrahita di Panti Sosial Bina Grahita “Harapan Ibu” Padang. Hasil penelitian mendeskripsikan bahwa terdapat bentuk-bentuk kemandirian pada anak tunagrahita seperti kemandirian emosi dan kemandirian sosial ditemukan pada saat proses belajar dan kegiatan di asrama. Adapun hambatannya yaitu kesulitan dalam berkomunikasi dengan dan pemahaman akan sikap mandiri pada anak. Usaha untuk mengatasi hambatan tersebut dengan memberi pengertian, kasih sayang serta nasehat yang nanti perlahan akan dipahami oleh anak. Penelitian

pembelajaran bagi anak berkebutuhan khusus juga telah dilakukan oleh Azizah & Lestari (2021) yang berjudul Pengimplementasian Pendidikan Karakter dalam Pembelajaran IPS di Kelas Inklusi SMP Negeri 39 Semarang. Hasil penelitian memastikan bahwa pengimplementasian pendidikan karakter ke dalam pembelajaran IPS di kelas inklusi dilakukan melalui tahap perencanaan, pelaksanaan dan evaluasi yang semuanya terintegrasi dengan pendidikan karakter.

Berbeda dengan kedua penelitian tersebut, penelitian ini fokus kepada kontribusi mata pelajaran IPS untuk membentuk sikap sosial anak tunagrahita. Fokus ini dipilih dikarenakan mata pelajaran IPS merupakan mata pelajaran yang dekat dengan lingkungan sosial peserta didik. Mempelajari IPS berarti mempelajari kehidupan sosial peserta didik itu sendiri, ataupun dalam cakupan luas yaitu berkaitan dengan konteks lokal, nasional maupun global. Dengan begitu, dapat menjadi sarana untuk memaksimalkan untuk menumbuhkan sikap sosial, karena materi pembelajaran dekat dengan kehidupan peserta didik. Terlebih anak tunagrahita merupakan anak yang memiliki kebutuhan khusus, sehingga dalam perspektif pembelajaran untuk penanaman sikap perlu adanya mata pelajaran yang sesuai dengan kehidupan sehari-hari mereka, sehingga mudah untuk mengetahui dan memahami tentang keterkaitannya pada konsep materi pembelajaran. Sebagaimana pada proses pembelajaran anak diharapkan tidak hanya memiliki kemampuan pengetahuan, namun jika sikap, diantaranya sikap sosial. Begitu pula bagi anak berkebutuhan khusus, meskipun dengan perancangan perencanaan, pelaksanaan dan evaluasi pembelajaran yang berbeda dengan peserta didik lainnya.

## **IMETODE PENELITIAN**

Penelitian ini menggunakan pendekatan kualitatif. Tujuan penelitian untuk mengidentifikasi kontribusi mata pelajaran IPS untuk penguatan sikap sosial pada anak berkebutuhan khusus. Jenis penelitian ini menggunakan metode deskriptif. Lokasi penelitian dilaksanakan di SLBC Negeri Pembina Provinsi Kalimantan Selatan yang beralamat di jalan A. Yani Km. 20 Landasan Ulin Barat, Banjarbaru Kalimantan Selatan. SLBC Negeri Pembina Provinsi Kalimantan Selatan menerapkan Kurikulum 2013, dengan akreditasi sekolah adalah A.

Pengumpulan data dilakukan dengan wawancara, observasi, dan dokumentasi. Wawancara, observasi dan dokumentasi dilakukan pada kegiatan penelitian untuk mendapatkan data yang relevan dengan penelitian (Bungin, 2011; Sugiyono, 2010). Informan penelitian terdiri dari beberapa pihak yaitu sebagai berikut:

**Tabel 1. Daftar Informan**

No.	Nama	Pekerjaan
1	Hj. Rosita Sari	Kepala SLBC Negeri Pembina Provinsi Kalimantan Selatan
2	Sanyata, S. Pd	Guru Kelas VIII tunagrahita
3	Muhammad Jaka	Peserta Didik kelas VIII tunagrahita
4	Muhammad	Peserta Didik kelas VIII tunagrahita
5	Rahma	Peserta Didik kelas VIII tunagrahita

Sumber: Data Peneliti, 2020

Teknik analisis data yang dilakukan mengikuti pola dari Miles dan Huberman yang diawali dengan reduksi data, penyajian data, kemudian melakukan verifikasi (Moleong, 2015). Pada proses analisis data tersebut dilakukan dengan memilih data yang relevan dengan fokus penelitian, lalu data tersebut disajikan dalam bentuk naratif, hingga mendapatkan suatu kesimpulan. Pada proses menganalisis data hingga sampai pada tahap verifikasi, peneliti juga terus melakukan pengujian keabsahan data. Pada penelitian ini peneliti menggunakan perpanjangan pengamatan serta triangulasi sumber, teknik dan waktu sebagai teknik uji keabsahan data.

## **HASIL DAN PEMBAHASAN PENELITIAN**

Mata pelajaran IPS merupakan satu mata pelajaran di sekolah yang memiliki tujuan untuk mengembangkan warga negara untuk menjadi yang lebih baik, melalui integrasi disiplin ilmu sosial untuk kepentingan pembelajaran (Sapriya, 2017). Materi yang disajikan dalam pelajaran IPS bukan hanya pengetahuan tentang materi namun juga meliputi nilai-nilai yang ada dalam sikap dan diri peserta didik. Guru juga harus mampu menciptakan kondisi pembelajaran maupun mengarahkan peserta didik ke hal-hal yang positif karena guru merupakan panutan atau perantara untuk menciptakan karakter atau kepribadian kepada peserta didik (Jumriani, Ilmiyannor, et al., 2021; Lasdy et al., 2021; Rusmaniah et al., 2021).

Terdapat dua tujuan utama pendidikan IPS yaitu mempersiapkan peserta didik untuk menjadi seorang warga negara yang berguna dengan baik dalam masyarakat demokratis dan membantu siswa dalam membuat keputusan yang rasional tentang masyarakat dan masalah-masalah sosial. Tujuan pendidikan IPS diarahkan pada pembentukan sikap dan pembentukan kepribadian serta peningkatan penguasaan pengetahuan dan keterampilan yang dimiliki peserta didik (Abbas et al., 2021; Aslamiah et al., 2021). Pembelajaran IPS sejak dulu dituntut untuk mencapai pembentukan karakter dan kepribadian bukan hanya transfer ilmu saja kepada peserta didik. Pembelajaran IPS bukan hanya membentuk kepribadian peserta didik namun juga mencerminkan kesadaran kepribadian masyarakat dan pengalaman budaya yang ada. Pembelajaran IPS juga akan lebih bermakna dan dapat dipahami peserta didik (Djamarah & Zain, 2006; Jumriani et al., 2021).

Demikian pula bagi pembelajaran anak berkebutuhan khusus, mata pelajaran IPS juga diajarkan untuk menguatkan sikap sosial peserta didik. Penilaian sikap sosial peserta didik dapat menggunakan acuan penilaian kompetensi peserta didik Sekolah Menengah Pertama (SMP) dari Kemdikbud sebagai berikut:

- a. Pada jenjang SMP/MTs, kompetensi sikap spiritual mengacu pada KI-1: Menghayati dan menghargai ajaran agama yang dianutnya, sedangkan kompetensi sikap sosial mengacu pada KI-2: Menghargai dan menghayati perilaku jujur, disiplin, peduli (toleransi, gotong royong), santun, percaya diri dalam berinteraksi secara efektif dengan lingkungan sosial dan alam dalam jangkauan pergaulan dan keberadaannya.
- b. Kompetensi sikap sosial mengacu pada KI-2: menghargai dan menghayati perilaku jujur, disiplin, peduli (toleransi, gotong royong), santun, percaya diri dalam berinteraksi secara efektif dengan lingkungan sosial dan alam dalam jangkauan pergaulan dan keberadaannya. Dalam penilaian sikap sosial siswa, jujur, disiplin, peduli (toleransi, gotong royong), santun dan percaya diri merupakan indikator dalam mengamati tinjauan variabel sikap sosial siswa, aspek sikap sosial untuk mata pelajaran tertentu bersifat relatif generik, namun beberapa materi pokok tertentu ada yang berbeda.

Guru dapat menambahkan sikap-sikap tersebut menjadi perluasan cakupan penilaian sikap. Perluasan cakupan penilaian sikap didasarkan pada karakteristik setiap mata pelajaran. Melalui mata pelajaran IPS, guru dapat

melihat sikap sosial siswa dari rasa ingin tahu siswa, keterbukaan siswa, sikap kritis siswa, sikap siswa yang menghargai pendapat orang lain, serta sikap siswa dalam mencintai tanah airnya (Jumriani et al., 2021; Mariati et al., 2021).

Di SLBC Negeri Pembina Provinsi Kalimantan Selatan mata pelajaran IPS diajarkan tidak hanya berupa konsep materi secara umum, namun juga untuk menguatkan sikap sosial peserta didik. Hal ini tergambar dari proses pelaksanaan pembelajaran oleh guru kepada siswa yang tidak hanya berisikan transfer pengetahuan melalui ceramah, namun para anak berkebutuhan khusus melakukan praktik untuk mengenal lingkungan sekitarnya.



**Gambar 1. Pembelajaran IPS di SLBC Provinsi Kalimantan Selatan**

Sumber: dokumen peneliti, diambil 19 Maret 2020

Dalam melaksanakan pembelajaran IPS mengawali dengan kegiatan pendahuluan yang dilakukan guru untuk mengkondisikan peserta didik siap dalam mengikuti pembelajaran. Guru melakukan pendahuluan melakukan apersepsi dengan menanyakan materi pelajaran minggu lalu sebagai pengulangan agar peserta didik termotivasi mengikuti materi selanjutnya. Pada bagian kegiatan inti, guru mengajarkan materi pokok perkembangan teknologi. Guru merupakan bagian yang sangat berpengaruh dalam proses pembelajaran. Hasil pengamatan peneliti akan menunjukkan bahwa guru sudah menjalankan tugas sebagai pengajar, pembimbing, dan fasilitator bagi peserta didiknya sebagaimana tercantum dalam Peraturan Pemerintah Nomor 74 Tahun 2008 yang menyebutkan bahwa guru adalah pendidik profesional mempunyai tugas utama mendidik, mengajar, membimbing, dan melatih peserta didik pada jenjang

pendidikan. Terlihat pada penemuan di lapangan oleh peneliti bahwa guru memantau langsung aktivitas peserta didik pada saat diskusi kelompok juga membimbing peserta didik yang ingin bertanya juga yang kurang paham.

Tahap pelaksanaan proses pembelajaran, peserta didik merupakan pihak fokus terhadap pembelajaran. Guru berinteraksi dengan peserta didik agar situasi dalam kelas tetap aktif, dalam kondisi ini guru kerap melakukan sesi tanya jawab. Guru juga membawa suatu permasalahan dari luar terkait dengan materi yang dipelajari di dalam kelas. Melalui permasalahan itu guru melatih dan memberi kesempatan kepada peserta didik agar dapat mengungkapkan pendapatnya (brainstorming). Hal ini sejalan dengan Permendikbud Nomor 81A tahun 2013 bahwa pembelajaran adalah proses pendidikan yang memberikan kesempatan kepada peserta didik untuk mengembangkan potensi dari diri mereka (Rusmaniah et al., 2021; Syaharuddin & Mutiani, 2020).

Dalam materi perkembangan teknologi sub tema penggunaan teknologi pada kehidupan sehari-hari, guru mengenalkan teknologi dan menjelaskan kepada peserta didik bagaimana memanfaatkan teknologi. Guru menjelaskan bagaimana memanfaatkan teknologi dalam kehidupan sehari-hari untuk mempermudah pekerjaan di rumah, di sekolah, serta masyarakat dalam melakukan keseharian. Guru juga mencontohkan dan menjelaskan tentang kemajuan teknologi dengan menyuruh mereka membuat layang-layang (Aunurrahman, 2009; Mutiani et al., 2020). Guru juga menyampaikan tentang penggunaan teknologi untuk menyesuaikan sesuai kebutuhan. Guru menggambarkan pemahaman kepada mereka tentang kemudahan zaman sekarang dengan menggunakan teknologi yang serba canggih dan manfaatnya bisa dirasakan pada lingkungan sekitar, juga berguna untuk banyak orang terlebih untuk masyarakat (Fadillah, 2014; Indriyani et al., 2021).

Adapun faktor lingkungan yang dimaksud adalah segala sesuatu yang ada di sekitar peserta didik yang dapat dimanfaatkan untuk menunjang kegiatan pembelajaran. Lingkungan belajar dalam hal ini fasilitas berupa ruang kelas yang dirasa sudah kondusif dalam kegiatan pembelajaran. Tempat duduk peserta didik diatur dengan rapi dan terdapat kipas angin sebagai pelengkap. Hubungan guru dan peserta didik juga terlihat harmonis. Jika peserta didik mulai jenuh dalam pembelajaran, guru terkadang memberikan lelucon maupun celetuk lucu agar membuat peserta didik menjadi rileks dan tidak terlalu tegang dalam pembelajaran. Hal ini sejalan menurut Mulyasa (2017) yang mengatakan bahwa lingkungan belajar yang kondusif harus ditunjang oleh berbagai fasilitas seperti

sarana, pengaturan lingkungan, hubungan yang harmonis antara guru dengan peserta didik bahkan di antara peserta didik itu sendiri.

Dari kegiatan tersebut dapat menjadi satu contoh untuk menguatkan fungsi intelektual dan fungsi adaptif peserta didik berkebutuhan khusus melalui pembelajaran IPS selama masa perkembangan. Sebagaimana kemampuan yang dapat dikembangkan pada anak yang berkebutuhan antara lain: membaca, menulis, mengesaja, menghitung, menyesuaikan diri, tidak bergantung dengan orang lain, dan dapat memiliki keterampilan yang sederhana untuk kepentingan kerja di kemudian hari (Kustawan, 2012).

Kegiatan pembelajaran tersebut merupakan contoh penerapan pembelajaran IPS bagi anak berkebutuhan khusus untuk mengembangkan sikap sosial. IPS juga membahas hubungan antara manusia dengan lingkungannya. Lingkungan masyarakat di mana siswa tumbuh dan berkembang dari masyarakat, dihadapkan dari berbagai permasalahan yang ada dan terjadi di lingkungan sekitarnya. IPS berusaha membantu siswa dalam memecahkan permasalahan yang dihadapi sehingga akan menjadikannya semakin mengerti dan memahami lingkungan sosial masyarakatnya. Meskipun demikian, dalam pengimplementasiannya sangat diperlukan adanya persiapan, dimulai dari perencanaan hingga evaluasi terhadap pelaksanaan. Sebagaimana hasil penelitian Azizah (2021) dituliskan bahwa faktor pendorong dalam pengimplementasian sikap sosial yakni sarana dan prasarana mendukung, program sekolah mendukung, dan sumber daya manusia yang ikut andil dalam pengimplementasian nilai karakter. Faktor penghambatnya adanya, kurang terintegrasinya pendidikan karakter di sekolah dengan di rumah, kurangnya pihak yang mengawasi perilaku dan karakter peserta didik.

Berdasarkan deskripsi temuan tersebut, maka mata pelajaran IPS dapat dijadikan satu mata kuliah yang memiliki esesnsi dalam penanaman sikap sosial anak tunagrahita. Keterbatasan dari segi fisik maupun psikis bukan menjadi satu maslaah untuk tidak ditanamkannya sikap sosial peserta didik. Kemampuan guru dalam melakukan perencanaan, pelaksanaan sampai dengan evaluasi komponen sikap peserta didik melalui suatu mata pelajaran sangat penting dilakukan. Tidak terkecuali pada mata pelajaran IPS. Sebagaimana dikemukakan oleh Kustawan (2012) bahwa setiap proses pembelajaran sangat berkaitan dengan karakter peserta didik, ada peserta didik yang langsung mencerna cepat pelajaran yang disajikan, ada juga peserta didik yang sedikit lamban dalam menerima pembelajaran yang disajikan. Hal yang berbeda tersebut menjadi

alasan pendidik yaitu guru harus mengasah kemampuan dalam mengatur strategi pada *skill* mengajar agar penyesuaian antar materi yang disajikan dan kemampuan mereka yang lamban dalam menerima pelajaran. Oleh sebab itu, disebut hakikat belajar yaitu perubahan.

## SIMPULAN

Peserta didik dengan klasifikasi angka tunagrahita memiliki hak yang sama untuk mendapatkan pengetahuan, sikap dan keterampilan. Mata pelajaran IPS merupakan mata pelajaran yang dapat dimanfaatkan untuk mengembangkan sikap sosial peserta didik. Adapun kontribusi mata pelajaran IPS untuk penanaman sikap sosial anak tunagrahita dapat dilakukan dengan adanya pembelajaran yang tidak hanya berfokus pada penanaman konsep. Namun, dalam pembelajaran terdapat praktik pembelajaran yang dilakukan oleh peserta didik. Melalui praktik tersebut dan dengan integrasi sumber belajar berbasis lingkungan sosial ke dalam materi pembelajaran memungkinkan keterlibatan peserta didik untuk melakukan aktivitas sosial di dalam pembelajaran. Aktivitas tersebut diharapkan menjadi sarana latihan bagi anak tunagrahita untuk memulai penanaman sikap sosial. Oleh karena itu, perencanaan pelaksanaan dan evaluasi pembelajaran IPS bagi anak tunagrahita perlu dipersiapkan oleh guru di sekolah.

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## 10. Cultural Acculturation of China : Ethnographic Study In Banjarmasin

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### ABSTRACT

The arrival of the Chinese to Indonesia, including to Banjarmasin until now, has blended and at the same time preserved their culture until now with the cultural structure between the Chinese people and the Banjar itself until now. This research uses a research method using a qualitative approach to data collection through observation, interviews, and documentation studies. Data were analyzed using Miles and Huberman models by data reduction, data display, and conclusion/verification. The process of acculturation of Chinese culture in Banjarmasin and settled in the area now called Pacinan has been a long time and Chinese culture of Banjarmasin Pacinan survives until now obtained by researchers including religions such as Chinese New Year Celebration or Imlek, Cheng Beng, Tiong Kuan, Barongsai dance, economic system livelihood, language and more.

Keywords: Culture; Acculturation; and Chinese.

### INTRODUCTION

Indonesia is very rich in various cultures that spread and stretch from Sabang in the west to Merauke in the east. As a nation with very much culture, it also evolved in a diverse community itself, forming a nation's distinctive full of diversity. The diversity of Indonesian society itself can be seen from its extraordinary historical journey, and there is really no place in the world -except perhaps Central Asia -which, like the archipelago, is capable of being a place for the presence of almost all of the world's great cultures, side by side or merging into one (Heri, 2014; Handy, 2015).

One of them is the migration of the Chinese to the south, especially to Indonesia from time to time; the arrival of the Chinese in Banjarmasin to Indonesia itself from several sources says that in the Chinese Chronicle Book 323 History of the Ming Dynasty (1368-1643), mentions the existence of the Banjar Sultanate during the time of Sultan Hidayatullah I (was the 3rd Banjar Sultan who reigned in 1570 -1595) which shows that the visit of Chinese traders had occurred during the king's time, in other records mentioned that in South Kalimantan, especially the city of Banjarmasin in the 17th century, it was mentioned about a floating market. It was written in notebook Dong Xi Yang Kao's (1618) that "The women of this country use small boats to approach ships and sell food. But trafficking is mainly male. The currency used by the people is black lead coins", another source mentions that in other historical records such as the Song Se (Song Dynasty History Book) there is also written about the history of the emissaries of the kingdom Po Niin 977 and 1082 AD which mentions about Kalimantan, especially South Kalimantan by the dynasties in China, the reason for the arrival of the Chinese people themselves mingled with Indonesian indigenous people and became Indonesian citizens, it is estimated that the arrival of Chinese people to Banjarmasin in the 19th and 20th centuries at the time The turmoil of the end of the Qing dynasty caused a lot of turmoil in the government which made the population nervous and tried to leave the country after the Opium War (1839 - 1842) and the Rebellion Taiping (1851 -1865), most of the Chinese who migrated were from Guangzhou (the average Hokkien group) and also the arrival of Japan in World War 2 which caused it The massive human exploitation in China which is a factor in the massive migration of Chinese people abroad, one of which is to the city of Banjarmasin (Riwut, 2007; Taniputera, 2008; Groeneveldt, 2009; Handy, 2020; Ham, 2017; Subiyakto et al., 2020; Subroto & Prawitasari, 2021).

So that the Chinese community in Indonesia is now more free to organize their holiday celebrations and their culture in Indonesia, it is unique to see Chinese culture in Indonesia mingle with its society through the acculturation of Chinese people who come to Indonesia themselves consisting of various racial backgrounds and descendants are also good they are like the Hokkien, Hakka, or Tiochio. We will feel this culture more in everyday life, such as language, terms, or economic life patterns. Chinese people who came to Indonesia or Chinese immigrants were called "Totok Chinese" after some married indigenous people and gave birth to Chinese Peranakans. One ex-

ample in South Kalimantan is what is known as China Parit. Many Hokkian and Hakka people come and live in Banjarmasin because of the result of this mixed marriage. They build communities and settlements called Pacinan, such as those in Banjarmasin on Jalan Veteran, for that they are usually oriented towards Indonesian culture, including in terms of language (Amrullah, 2004; Ham, 2017; Subiyakto et al., 2020).

Various cultures brought by the Chinese themselves to Indonesia, among others, such as Imlek, Cheng Beng or also language and livelihoods which experienced several changes in their implementation because there were Chinese people who converted to Islam or converted to Islam so that various celebrations also experienced changes in the implementation of their activities. This article discusses Chinese culture, which is interesting to explore regarding the acculturation of Chinese culture in Banjarmasin.

## **RESEARCH METHOD**

The approach in the research used is qualitative. The approach was chosen and used to describe or describe the acculturation of Chinese culture in Banjarmasin. The process of collecting data is through observation, interviews, and documentation study. The observations made in this study were by looking at the ceremonial processions or activities of Chinese culture at the Soetji Nurani Temple and Chinese citizens' homes in Banjarmasin. Interviews were conducted by structured and in-depth interviews, in which the researcher communicated directly with informants who knew about Chinese cultures in Banjarmasin and its surroundings. Meanwhile, a document study is a researcher collecting sources or information from various important texts or notes that are already available document notes or articles published via the internet.

Data analysis used Miles and Huberman's model in the form of interview reduction following the guidelines made. The data presentation is in narrative text/words and even references to the relevant findings used. Data validity tests are in the form of extended observations, reference materials, triangulation of both sources and techniques, and member checks used to support valid information (Sugiyono, 2008).

## RESEARCH RESULTS AND DISCUSSION

Interaction by the Banjar community and the Chinese people as immigrants in their daily life, whether in trade, neighborly life, or in other aspects, gives rise to harmony and a level of brotherhood that is not closely bound by religious matters. Still, not all cultural life can be integrated. Still, indirectly the river culture of the Banjar people became the culture of the Chinese themselves, where Pacinan is located close to the Martapura River and Tatas Island (now a densely populated area with one essential building, namely the Sabilal Muhtadin Mosque), where the Martapura river itself is one of the routes the essential transportation from the era of the Banjar sultanate to the 21st-century, beside the Martapura river as a medium for river tourism by taking a kelotok around the Martapura river and visiting the floating market. Harmony in cultural life can be seen from the presence of Banjar people who take part in the performance, Barongsai when the markets coincide with Chinese holidays, especially during the very festive Chinese New Year celebrations at the temple located near the Martapura river and watched by many audiences regardless of religion, ethnicity, and others (Handy, 2020, 2021).

The cultural role of the Banjarmasin Chinatown Chinese in everyday life and also at other times such as celebrating New Year's Day or Chinese New Year, Cheng Beng or cleaning of ancestral graves, performing Barongsai and others, to simpler daily life, namely There is the use of cooking utensils to appreciate non-Muslim Chinese people to Muslim ones so that they don't mix with the use of pork oil which is prohibited in Islam, especially to some details in the Chinese New Year, for example, the elements of red and yellow, giving red packets and differences in good Chinese New Year celebrations. There is a unique difference between a holiday or welcoming the new year or Chinese people who have converted to Islam. This is what becomes interesting to study as the Chinese Chinatown culture is still preserved and celebrated.

Dorothy Perkins (1999) explains that the religions and beliefs of Chinese people vary. In general, it is syncretism, which is a mixture of several religions, such as Taoism, Confucianism, and Buddhism (Dananjaja, 2007). So it can be called the Sam Kao or Tridharma religion. But most people don't know the term. During President Soeharto's reign or the New Order era in Indonesia, religions such as Confucianism were not recognized, let alone Tao-

ism. To be recognized, Tri Dharma followers would call their religion only Buddhism.

Apart from the Tri Dharma religion, there are other religions called ancestor worship. This belief is actually not a religion, but the basis of the religions practiced by the Chinese and Chinese; according to Dorothy Perkins (1999), it is a practice in which a Chinese family or clan gives offerings and salutes to their ancestors, whose spirits are believed to reside on boards. The wood was placed bearing the name of the deceased (Lingwei) who wanted to be worshiped. Ancestor worship is the foundation of popular religion in China and among Overseas Chinese throughout the world, including in Indonesia, no matter what official religion they profess. Based on an interview with Mr. Tiono Husin, said:

*"The offerings in ancestor worship consist of food, wine, sticks of incense (heo sua), candles, and flowers. The ancient Chinese believed that if they did not sacrifice live bulls, sheep, and pigs to their deceased relatives, the relatives would become homeless ghosts. They will haunt and disturb the living humans. This belief is reinforced by the Confucian tradition that emphasizes a son's devotion to his parents (filial piety, Xiao, or Hsiao) as a significant virtue."*

Also, in the religious system of Banjarmasin Chinatown Chinese culture that still exists today, including Chinese New Year celebrations, Cheng Beng celebrations, Chinese Kuan celebrations, and Lion Dance, with the following description:

#### *1) Chinese New Year (Imlek)*

Chinese New Year or Imlek Celebration itself consists of several activities. Among others, Sa Cap Meh (Thirtieth Night), Imlek (New Year's Eve), and Cap Go Meh (Fifteenth Day). Before the Chinese New Year, there is a celebration Sa Cap Meh (the night before the Chinese New Year) or the 30th of the 12th month of the Chinese calendar, a few days before the Chinese New Year celebration is devoted to making various preparations for the new year, namely cleaning the entire house, making food for the new year and shopping. Chinese New Year needs. Then, on the 30th of the 12th month of the Chinese calendar, the whole family gathers together for dinner and stays up until the early hours to welcome the new year; Sa Cap Meh's meaning in Hokkian is the thirtieth night.

Regarding the color of the Chinese New Year celebration itself, it has a very dominant meaning, red and yellow, from an interview with Ms. Selly Sie, she said:

*“At the Chinese New Year celebration, there is Angpaowhich symbolizes joy and enthusiasm that will bring good fortune. The red color angpaosymbolizes good luck and expelling negative energies. Therefore, angpao isnot given as an expression of condolences because it will be considered the giver to rejoice over the tragedy that occurred in the family.”*

Some people have the habit of giving large amounts of money in coins or notes so that the recipient cannot estimate the amount of money received. The community usually also prohibits children from opening packets of red or red envelopes while they are still together. There is no awkwardness or cause jealousy amonggivers angpao torecipients angpao(for example,the amount of money given is different).

Based on an interview with Mr. Rakhmadi regarding the Chinese New Year celebration,he said:

*"Imlek it self is used as a forum for hospitality between citizens of Chinese descent because thisbig day is celebrated as a newyear for all Chinese citizens. In fact,there are no longer differences between religions because the brothersandeven non-Muslims come during the first month of Chinese New Year. So now it is the unifying of Chinese Muslims and non-Muslims directly, in the celebration of Chinese New Year itself without losing the essence of its day, Chinese Muslims celebrate it by changing their food by not using their pork oil besides that also by saying prayers to Allah SWT for the newyear,it's even better than before.*

"They talked about the Chinese New Year celebration, the Chinese people's culture, which has no connection with certain rituals or religious teachings. As for the symbols at this celebration, it is a manifestation of the values contained in Chinese culture. This view is inseparable from their understanding that Imlekis a celebration of Chinese New Year or a celebration of the changing of the seasons,and in responding to the implementation of this celebration, some Chinese Muslims continue to celebrate,and some do not (Permadi, 2019; Wijayanti et al., 2020; Handy et al., 2020; Putra & Subiyakto, 2021).

## 2) *The Celebration of Cheng Beng and TiongKuan*

Cheng Beng, which means Sunny and Bright Weather, is the Cleansing of Ancestral Tombs carried out by Chinese people on the 5th day of the 4th month of the Calendar Lunar Year or some say it is celebrated on the 4th or April 5 every year, Chinese citizens will usually visit the graves or graves of their parents or ancestors to clean it as well as pray /pies at the grave with fruits, cakes, food, and flower garlands, now with some changes from There are also foods that can be provided when visiting ancestral graves, some bring Banjar food and fruit typical of Kalimantan, such as Kuini or Kasturi (Cristine, 2015).

This traditional prayer, apart from burning incense sticks in front of the ancestral ashes table at every New Year (Imlek), prayer on the 1st to 15th of the 1st month of the Chinese calendar, also on the Cheng Beng and celebrations Tiong Kuan (7th of 7th month) in front of the ash table ancestors. This prayer can be done, and it can also be done lavishly, depending on the condition of the family's finances. Cheng Beng it self is commonly referred to as the First Spirit Festival in the Chinese New Year calendar. This activity is held outside the home because it is like in China when spring occurs (Lan, 2013).

## 3) *Barongsai Dance*

Every beginning of the Chinese New Year, where the gods return from heaven (heaven) to report to the Jade Emperor, the evil spirits in the world will be even more ferocious because no one is looking after them when these gods and goddesses. Therefore, toward heaven, many Chinese people perform lion dances (Barongsai) that have received blessings from heaven when they have received chants and prayers from the pagoda to drive out the evil spirits. Barongsai is a dance that uses a lion-shaped sarong or is called the Lion Dance, which has a very long history. One of them is that the first records about this lion dance can be found during the Qin Dynasty until around the third century BC.

Basically, Barongsai, like the Chinese martial arts (Kung Fu) group, which is very diverse, has two main streams, namely North and South. The Northern stream is known as Bei Jing Shi, while the Southern stream is Nan Shi. At first, the Northern flow developed in Indonesia, but when the Barongsai was no longer banned, the Southern sector overgrew. In an interview with Mr. Tiono Husin regarding the Barongsai, he said that:

*“According to the Chinese people's own belief, the lion is a symbol of happiness and pleasure. The Lion Dance is believed to be a show that can bring good luck. It is generally held at various important*

*events such as opening a restaurant, establishing a temple, and the New Year celebration. Usually, this Barongsai or lion dance is also held during Chinese New Year either at the temple or in houses to ward off evil spirits and throw away bad luck at the beginning of the new year, until now it is still being held. "*

Barongsai in Indonesia experienced a vibrant period when the Tiong Hoa Hwee Koan association still existed. It is almost sure to have a lion dance association from every Tiong Hoa Hwee Koan association in various Indonesian regions; it is almost sure to have a lion dance association. The development of this lion dance then stopped in 1965 after the G30S erupted. Due to the political situation at that time, all forms of Chinese culture in Indonesia were silenced. The lion dance is destroyed and cannot be played again. Changes in the political situation that occurred in Indonesia after 1998 revived the lion dance art and other Chinese culture. The drum drums sound, then alternating with kencrengan and the "lion" handlers moving swiftly in front of a pair of lion dances. Indonesian people can now see Shi Wu or the lion dance in various regions. This phenomenon repeats the history of centuries ago, when in every Chinese New Year celebration, a crowd of yellow and brown people mingles intimately watching a lion dance performance (Sentosa, 2012).

The Barongsai in Banjarmasin itself is unique because not only from the Chinese who join the Barongsai dance group but also from the Banjar and Madurese ethnic groups because the Soetji Nurani temple is located in Banjarmasin Chinatown (Jalan Veteran) adjacent to the Banjar and Madura community settlements. In Gedang Village, there is interest from those who are not Chinese to join and take part in the Barongsai dance practice, besides that it also attracts attention, as well as Barongsai dances besides Chinese New Year, are also staged at guest welcoming events, celebrations for building new houses, inaugurating shops, malls or another joyful celebration, the development of Barongsai since 2013 has been recognized by KONI as a traditional sport (Handy, 2017; Shaleh, 2020).

The Livelihood System of Chinatown Chinese in Banjarmasin, The livelihood system carried out by the Chinese, in general, is grocery trading (both selling groceries, tools for daily life needs, vehicle parts, cakes to other businesses such as services and others) both at home by building Ruko (shop houses) or trading in both traditional and modern markets such as malls, plazas and so on, most of them are successful in this business but also many have ups

and downs in their business activities, apart from grocery trading, many of them also open shops. Most of the Chinatown area's food stalls are Banjarmasin Chinese people descended from Pontianak Chinese, while those who opened a dental fixing business or grocery business were partly from Surabaya Chinese who came to Banjarmasin.

There are no longer state boundaries in international relations regarding the language itself in connection with the opening of the era of globalization. Every country that wants to advance its economy inevitably has to open itself to the outside world. The rules that prohibit the use of Chinese / Mandarin languages and characters are no longer relevant in the current era of globalization (Hermawan, 2005). The use of Mandarin, especially Hokkian in Chinatown, Banjarmasin, now still uses it. Still, not many more; this is due to the more frequent use of Banjar, the language of daily instruction for Chinese people, especially their young children and Indonesian, which is more national. But in its development, Mandarin, both Hokkian and others, has been adopted into everyday terms by our people by accident until now, such as dancing (a weighing tool used in trading), fu yung hai (food name), rickshaw' (means of transportation or becak), hio (incense), angpao (envelope containing money), wangkang (boat) and many more.

Initially, the Chinese in Indonesia itself had a lot of other discrimination, we can see in the aspect of religion where at that time the majority of Chinese ethnic groups who were Confucian were very closely monitored by the Government (Orde Baru), which was proven by the existence of the Instruction of the Minister of Internal Affairs No 455.2-360 / 1968 concerning the arrangement of temples in Indonesia. Their holiday celebrations were also prohibited at that time for fear of causing conflict with the indigenous population. This discrimination was eventually eliminated during President KH Abdurrahman Wahid (Gus Dur), who withdrew from Presidential Instruction No. 14 of 1967 concerning Religion, Beliefs, and Chinese Customs. During President Gus Dur, Khong Hu Chu also became a recognized religion in Indonesia, and the Chinese New Year was a national holiday. According to the author, the relationship between Chinese and non-Chinese ethnics has been going on harmoniously in this reformation era. Chinese ethnicity is part of Indonesia's Republic, which has a unique diversity, making Chinese itself a form of culture in Indonesia itself (Zahidi, 2017).

Now the importance of protecting cultures in each area itself in society through education based on local culture becomes the most powerful tool in preserving this culture with the values of local wisdom that people are not uprooted. Still, it also acculturation in itself is the foundation of ethnic diversity itself. Through these values, morals, traditions, culture, and traditions, it is the strength to maintain their cultural identity in everyday life through this multicultural perspective with the acculturation of Chinese culture in Banjarmasin (Arifin & Heri, 2017; Mutiani, 2018, Syaharuddin et al., 2019)

## CONCLUSION

Banjarmasin Chinese's arrival from the Banjar sultanate era, the VOC era, to the time of the second world war itself. Chinese people who are part of the plurality of Indonesian society today still maintain a lot of their unique culture that characterizes their identity and their ancestors' cultural heritage. In addition to There are still many Chinese people in Banjarmasin who live in the Chinatown area (now Jalan Veteran), even though many have moved after the revitalization of the river and road widening, so there are also Banjarmasin Chinatown Chinese who have moved their residence, but still carry and maintain the culture in the form of their religion until now such as the celebration of the Imlekor Chinese New Year, Cheng Beng, Tiong Kuan, Barongsai Dance, then daily livelihoods, language, and others.

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# 11. Economic Activities of Natural Herbal Homes Lestari Herbal Village as a Learning Resource on Social Studies

Desy Fatimah, Heru Puji Winarso, Muhammad Rezky Noor Handy,

## ABSTRACT

Environment-based constructive economic activities can be contextually integrated into social studies learning. Alam Lestari Herbal House in the Bukit Permata Indah Complex (Herbal Village) Banjarbaru is a business that sells various herbal medicinal products. This article aims to describe Rumah Herbal Alam Lestari's economic activities that use the environment to grow herbal plants to improve people's lives and a green environment. This research method uses a descriptive method to obtain data through observation, interviews, and documentation. The data obtained is reduced, presented in a narrative form equipped with pictures and material analysis tables for further conclusions. The validity of the data through triangulation of time, sources, and techniques. The results of the study describe the economic activity of Rumah Herbal Alam Lestari, which produces two types of products, namely herbal medicines and plants directly from large and small sizes, distributed and consumed or used by the community, with this economic activity can be integrated as a learning resource on social studies in class VII on economic activity material (production, distribution, and consumption) with an environmental concept.

Keywords: Economic Activities, Herbs, and Learning Resources on Social Studies.

## PRELIMINARY

Activity is a form of culture as a patterned action from humans in society. This form is called a concrete social system in human activities that interact and relate and get along with one another in society (Herimanto & Winarto, 2008; Winarno, 2010). Humans, in fulfilling their needs carry out vari-

ous activities in the fulfillment of life, such as carrying out economic activities to meet the needs of goods and services.

The economy is also seen as something that deals with human needs and the means of fulfillment concerning the production of goods and services to satisfy needs. Human needs are not only for goods but can also be physical and spiritual, and humans need the name health so that suitable treatment is needed to keep this body healthy (Idri, 2016).

The community's choice besides chemical medicine, humans, also use what is called traditional herbal medicinal plants. Herbal plants, according to the Minister of Health of the Republic of Indonesia No. 246/Menkes/Per/V/1990 Article 1 states that: traditional medicines are ingredients or ingredients in the form of the plant, animal, mineral, and galenic preparations, or a mixture of these materials which do not yet have clinical data and are used in treatment efforts based on experience (Permadi, 1995).

This has made people cultivate herbal plants through the TOGA (Tanaman Obat Keluarga or Family Medicinal Plants) program, namely plants produced from home cultivation in their yards or the environment around the house have medicinal properties. By planting herbal plants in the yard of the house to green the surrounding environment and maintaining health, herbal plants can be used as fields for doing business and generate additional financial income (Primasari, 2019). The utilization of environmental land has a good impact on this life. These good impacts are in the form of a clean and green environment, physical health, and earning rupiah coffers by selling plants planted on environmental land. The natural environment is the addition of man himself.

The impact of positive environmental use is the construction of a Herbal Village. The herbal village is located in the Bukit Permata Indah Complex, Sungai Ulin (Kampung Herbal). Kampung Herbal is a Thematic Village That was announced by the municipal government of Banjarbaru and had its herbal plants' uniqueness. Herbs are plants or plants that have medicinal uses and the like. Herbal plants have various uses, including culinary, medicinal, and even spiritual activities (Satria, 2015; Handy et al., 2021). The activities carried out in the Herbal Village are planting various kinds of herbal plants and processing them into herbal medicines in various products carried out at the Natural Herbal House, where there are economic activities of production, distribution, and consumption.

Linkages Alam Lestari Herbal House with education, that is, this place can be used as a reference in social studies learning resources at SMP class VII semester two on economic activity material, namely the production of herbal plants and herbal medicines, distribution of herbal products through exhibitions, training, resellers, and others as well as the consumption of plants and herbal medicine buyers who carry out social interactions at Alam Lestari Herbal House. This article aims to describe the economic activities of the Alam Lestari Herbal House in the Herbal Village and analyze the activities there to be used as a source of social studies learning.

## **METHOD**

The article's approach is qualitative research in descriptive form because the article is described as an economic activity Alam Lestari Herbal House Herbal Village. The researcher obtained the data through direct observation, then the writer described it according to the reality in the field and interviewed informant Aan Kuswandi as the owner. Rumah Herbal Alam Lestari, Zainal as a community and Head of RT Kampung Herbal, and Liesda Arianti as a teacher at SMP PGRI 9 Banjarmasin to support research in Kampung Herbal can be used towards social studies learning resources. This research document is equipped with a photo of Alam Lestari Herbal House Kampung Herbal, activity documents, field notes during observations, and a syllabus of social studies subjects.

Data analysis techniques using the concept of Miles and Huberman (1992) include data reduction according to the researcher's objectives, namely the activities of the herbal village community in utilizing herbal plants as a source of social studies learning, which is equipped with activities there. Furthermore, verification or concluding according to the formula. The data obtained by the researcher were then summarized, analyzed, and presented so that conclusions could be drawn from this research in the Herbal Village in an optimal and planned manner. Checking the data's validity was carried out to determine the data's validity by matching several interviews when documentation in the field. This checking was proven in the form of data triangulation, technical triangulation, and time triangulation (Sugiyono, 2016).

## RESULTS AND DISCUSSION

Alam Lestari Herbal House, which is located in Herbal Village, to be precise in the Bukit Permata Indah Complex, Jalan Bukit Dieng, Sungai Ulin, Banjarbaru City, is a place where the process of economic activity occurs, which sells various kinds of herbal plants in various pots from hanging pots, large pots or small and polybags, other than that in this place selling herbal medicines such as *Simplicia*, topical/massage medicine, and VCO (virgin coconut oil). The economy is an effort to obtain and manage the property, both material and non-material, to meet the needs of human life, both individually and collectively, which involves obtaining, distributing, or using it to meet the needs of life (Idri, 2016; Sa'ad, 2007).

Rumah Herbal Alam Lestari Kampung Herbal implements a program in terms of health improvement called Family Medicinal Plants (TOGA). The house yard and the surrounding land area used for growing herbal plants. Family medicinal plants (TOGA) are plants resulting from home cultivation with medicinal properties, whether they are the leaves, bark, stems, roots, and seeds, to improve internal and external health (Aslamiah et al., 2021; Harjono et al., 2017).

How to preserve plants, basically medicinal plants grown in the yard for their consumption, do not require special treatment. Maintenance in the yard of the house is enough with regular watering every day and loosening the soil to maintain soil fertility, but for plants that are taken from the rhizome, watering and loosening the soil must be done carefully, because if it is done excessively, it will make the rhizome rot (Abbas, 2013, 2015; Abbas et al., 2019, 2020, 2021; Handy & Maulana, 2021).

Rumah Herbal Alam Lestari Kampung Herbal produces its herbal plants through nurseries in the house's yard and the land behind the house in various forms such as small or large pots, polybags, hanging pots, or directly planted into the ground. Production is a human activity to produce goods and services used by consumers (Idri, 2016; Sa'ad, 2007). The process of herbal plants in maintenance by watering every day and giving organic fertilizers with a composition of 1 soil to 1 organic fertilizer, you cannot use pesticides and chemical fertilizers because they will interfere with the development of these herbal plants, for example, black bat plants have to take extra care because this plant is laborious. They are developed if one goes wrong in the planting process. For plants such as kencur, galangal, turmeric, and other root crops, planting is very easy, no need to be too watered every time. Plants can be developed within a

range of 1-3 months of planting through regular fertilization and watering treatments, after which they can be directly sold or harvested for other drug-making processes (Abbas & Jumriani, 2020).

The treatment of community diseases independently can use herbal processing by boiling with water, pulverizing it and then rubbing it on to the sick, or directly eating it by processing it into cooking ingredients, while using herbal medicinal ingredients for sale, the processing is in forms such as *Simplicia* (dry concoction). Topical/massage oil medicine, for example, drinking medicine virgin coconut oil (VCO). Direct herbal medicinal production is done through Home Natural Herbal Lestari, which Mr. Aan owns, in this place the process of picking plants, both leaves, roots, stems, and others that have medicinal properties, then goes through several stages of manufacture which are expertly carried out by processing *Simplicia*, drinking drugs and topical drugs depending on demand. After that, the consumer is packaged in bottles or plastic bags, a label or stamp is given on the front of the package. The medicine is ready to be distributed to consumers. Here are some ways to make herbal medicine as follows.

a. How to make *Simplicia* (dry mix drugs)

Harvest the plants that want to be processed into *Simplicia*, wet sorting (choosing good and harmful plants), washing them with running water three times, rinse the plants, then chop using a knife or other tool (make the herbs small or thin), dry them. In the sun and dry again in the oven so that the herbs are dehydrated with the aim that the herbs are not easily damaged so that they can be stored for a long time after which the *simplicia* is ready to be packaged or consumed directly. Note: Before making *Simplicia*, you must first know which parts of the eye plant have properties, the drying process in the sun for maximum drying (Prasetyo & Inorah, 2013).

b. How to make virgin coconut oil (VCO) as follows.

Prepare the coconut, then grate it, make coconut milk by squeezing it from the dregs, then mixer for 10 minutes, heat it on a frying pan, then let the coconut heat sit for 24 hours until three layers are formed, namely clear oil, white blondo, coconut water, take the transparent top layer by filtering it, the oil is ready to use (Hasibuan et al., 2018).

c. How to make herbal topical oil as follows.

Mr. Aan, as the herbal medicine maker, explains how to make topical oil: Prepare the crown of gods, sambiloto, lemongrass, clove oil, and

other ingredients for each of these herbs in the mixer, just take the juice and put it in a closed container like a bottle, with a crown content. Dewa 10%, 10% sambiloto, 20% lemongrass, clove oil, 20% and 40% other ingredients, close the bottle and shake it to mix evenly, let stand for three days, the oil by the herbs is ready to use.

d. How to make boiled herbal drinks

Prepare herbal plants according to their properties; for example, diarrhea, and you can use guava leaves. Clean the guava leaves with clean water, then prepare the water to put in the pan, then put the leaves, wait until the leaves boil and the color of the water begins to change, then let it boil again until the water warms up a little and the boiled water is ready to drink (Satria, 2015).

**Picture 1. Products sold at the Herbal Natural Lestari House, Kampung Herbal**



Source: Personal Documentation (July 2020).

In Indonesia, herbal plants have been monitored, and there is a decision in the form of a Decree of the Head of the Drug and Food Control Agency of the Republic of Indonesia Number: HK.00.05.4.2411 of 2004 concerning Basic Provisions for the Classification and Labeling of Indonesian Natural Material Medicines Level of proof of efficacy. Indonesian Natural Medicines are divided into jamu, standardized herbal medicines, and phytopharmacy (Supriyatna et al., 2014).

*"Natural Herbal Home Products Lestari has fulfilled the sales permit from the health office and the District Office with the license number*

*of the Ministry of Health RI.P-IRT No. 205637201156. I sell products in the form of natural plants and herbal medicines at my own home called "Rumah Herbal Alam Lestari." I can accept orders throughout Indonesia. Delivery in South Kalimantan usually buyers directly to the house or deliver to the consumer's house by vehicle or car. For purchases from outside the South Kalimantan area, I use JNE, J&T, Post Office, and other services according to consumer demand. (Interview, 25 February 2020).*

Based on the interview above, Rumah Herbal Alam Lestari has obtained permission. It was introduced through various ways such as exhibitions, training, word of mouth, online and offline at Mr. Aan's house with a delivery system according to consumer desires. Distribution is a process of distributing or delivering goods or services from producers to consumers and users when and where they are needed (Idri, 2016). This distribution can be done directly through Mr. Aan, the community, and the resellers who distribute it (Abbas, 2018).

Consumption is the use of goods to meet a need directly, and consumption is also defined as the use of goods and services to satisfy human needs (the use of goods and services in the satisfaction of human wants) (Idri, 2016). Consumers can buy plant products or herbal medicines directly to "Natural Herbal House Lestari" or contact Mr. Aan; besides that, it can also be through available resellers. Prices of plants and medicines vary widely from affordable to expensive. The prices include: For herbal plants in the form of polybags, hanging pots, large/small pots are sold from the range of Rp. 20,000 to Rp. 1,700,000 and for the price of herbal medicinal ingredients such as *Simplicia*, VCO, and topical drugs are sold in two forms, namely small and large packages range from Rp. 25,000 to Rp. 2,000,000.

Consumers said that the plants at Mr. Aan's house were complete, and the medicines sold were nutritious with a routine treatment process. The reasons people tend to use herbal remedies are:

- a. In general, factory-made medicines are expensive, so people are looking for cheaper alternative treatments.
- b. The side effects caused by traditional medicines are smaller than those made in factories.
- c. The chemical elements contained in traditional medicine are the basis of modern medicine. This means that the manufacture of factory medi-

cines uses a chemical formula that has been synthesized from the natural ingredients of traditional ingredients (Satria, 2015).

Rumah Herbal Alam Lestari's activities, Kampung Herbal, can be used as a Social Studies Learning Source included in the material of economic activities: production, distribution, and consumption in class VII semester two material. In an interview with Liesda Arianti, a social studies teacher at SMP PGRI 9 Banjarmasin. He said:

*"This place can be used as a learning resource because the discussion includes the economic activities of production, distribution, and consumption. Students can think of loving the environment, conserving plants, knowing that herbal medicine and others from this plant if you are sick, consumption is good. So they must buy herbs or herbal medicine for their needs. In learning resources, I use textbooks, and in relating them to distant environments, I insert them through pictures or videos. It could also be that a study tour there will be more fun for students or invite them to plant herbs around the school"* (Interview, 28 July 2020).

In the interview above, it was explained that Rumah Herbal Alam Lestari contained an economic theme with an environmental concept to be applied as a forum for education. Environmental care for children, especially junior high schools, needs to be instilled in the character of caring for the environment from an early age; children at school can imitate the teacher's process of teaching the goodness of the environment by implementing a clean and healthy lifestyle program by protecting the environment in the school area (Elmy & Winarso, 2020). The 2013 curriculum requires education in schools to take advantage of the environment as a social studies source. Learning resources are all materials that facilitate a person's process of gaining experience. Good learning resources are used through organized experiences to make solutions with scientific methods and scientific characteristics (Satrianawati, 2018).

The economic activities of Rumah Herbal Alam Lestari, Kampung Herbal can be directed to be a source of learning that is environmentally sound and contextual, as according to Somantri (2001), Social Studies education is integrative between education, social sciences, and other sciences (humanities) about basic human activities presented scientifically, paying attention to pedagogic and psychological aspects for educational purposes (Abbas, 2014). Integration of social studies learning, this environment-based learning resource

puts forward the ecological concept in social studies learning from various aspects that can be included in the teaching materials to bring critical ecoliteracy (serious environmental awareness) (Abbas et al., 2019, 2020).

Teachers can bring students to that place or with media such as pictures or videos so that the information provided to students can be understood and can be applied by students in this learning process; the economic values that are learned can bring out an entrepreneurial spirit in students, this effort is to train the ability of students and make students independent and able to think creatively (Sutrisno et al., 2020). Education as a learning process to reach maturity, both in behavior and everyday life, encourages someone to be a good citizen, aware of how to behave in society (Subiyakto & Mutiani, 2019).

The material on social studies learning economic activities of the Herbal Natural Lestari Herbal Village House is in class VII semester 2, namely material on economic activities (production, distribution, consumption). The researcher conducted an analysis with the VII grade junior high school syllabus adjusted to the content under study:

**Table 1. The Relevance of Economic Activities of Natural Herbal Homes Lestari Herbal Village as a Learning Source on Social Studies**

Basic competencies	Learning materials	Economic Activities of Natural Herbal Homes Lestari Herbal Village as a Learning Resource on Social Studies
4.2 Analyzing the concept of interaction between humans and space to produce various economic activities (production, distribution, consumption, supply, demand) and interactions between spaces for the sustainability of Indonesia's economic, social, and cultural lives.	Economic activities (production, distribution, consumption)	<ol style="list-style-type: none"> <li>1. In production activities, home yards and surrounding areas are planted with various types of herbs and plants, they can be sold directly in pots/polybags and can be reprocessed into herbal medicinal preparations such as <i>Simplicia</i>, topical / massage, VCO (virgin coconut oil)</li> <li>2. During distribution activities, products are sold at Rumah Herbal Alam Lestari, Kampung Herbal, promoted through social media, exhibitions, word of mouth, etc. Delivery can be via motorbike, car, or expedition.</li> <li>3. In consumption activities, there is social interaction Among buyers and sellers, and buyers usually buy green plants and herbal medicine to increase the body's health needs.</li> </ol>

Source: Processed data, (2020).

Based on the explanation of the table above and based on interviews with social studies teachers at SMP PGRI 9 Banjarmasin, Rumah Herbal Alam Lestari, Kampung Herbal can be used as a learning resource on social studies for class VII semester 2 with conformity to essential competencies, Analyzing the concept of interaction between humans and space to produce various economic activities (production, distribution, consumption, supply, demand) and interactions between spaces for the sustainability of Indonesia's economic, social and cultural life in learning materials for production, distribution, and consumption economic activities. Learning in the 2013 curriculum context is oriented to produce productive, creative, innovative, and effective Indonesians through integrated attitudes, skills, and knowledge (Salim, 1979).

In this process, the teacher can link the concept of economic activity with concrete examples that exist around the students' environment so that in the learning process, not only knowledge develops, an environmentally conscious attitude to protect the earth from pollution and damage through education for sustainable development is the key to preparing (knowledge, expertise, values, and attitudes) of human resource issues that utilize and manage the environment for economic needs (Mutiani, 2017; Syaharuddin & Mutiani, 2020).

It is essential to take advantage of economic activities made as a source of social studies learning as contained in the epistemology of social studies education in social studies education material sources. It is explained that there are two sources of social studies science, namely social sciences and humanities, which are organized for educational purposes. Social studies material contains more information about concepts using local learning resources, namely economic activities in the Herbal Village, which are expected to be a concrete learning resource and make it easier for students to understand the concepts being taught (Muchtar, 2015).

## CONCLUSION

Activity Alam Lestari Herbal House consists of 3 parts, namely production, distribution, and consumption. Production, Alam Lestari Herbal Houseself-planting herbal plants either in direct soil, in pots, and polybags, then treated until the herbal plants can be directly sold or harvested then processed into such as VCO, topical drugs, Simplicia, and other products. Distribution, herbal plants, and herbal medicinal products are sold at Rumah Herbal Alam Lestari at varying prices, promoting them through social exhibitions, social media,

counseling, promotion during training, and word of mouth Kampung Herbal products known to the broader community for buyers. You can go directly to Rumah Herbal Alam Lestari or outside the Banjarbaru area can be delivered by Mr. Aan himself or by expedition according to consumer demand.

Herbal plants that consumers have ordered are immediately packaged for distribution to consumers or resellers. Consumption, the reason people choose to use herbal medicine is usually the desire to recover and maintain health with low prices and few side effects. Also, herbal plants can make the environment clean and green. Economic activities at Rumah Herbal Alam Lestari, Kampung Herbal can be used as a source of social studies learning because there are economic activities of production, distribution, and consumption. This activity can be applied as a source for learning social studies for junior high school in the 2013 curriculum. Teachers can relate this material to their daily lives or provide examples of these economic activities in photos, videos, or study tours to provide additional insight for students.

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## 12. Wadai Production Activities for Warung Wadai 41 Sungai Tiung Village as a Learning Resource on Social Studies

Nor Nazmi, Muhammad Rezky Noor Handy, Bambang Subiyakto

### ABSTRACT

The development of the times has in many changes in human life; this can be seen with the phenomenon of the many young generations who prefer modern food to participate in shifting the position of traditional food; it is feared that it will defeat the existence of *Wadai 41*. Therefore it is vital for the world of education, especially a teacher, to teach while introducing regional culture so that it is not extinct and not forgotten to continue to be preserved by the nation's successors. The production economic activities for *Warung Wadai 41* in the city of Banjarbaru are in line with the concept of production and its relationship with social studies material to be used as a source of social studies learning. This article aims to describe the production activities of *Wadai 41* in Sungai Tiung Village, a source of social studies learning. The approach used in this research is a qualitative approach using descriptive methods, and data is obtained through observation, interviews, and documentation. The data obtained is then reduced and presented in a narrative form equipped with pictures and tables of the material's relevance according to the essential competencies. Then, conclusions are drawn. The validity of the data through extended observations, triangulation of sources, and time. In this article, *Wadai* production activities are carried out by the owners of *Wadai 41* stalls by using several factors such as raw materials, capital, and labor. The activity of processing several types of valuable traditional cakes is carried out by skilled workers, starting from processing raw materials such as mixing wheat flour with palm sugar and other ingredients, then carrying out the *Wadai* ripening process with traditional tools until they are ready to be marketed or sold at *Wadai* stalls 41 This is in line with the social studies subject matter for grade VII even semester on economic production activities so that this research can be used as a social science learning resource.

Keywords: Production, *Wadai 41*, and Learning Resource on Social Studies.

## PRELIMINARY

Production is an activity to add, produce, and create goods. The use-value will increase if the goods are processed again and produce new goods. The production process is a method, method, and technique to create or add to the use of a good or service (Subiyakto et al., 2017; Suyuti, 2017). In the preparation stage for production activities, producers must prepare several things so that the results are as expected, including the capital, raw materials, and labor (Delima et al., 2020; Jumriani, 2018; Yuniarti et al., 2020). In today's modern era, various economic activities are very easy to find, such as *Wadai* production activities at the shop owner's 41 Sungai Tiung Village for *Warung Wadai 41*. Before the business owner sells it at *warung 41*, *Wadai* must first be processed using raw materials with a skilled workforce's specific processing techniques.

*Wadai 41* is one of the cultures that exist in the Banjar community because it has a myth that is believed so that their lives are not disturbed by supernatural beings, this *Wadai* is often presented at religious ceremonies or Banjar customs. Therefore, *Wadai 41* is still a necessity for the community both for events and just for consumption. This makes the demand for *Wadai 41* still a lot, so that production is still being carried out today to meet community demand, *Wadai 41*, a traditional food. This Banjar must be introduced to the nation's future generations so that *Wadai 41* can still be preserved in the community, especially the Banjar community itself as one of the cultures that have survived until now so that by utilizing the results of this culture in schools, especially in social studies learning (Subiyakto, 2005; Mursalin, 2015; Handy et al., 2020).

Social studies education also contributes to the formation of the character of the nation because social studies education transforms the cultural values of the nation, the values that are extracted from the noble values of the nation as a genetic heritage within the framework of character and nation-building (Abbas, 2018; Abbas et al., 2016). Social studies material is summarized to provide students' awareness as responsible citizens among humans, institutions (the state), and natural surroundings. Therefore, to maximize the learning strategy, it can be done by utilizing the environment as a learning resource (Mutiani, 2017).

At the time of learning, the teacher or teaching staff should further develop innovations in using learning resources so that learning is not only fixated on books but also fixated on the surrounding environment so that it makes it easier for students to understand the subject matter, learning resources are materials used to provide information as well as various skills to students in learning (Deasy & Abbas, 2020).

This learning resource can be in writings, pictures, photos, resource persons, natural objects, and cultural objects (Yunanto, 2004). Another opinion suggests that basically, the learning resources used in learning are a system consisting of a collection of materials that have been deliberately arranged and made to allow students to learn independently (Syukur & Ichwan, 2008). Learning sources are various kinds of information presented in print and non- printed media that students can use as a learning tool to change behavior for the better (Majid, 2008).

The form is by exemplifying and explaining it when the teacher teaches at the school on material production economic activities. Therefore, *Warung 41* is a business that serves various types of cakes for sale. This means that there is knowledge related to economic activities, including the elements of production carried out by the shop owner. A teacher can give an example of how the stages from the beginning to the end of the production of cakes are ready to be sold in a shop *41* so that students can more easily understand the subject matter of production economic activities and are also expected to foster an entrepreneurial spirit for them.

## METHOD

The approach used in this article is a qualitative research approach using descriptive methods to describe production activities for *Warung Wadai 41* so that in this study, the production process can be explored from the initial stage to the final stage of making *Wadai*, then describing the relevance of its suitability with social studies subjects so that can be used as a social science learning resource. Data collection was carried out through the observation stage at the shop owner's house as a place of *Wadai* production for *Warung Wadai 41*. Interviews were conducted with several informants as follows:

**Table 1. List of Resources**

No.	Name	Age	Occupation/position
1.	Sultan	40 years	The owner of the first <i>Warung Wadai 41</i>
2.	Mariatul	50 years	The owner of the second <i>Warung Wadai 41</i>
3.	Siti Saibah	69 years	<i>Wadai 41</i> Maker
4.	Mahampang Hasanah	42 years	Lecturer in Social Studies Education Program FKIP ULM
5.	Hafiz Anahori	32 years	Social Studies Teacher MTs. Miftahul Khairiyah

Source: Data Processed by Researchers (2020).

Documentation in the form of photos when skilled workers make *Wadai*, Sungai Tiung Village document, and social studies syllabus for junior high school. This study uses data analysis techniques that refer to Miles and Huberman's concept (Sugiyono, 2010). Researchers reduce basic and essential data such as what shop owners use raw materials to make *Wadai*, what kind of workforce is employed to make *Wadai*, and the links to social studies learning resources. Then the researcher presented the data in the form of a description equipped with pictures and tables of the relevance of conformity with KD and social studies material. Furthermore, verification/drawing of conclusions is carried out following the research's formulation and objectives so that the production activities for *Warung Wadai 41* can be used as a source of social studies learning.

## RESULTS AND DISCUSSION

*Warung Wadai 41* is a cake shop that has been around for a long time since 1985 and has been well-known to the public both inside and outside the city of Banjarbaru, but in this study, the researchers focused on the second *Warung Wadai 41* because the first *Warung Wadai 41* shhad closed since 2019. The shop is a micro-business, which has an essential role in the Indonesian people's daily life. Stalls generally sell various kinds of food or simple dishes consumed by the community (Qastari, 2016). Mr. Sultan (40 years), as the owner of the first *Warung* revealed (Interview, 17 March 2020):

*“Asalnya dahulu tu warungku nih warung nang biasa haja, sama nang kaya warung- warung lain jua, warung biasa, kami bajual teh panas lawan Wadai-Wadai kaitu, kuitanku lagi dahulu baulah sorang diganii keluarga lain ai jua, amun wahini warga sekitar nang maulah Wadai 41 ni, jadi kami manjual akan haja di warung Wadai”* (At first my shop was just an ordinary shop, just like most other stalls, we sell hot tea and cakes, my parents in the past made their own cake 41 this was assisted by other families, if now local people make it. This 41 cake, so we sold it at *Warung Wadai 41*).

Picture 1. Mrs. Mariatul's *Warung Wadai 41*



Source: Personal Documentation (2020).

Mrs. Mariatul's *Warung Wadai 41* will re-open in 2020 by reselling *Wadai 41*, which has become the shop's hallmark and is known by the Banjar community, Banjarbaru City, and its surroundings, this *Wadai-Wadai Banjar* (Banjar traditional pastries). Apart from requests from people who buy good food as a delay in hunger, the Banjar people themselves, *Wadai 41*, is used as a complement in events such as the *Batamat Al-Qur'an*, *Basalamatan*, or a celebration of the Banjar community. Therefore it has survived until now from the *Warung Wadai 41* (Alfisyah, 2020; Handy et al., 2021).

Production activities for *Warung Wadai 41* are carried out every day at Mariatul's house as the shop owner starting from around 08:00, but can also be produced around 12:00 depending on needs. The production process is a method, method, and technique to create or add to the use of a good or service by using several factors, namely labor, machinery, and raw materials (Suyuti, 2017). At the production stage, Mrs. Mariatul employs skilled workers, namely, experts in making *Wadai*, using raw materials such as wheat flour, rice flour, pandan leaves, cooking oil, sugar, salt, others ingredient, and using traditional tools for the process. Ripening *Wadai* to produce *Wadai* with a distinctive aroma. As said Mrs. Mariatul (50 years) (interview, June 18, 2020):

*"Aku baulah Wadai nih baisukan, jam 08 an tu, nang aku ulah ni kada tapi banyak banar jua, amun nang dijual di warung ni banyak andakan orang jua, amun Wadai nang ku ulah nih paling barapa*

*macam, rajin tu aku nukar dahulu bahan-bahan gasann baulah Wadai nih kaya, galapung, gula, uyah lawan macam-macam ai sasuai Wadai apa nang handak diulah, imbah tu hanyar dimasaki pakai api tungku haja supaya rasanya tu nyaman balain lawan rasa nang dimasaki dikompor gas, mulai dahulu ai sudah aku mamasaki Wadai pakai api tungku ngitu sampai wahini. bila sudah masak ku andak lagi di Warung 41 gasan dijual”* (I make this cake in the morning, around 08, what I make is not too much, if there are many people who are selling in this shop, if the cakes I make are only a few kinds, I usually buy the ingredients first. -materials such as sugar, flour, salt and other ingredients according to the type of cake to be made, after that it is just cooked using a furnace so that it tastes good, different from the taste of cakes cooked on a gas stove, I have always cooked a cake using a stove fire until now. When the cake is ready I immediately place it at *Warung 41* for sale).

The activity of processing raw materials or raw materials into finished goods is usually referred to as production activities; the products produced for sale at *Warung 41* are several types of Banjar traditional cakes with various types, such as *Wadai* Bingka and Papari. Production is an activity that processes various kinds of production factors (input) into other goods (output) that have benefits and higher yields than before (Prawirosentono, 2001). The production of *Wadai 41* is inseparable from the primary raw materials such as rice flour, wheat flour, palm sugar, granulated sugar, grated coconut, and pandan leaves which are then processed, and the ripening process is carried out using a traditional tool in the form of a wood fire stove to steam *Wadai*.

The recipe used is also a recipe passed down from generation to generation by Mariatul's family with tastes and shapes that have not changed from the past to the present; the processing process is also carried out by workers who are experts in making *Wadai* so that the shape of the Output is neat and tastes just right as said Mrs. Mariatul (50 years) (Interview 18 June 2020) that she employs workers who are experienced in making *Wadai* from recipes passed on by previous parents. Labor plays an essential role in running a production process to be as expected (Soekartawi, 2003, 2007). Mrs. Mariatul as the owner of the *Wadai 41* shop, uses skilled workers at home to make *Wadai*, some have low education, but they are experts in making various kinds of *Wadai*; even though they are not formally educated, they are still proficient/able to process raw materials into finished goods ready for sale.

A skilled workforce already has the skills and expertise they have acquired through special training or previous work experience (Subiyakto, 2005; Sukirno, 2002). Labor must also be calculated and determined the most appropriate amount to achieve a satisfactory production level (Yelda, 2010). The production factors used to produce a portion of food in the form of *Wadai*, for example, *Wadai* papari (pare cake), are carried out through work steps starting from the selection of good, clean, and hygienic raw materials. The mixing stage between palm sugar and grated coconut flour is carried out. Flour with pandan juice, then put the grated coconut in the middle of the dough; after that, the ripening process is carried out on a wood fire stove until it is cooked and ready to be sold. *Warung Wadai 41*. The products produced here are tangible and can provide added benefits and use-value when these materials have reached consumers' hands. The marketing process of *Wadai* is carried out at *Warung Wadai 41*, owned by Ibu Mariatul itself, meaning that in addition to being a producer, Ibu Mariatul also acts as a distributor to distribute *Wadai* to consumers.

The production process carried out by the shop owner is processing (semi-finished materials) into (finished goods) that are ready for consumption by consumers; in this process, the shop owners also use four production factors, namely (labor, raw materials, capital, entrepreneurship) so that this can be exemplified to students that it is produced an activity of adding use-value or creating new goods that can have a higher selling value after being changed in shape, for example, such as flour, sugar, and coconut which are converted into cakes, the selling value will be higher. After *Wadai 41* (cake 41) is produced at the shop owner's house and the houses of several local residents, then the *Wadai-Wadai* is immediately brought to *Warung Wadai 41* to be sold to consumers; the shop owner brings *Wadai* on foot because of the distance between the production site and the shop. *Wadai 41* is very close to each other, while local residents use transportation such as cars and motorbikes to place *Wadai* at the *Warung 41* (Putro & Jumriani, 2020).

Furthermore, it is in line with what Mr. Hafiz Anshori (32 years) as the social studies teacher Mts Miftahul Khairiyah (interview, 02 July 2020) said:

*“Learning sources are a reference for every teaching staff/teacher in schools, learning resources can be in the form of books and scientific papers, learning resources used by teachers should be varied and developed such as taking advantage of the environment so that students do not get bored in participating in learning.”*

Learning resources are also essential to be developed to attract more interest from students in taking part in learning, as stated by Mahampang Hasanah (42 years) as a lecturer at FKIP ULM (interview, 15 June 2020):

*“Developing learning source innovations needs to be done by the teaching staff/teachers so that learning does not only come from books, but also in the surrounding environment, and if in that environment there are cultural results, unique things or something interesting related to the subject matter, then that environment. can be used as a learning resource“.*

Table 2. Relevance of basic competencies and primary materials related to production activities at Warung Wadai 41

**Table 2. Relevance of basic competencies and primary materials related to production activities at Warung Wadai 41**

Basic competencies	Subject matter	Sub material and sub material	Warung Wadai 41
3.3 analyzing concepts interactions between humans with space so produce a variety economic activity (production, distribution, consumption, supply, and demand) and interactions between spaces for continuity economic, social life and Indonesian culture	Economic activity (production, distribution, consumption) in relation with developments science and technology	Production economic activities	The shop owner produces several <i>Wadai</i> (cakes) at his house to be sold at the <i>Wadai 41</i> stall; there is a production process carried out by the shop owner, namely making cakes by processing raw materials in the form of flour, grated coconut, sugar and others (semi-finished materials) into (goods) so which are ready for consumption; in this process, the shop owner also uses production factors (labor, raw materials, capital, entrepreneurship) so that this can be exemplified to students that production is an activity of adding value to use or creating new goods that can be used has a higher selling value after being transformed into a form such as flour that is turned into cakes, the selling value will be higher.

Source: Junior High School Social Studies Subject Syllabus (2017).

Based on the relevance table of syllabus analysis according to KD, the material, and the above sub-material, there is material in social studies class VII related to production activities for *Warung Wadai 41*, namely: This research can be used as a social science learning resource on contextual economic activity material in social studies namely production economic activities in class VII even semester because *Warung 41* is a trading place where there

are production activities carried out by the owner at his house, the shop owner named Mrs. Mariatul converts wheat flour, sugar, grated coconut into a new item that has a selling value higher by using several production factors, namely semi-finished raw materials such as flour, palm sugar, granulated sugar, and others, and Mrs. Mariatul also uses skilled labor who are experts in making *Wadai* so that it tastes good and is liked by consumers, she uses fixed capital in the form of land to build *Warung 41* buildings as well as current, disposable capital such as flour, pandan leaves, and others, as well as entrepreneurship, which is the expertise of shop owners to do entrepreneurship so that *Warung Wadai 41* can compete with other stalls. A producer must always be creative and innovative to develop his business, including by understanding the concept of progress in life, for example through improving the quality and quality of goods, in *Wadai 41* producers add flavor variants for several types of *Wadai* and beautify the appearance of *Wadai* packaging to make it look hygienic (Syaharuddin et al., 2019).

*Wadai 41*, as one of the Banjar community cultures that still survive today for the younger generation, especially students, can defend it from the scour of development from time to time does not just disappear (Handy, 2015; Handy et al., 2020; Subiyakto et al., 2020). In the current era of globalization, knowledge and diversity of skills are needed so that students can empower themselves to find, interpret, assess and use information, and generate creative ideas to determine attitudes in making decisions (Mursalin, 2015; Mutiani & Faisal, 2019; Subiyakto et al., 2020; Subiyakto & Mutiani, 2019).

Learning sources are all sources, whether in the form of data, people, or certain forms that students in learning can use. This does not limit it to be separate or vice versa, even a combination of both. The essential thing in this aspect is that it can make it easier for students to achieve learning goals or achieve specific competencies. Contextual learning resources used by the teacher can facilitate students' understanding of the material, for example, such as books and the environment. These learning resources allow us to change from not knowing to know, from not understanding and being unskilled to being skilled (Abbas, 2013; Hasanah & Ratumbusang, 2017; Jumriani et al., 2019; Syaharuddin & Mutiani, 2020).

In production activities for *Warung Wadai 41* can be used as a source of social studies learning, it can be seen that there is a social science subject matter that is related, namely economic production activities in class VII, which takes advantage of every activity that exists in the community, especially in the production of

*Wadai* (cake) with textbooks for students in class. Besides that, it also utilizes the environment around students to develop into social studies learning resources. Innovations are also essential to develop in social studies learning, which can be done by exploring social studies learning resources by utilizing the local potential in the form of culture so that the contextuality of the environment around students can provide easy understanding of the subject matter by students.

## CONCLUSION

*Warung 41* is a place that sells several types of Banjar *Wadai* called *Wadai 41*. The shop owner carried out production activities, starting from selecting raw materials, mixing raw materials, then cooking them using a traditional fire stove so that they have a distinctive taste. It also employs skilled workers who are experts in making *Wadai*; the capital used is fixed capital in land and shop buildings and current capital such as wheat flour, granulated sugar, and others that are disposable. By utilizing the activities of these artisans/*Wadai* makers with production activities for *warung Wadai 41*, it has a relationship and relevance with social studies subject matter following KD in the learning syllabus in junior high school level, namely on the material of economic production activities,

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# 13. Adaptation of Riverbanks Community to Urban Green Open Space Development

Muhammad Rezky Noor Handy, Mutiani, Muhammad Adhitya Hidayat Putra, Syaharuddin, Herry Porda Nugroho Putro.

## ABSTRACT

The development of the times has resulted in changes in residence by changing the function of urban green open space so that daily human life must also adapt to these changes. Very dense urban areas have a bad influence, especially on riverbanks that are damaged due to the people's behavior in this study on the Sungai Bilu riverbanks, the Martapura River, Banjarmasin City, which has turned into a Tourism Village, namely Kampung Hijau. This research uses a qualitative approach. The stages of data analysis; 1) data reduction that is not following the focus of the study, 2) presenting the data in the form of descriptive narrative, and 3) drawing conclusions based on research findings so that it describes the research results systematically. Adaptation of changes to the environment on the banks of the Martapura river itself from a change of function to a tourist destination and urban green open space so that they can no longer litter into the river, with training and counseling carried out to riverbank residents for adaptation as well as developing soft skills and sensitivity of residents to the function of green open space in society.

Keywords: Adaptation, Riverbanks, and Green Open Space.

## PRELIMINARY

Changes from times often become a problem for every human being who cannot keep up with its development, we can see from how humans from time to time can be seen from its history how Homo Sapiens survived from Homo Neanderthals to the present, modern humans are now increasingly competing with various kinds of problems it faces. The changes faced by modern

humans must adapt to their surrounding environment to survive and not experience defeat from the changes they face; in the end, humans themselves experience a socio-cultural evolution, which can be seen from their livelihood systems which will gradually change. From the habit of taking what is in nature by producing their using nature (Susilo et al., 2017).

A single or complex artificial environment allows different responses from humans to deal with it. The artificial environment has undergone changes made by humans such as buildings, roads, bridges, and buildings or environments that humans have changed for specific purposes. So this happens because dealing with a human-made environment is very dependent on patterns of perception, adaptation, and learning processes in solving the environment itself (Basarah, 2019; Fatimah & Ramadhan, 2019; Norhayati et al., 2019; Widiyati, 2019).

Humans are creatures that will always be side by side with their natural environment, both side by side with fellow humans and with the nature they live in. From nature itself, it will also experience changes caused by the opening of land for shelter or as agricultural land, besides the damage from human activities itself causes a lack of green areas in the current era, which causes human adaptability not to be able to keep up with the rate of environmental change. So that later it is necessary to have a review of the direction of sustainable development policies. The emergence of various green areas in urban areas or what we know as Green Open Space now is the importance of fresh air and other activities of modern urban communities, which are very rare in green areas.

So seeing how the people on the riverbanks can follow the changes from the development of the green area and still be able to do their usual activities reducing their dependence on rivers and their bad habits such as throwing garbage or throwing waste into the river, with the development of environmental areas by the government itself this is crucial for sustainability has a positive impact on the lives of its citizens or the surrounding environment (Mohamad & Koilpillai, 2018). This article aims to discuss adapting to changes in habits in riverbank communities in Banjarmasin City, especially Kampung Hijau, Kelurahan Sungai Bilu.

## **METHOD**

This study uses qualitative methods and provides input on how the description of the adaptation and behavior of riverbank residents to changes in their environment is seen from the analysis of data using the interactive model of Miles and Huberman (1985); it is used to get clarity data. The data analysis

stages; 1) data reduction that is not following the focus of the study, 2) presenting data in the form of descriptive narrative, and 3) concluding based on research findings so that they systematically describe the research results (Abbas et al., 2020; Subiyakto et al., 2020; Sugiyono, 2013).

The data obtained from local residents and literature studies on the steps of the government and related agencies in directing riverbank residents to follow the current developments and changes in the function of the area in their place of residence. They were focusing on seeing the lives of riverbank residents in the city of Banjarmasin, South Kalimantan. So that accurate data can be obtained in this research study.

## **RESULT AND DISCUSSION**

According to Lazarus (1984), the adaptation itself is a form of human adjustment to the environment in which he lives, so that humans will try to behave by adjusting their habits to the environment in which they are located (Gaol, 2016). This process is called coping, which means the cognitive steps of changing human habits to manage demands from within and outside, which are considered something that burdens or exceeds the human environment's resources. Besides, it is crucial to see the adaptation of the community itself from various aspects of their daily life such as social, economic, and cultural aspects of the community, besides that what becomes a problem is when the times progress both gradually and thoroughly from extensive and intensive ecosystem changes (Abbas, 2020a; Ajidayanti & Abbas, 2019; Kusumawardhani, 2019).

Green Open Space is a human-made green area to build an area that will provide a clean, beautiful, and calm area in urban areas. This area is built based on environmental studies carried out by the government of the community's needs for their daily vital areas. The development of public areas, especially green open spaces, is an implementation by the government to improve the quality of life for its citizens. Currently, the need to create open green areas is unquestionable. It aims to make tourists come by developing this public area in various ways, one of which is the one that was raised by the city government of Banjarmasin with a typical local mascot, building a unique economic area such as a floating market and also providing various other facilities and infrastructure in the area, such as using urban areas that were deliberately built by the government and developed as tourist attractions such as in Malacca and Bucharest with historical sites, or on the banks of the Nicosia river with

open space into a tourist spot. Their value is demonstrated through their use for recreational, sporting, cultural and socio-economic, ecological, and mainly biodiversity purposes, which have always been regarded as one of the essential factors in recent years, as well as in the future of human life itself (Buyong & Rajiani, 2011; Mejri & Zouaoui, 2013; Sudarwani & Ekaputra, 2017; Zanos & Georgi, 2017; Ýnançođlu, 2020; Handy & Maulana, 2021).

Reflecting on environmental changes that are happening now, the adaptation of humans will usually be slow to follow, because of the convenience of what they do, from their daily lives, humans usually produce household waste which we call Gray Water (used water from bathing, wastewater from washing clothes and restrooms), sewage and garbage dumped into the river cause problems in the river itself, namely the development of *E. coli (Escherichia Coli)* bacteria and is very dangerous due to the disposal of sewage through toilets in the river Martapura the city of Banjarmasin today (Sumantri, 2017; Maulana & Almubarak, 2018).

Development in riverbank areas is mostly carried out by the current government, especially in South Kalimantan, as an initial step in developing an artificial environment that has a sustainable impact on its people's lives (Widiyati, 2019). We can see a lot from the development of these green areas that profoundly impact the surrounding environment, especially residents who live around the riverbanks; their daily habits of using the river as a place for their daily activities also have an impact. These green areas are sustainable development directed towards riverbank residents with unique themes for certain villages / sub-districts. We can see the emergence of green open spaces on riverbanks, such as the Siring of the Sabilal Muhtadin Mosque, Siring of Pierre Tendean Street (Ajidayanti & Abbas, 2020; Abbas, 2020b; Abbas & Jumriani, 2020; Abbas et al., 2021).

The residents' various activities along the river are finally obliged to change, especially in their daily lives, from bathing to washing to defecating. Inviting these residents to change their habits, it is not easy to change this behavior, which can lead to shock or ongoing stress in their daily lives (Gaol, 2016). Therefore, the government plays an essential role in educating them about their changes to the area. Various kinds of steps have been taken by the government in the form of counseling, training, or appeals to communities around the riverbanks, Besides that, the Banjar people along the river, with the strength of their Social Capital, this community closeness brought themselves together to accept the changes from their daily lives (Subiyakto et.al, 2020).

Changes in the habits of residents on the banks of the Martapura River, one of which is in Kampung Hijau, Sungai Bilu, Banjarmasin City itself, which is where residents experience changes in their residence because of the policy of the Banjarmasin City government in developing riverbank slum areas into city tourist destinations in particular. In introducing riverbanks, especially various house ornaments were given green colors from house designs and fences to others to be called Green Village.

The same thing was expressed by Mrs. Dewi (33 years), as the driving team of the Kampung Hijau PKK (Pembinaan Kesejahteraan Keluarga or Family Welfare Development):

“The local community gets training and counseling to take advantage of the surrounding environment, although at first, it was difficult we are trying to develop soft skills, the city government of Banjarmasin also helps us either by bringing extension agents or training which is carried out free of charge to residents along the river in Kampung Hijau.”

The introduction of the benefits of recycled waste is also one of the adaptation steps of riverbank residents in utilizing the small things around themselves; various training for cadres in Kampung Hijau is carried out to develop soft skills to treat waste. Recycled waste, or what is known as 3R (Reuse, Reduce and Recycle), is useful and can be sold; besides, it is also a form of craft and entrepreneurial development among riverbank residents.

Changes that have also occurred in riverbank residents based on an interview with Mr. HM Syauqi (45 years), the head of the riverbank tourism development group in Banjarmasin City, also provided information about changes in residents' habits in recent years:

“Residents on the riverbanks, especially in Kampung Hijau, receive education about the dangers of E. Coli bacteria, many of which are infections in the digestive tract until the worst is death, so they have begun to be directed to use water from the tap in collaboration with PDAM Bandarmasih, Banjarmasin City, besides The community is also directed to make a toilet in their respective homes by also using feces to become liquid fertilizer, and it is odorless so that it can be resold in bottles for Rp. 20,000.00 per bottle, this is one of the steps for their daily use to become something valuable and efficient. . Besides that, there are also several pieces of training provided by the government and from community service by universities.”

From the explanation of Mr. Syauqi earlier, he explained that there were specific steps in inviting residents to change their daily lives, from garbage and household waste including their feces that had benefited, so that riverbank residents had started to reduce these bad habits. This is also supported by Kampung Hijau residents' training regarding recycled plastic waste into used goods (Putra et al., 2020; Syaharuddin et al., 2020). Besides, the development of this green open space by the city government of Banjarmasin from the neighborhood where the community lives or this riverbank village without displacing it is a unique strategic step by taking advantage of the residents' environmental conditions' residences.

So that with the habit or adaptation of the people of Kampung Hijau, it can raise awareness from the community around the banks of the Martapura river in preserving the environment around where they live (Shie, 2020; Syahrin et al., 2020). Besides, with the various changes that have occurred in their residence, it is hoped that they will be able to adapt and change their habits in utilizing the environment in which they live so that it becomes a fundamental change following the times and changes to their environment from the policies of the Banjarmasin city government.

The next adaptation, by focusing on the stakeholders involved, has been assigned tasks following their respective functions and responsibilities. Then the community or community groups (communities) have the same opportunity to become tourism actors/workers or choose not to be involved in managing this tourist destination. The various attitudes carried out by the Banjarmasin City Government on river tourism as a destination manager has indicated ethical principles towards tourists and the attitude of tourists towards the communities around the destination. The interactions between tourists and the people who serve them already indicate that tourists treat these people as partners, not as inferior. Became one steps to help local communities in building a climate of travel is healthy, that is to say, how important the community in maintaining their culture in developing the potential of the environment by keeping as a means of travel for local tourists or foreigners who come to visit Banjarmasin, could be an example to the country other cities which has the potential to develop river-based tourism and the public areas to raise welfare society and encourage people and tourists to get to know the environment around them (Fitriani et al., 2018; Handy & Maulana, 2021; Nasrulhak, 2019.; Yuliani et al., 2020).

## CONCLUSION

Changes in times have made people more sensitive to this; the damaged environment, especially rivers, caused by human activity from their bad habits, has resulted in the emergence of various diseases that force them to change old habits. The adaptation carried out by the people on the banks of the Martapura River in Banjarmasin is a change from the function of their residence to green open space as well as a river tourism destination which is a program of the current Mayor of Banjarmasin. Program changes to green open spaces invite residents along the river Martapura to adapt and keep abreast of the times, with counseling and training to its citizens better waste management recycling or invite to not throw garbage into the river again, now have a significant impact on the development of manufacturing entrepreneurs also educate residents along the river on the importance of the function of their place of green open space that serves as a tourist destination city of Banjarmasin river.

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## 14. Social Services Based on Institutional for Youth Discontinued School

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Muhammad Adhitya Hidayat Putra, Jumriani

### ABSTRACT

The increasing number of teenagers dropping out of school indirectly contributes to the problem of decreasing the quality of human resources. This is because adolescents are a state asset in the future. Related to these problems, social services are needed to improve quality. In particular, the article aims to describe institution-based social services for teenagers who drop out of school. Social services are not only limited to increasing cognitive abilities but also skills and morality. Literature studies are used to describe this article comprehensively. Thus, it is necessary to search for literature and in-depth analysis of the problems being studied. The results described in this article regarding institution-based social services are a form of synergy between society and government. Social services aim to restore the social role of the beneficiaries to carry out their life tasks according to their roles, as for institution-based social services for school dropouts, initiated by the government, namely the Youth Development Social Service (PSBR). The social services provided by the PSBR are intended to provide morality development and work skills. Thus, adolescents have the ability and independence. The social services provided by the PSBR are intended to provide morality development and work skills. Thus, adolescents have the ability and independence. The social services provided by the PSBR are intended to provide morality development and work skills. Thus, adolescents have the ability and independence.

Keywords: Teenagers Dropping Out of School, Social Services, and Youth Development Social Services (PSBR).

## PRELIMINARY

The problem of dropping out of school is the red report card for Indonesian education. Based on data reported by The Ministry of National Development Planning / National Development Planning Agency (PPN / Bappenas), data on the number of children dropping out of school in Indonesia in 2019 as many as 4.3 million children at various levels. This figure reaches 6% of the total age of school children, namely 53 million. The data was released in mid-2020. Regarding the exposure to the high total number of children dropping out of school, the most significant potential for dropping out of school is at the age of 15-16 years (youth category) ([www.medcom.id](http://www.medcom.id), accessed on 02 March 2021). Participants in this age range have just graduated from junior high school and will continue to high school.

Although dropping out of school for adolescents is a real thing and cannot be avoided. Education is needed to foster and develop the younger generation's potential, interests, and talents (Abbas, 2020; Sarbaini et al., 2019; Syaharuddin & Mutiani, 2020). Adolescents certainly need special attention in education and participation in society to develop creativity and self-potential. The implementation of education for adolescents becomes a vehicle for achieving opportunities to become successful individuals in the future (Rahman, 2002; Tilaar & Mukhlis, 1999).

The problem of teenagers dropping out of school is a serious problem. This problem is not just helplessness in continuing to school but can also have a domino effect. One impact that arises from the problem of dropping out of school is the reduction and decline in the quality of human resources. The supporting factors for teenagers dropping out of school include the family economy, the lack of ability and interest in adolescents in attending school, the conditions where adolescents live, the community's views on education, customs, and certain teachings (Widodo, 2012). With these conditions, many teenagers drop out of school who are forced to work to the best of their ability to help the family economy. However, over time, the phenomenon of working children.

The existence of school dropouts needs the attention of various parties. Teens who have dropped out of school need guidance to prepare them to enter the world of work or continue their studies (Abbas, 2020; Widodo, 2012). Approaches that community institutions can consider are directing vocational education so that they acquire the basic skills required for a large number of jobs and guarantees to be able to continue their education, employment, or training, especially those related to guidance programs (Santrock, 2002, 2003; Sukmadinata, 2019). This form of education is intended for cognitive strengthening and intended to provide youth morality development.

Based on the results of research conducted by Novia (2013) entitled “Moral Development for Out-of-School Adolescents at the Ungaran Social Rehabilitation Center (Wira Adhi Karya).” This study describes a concern that the morality of teenagers who drop out of school will experience degradation. Teenagers no longer own the lack of daily supervision and guidance. Therefore, special attention is needed by providing social services for teenagers who drop out of school. Social services are meant to provide scheduled coaching. Social services intended to provide behavioral rehabilitation and social psychological rehabilitation, including moral development in relation to God, fellow humans (social), self, and the environment (nature) (Itariyani, 2013). In line with this study’s results, this article aims to describe Institutional-based social services for teenagers who drop out of school. Thus, it is hoped that the social services provided by the community through institutions for school dropouts can achieve national goals as stated in the preamble to the 1945 Constitution, namely advancing public welfare, as well as the intellectual life of the nation (Mutiani et al., 2020; Sudirman, 1987).

## **METHOD**

This article was written using a literature study. A literature study is understood as a series of activities related to methods of collecting library data, reading and taking notes, and processing research materials (Azwar, 2007). A literature study is known by another term which is a literature review. Literature studies are carried out with the main objective of finding a foundation or foundation for obtaining and building a theoretical foundation, a framework of thought (Nasution, 2003). Thus, the authors classify, allocate, organize, and use various libraries in their fields. By conducting a literature study, researchers have a broader and deeper experience of the problems described (Nazir, 2003; Zuriah, 2006). Literature document collection is done using search engines such as; google scholar, researchgate, OSF, to visiting websites related to institution-based social services for teenagers who drop out of school.

## **RESULTS AND DISCUSSION**

Adolescence comes from the word *Adolescere* which means growing towards maturity (Santrock, 2003). Maturity means physical maturity and social psychological maturity (Hurlock et al., 1990). The broad meaning of the term adolescent today includes mental, emotional, social, and physical maturity.

Psychologically, adolescence is the age where individuals integrate with adult society, the age at which children no longer feel below the level of older people but are on the same level, at least in rights matters. Integration in (adult) society has many affective aspects, more or less related to puberty. This includes a striking intellectual change (Cole, 1936).

The typical intellectual change of mass thinking makes it possible to achieve integration in adult social relations. As for such integration, it became a characteristic feature of this period of development. The age limit for adolescents, in general, is between 13 and 21 years (Dariyo, 2004). While the actual age limit for adolescents, namely adolescents marked by changes in attitudes and behavior or adolescents in the final phase, is between 18 and 21 years (Hurlock et al., 1990).

Adolescence is a period of transition to adulthood. At this time, many things seem ambiguous. Many new things provide new insights and insights into life and the social world. For adolescents, the world is no longer the family's world, but more widely, as if their eyes are wide open to see many new things. Thus, causing anxiety and confusion (Ihromi, 1999). This matter indirectly intersects with the development of technology, information, communication which makes the transition of information faster. Adolescents, who are still emotionally unstable, are isolated from life's complexities that give rise to problems. One problem faced is dropping out of school for adolescents.

Dropping out of school is the process of forcibly stopping a student from an educational institution where he studies. This means the abandonment of a child from a formal educational institution is caused by various factors, one of which is the family's inadequate economic condition (Murni, 2017). Teenagers dropping out of school is a social problem whose impact is not only felt by themselves but also by the community (Suyanto, 2010). As previously stated, teenagers dropping out of school can lead to unemployment, crime, poverty, and juvenile delinquency. Efforts are needed to deal with teenagers dropping out of school to reduce the negative impact they cause.

1. Supervise work experiences through cooperative education, internships, practical work, pre-employment training, and companies run by youth.
2. Community and environmental services, including voluntary services and youth counseling services.
3. Redirecting vocational education, where the principle should not be to prepare youth to do specific jobs, but rather towards acquiring the necessary skills needed in many jobs.

4. Guarantees can continue education, employment, or training, especially those related to mentoring programs (Santrock, 2002, 2003).

The four approaches above are accommodated in one social service. Social service is interpreted as the right effort to improve social functioning, particularly fostering morality for teenagers who drop out of school. Social services are defined broadly as services intended to improve human social welfare. The welfare that is meant is not only material but also non-material. However, it is a service provided to part of the community who are less fortunate or disadvantaged (Sukoco, 1991). Social services for out-of-school adolescents are activities or interventions on the problem of teenagers dropping out of school and are carried out directly and in an organized manner. The implementation of social services is intended to help teenagers who drop out of school to be able to meet their needs (Arsani, 2019). The goal of social services for school dropouts is to help neglected drop-out teenagers achieve their goals and solve the problems they face to improve their living conditions independently.

The implementation of social services for school dropouts is a service process to restore the beneficiaries' social roles to carry out their life tasks according to their roles (Saing, 2017). Institution-based social services or often known as social services in orphanages. Institution-based forms of social services are identified as follows;

1. Physical guidance, including; sports activities, health care.
2. Mental guidance, including fulfilling the need for privacy, providing opportunities to make choices according to the beneficiaries' talents and interests, and providing intelligence education services.
3. Social guidance, including playing, recreation, and use of leisure time, artistic activities, maintaining the beneficiaries' dignity, fostering relationships and closeness, and providing opportunities for beneficiary participation in expressing their feelings.
4. Work skills guidance, including; craft training according to the interests and talents possessed (Murni, 2018).

Institution-based social services are efforts made by the government to deal with teenagers who drop out of school. The synergy of the roles of the two elements (government and society) is essential. At the community level, government initiation is urgently needed to stimulate running institutions formed in the community. A concrete form of institution-based social service is establishing the Youth Development Social Service (PSBR) (Murni, 2017).

Every province in Indonesia has a PSBR which is under the auspices of the Provincial Social Service. PSBR is expected to provide social services and guidance as well as skills according to their interests. With the hope that it can increase the lack of knowledge or knowledge from formal schools. How does PSBR guide teenagers who drop out of school so that they have quality and can adapt to their environment and be able to overcome their problems.

In the PSBR Social Service Standard Book published by the Directorate of Child Social Services (2008), it is said that the PSBR has a role or duty, namely providing social protection, services, and rehabilitation for people with social welfare problems for neglected school dropouts (Murni, 2018). The purpose of social services at PSBR is to improve school dropouts' social functioning so that later they can meet their needs and their families without having to depend on other people.

Emphasis on social functioning refers to the meaning that adolescents invest in human resources equipped with intellectual and moral guidance. The importance of youth moral development is to make the young generation as the nation's next-generation know their roles and responsibilities, so they are not selfish, act wisely, and become the spearhead of the nation's successful state (Arsani, 2019; Saing, 2017). From the aspect of regeneration, the issue of youth development becomes more important. As the next generation of the ideals of the nation's struggle, adolescents should be more directed and prepared so that they truly are a guarantee for the survival of the nation and state and have noble religious values (Itariyani, 2013). It is hoped that adolescents' intellectual and moral balance will be able to prepare teenagers who drop out of school to enter the world of work so that they can meet their needs independently without depending on others. Also, with the existence of social services for school dropouts, it is hoped that it can help reduce Indonesia's unemployment rate.

## CONCLUSIONS

The problem of teenagers dropping out of school is a shared responsibility. One factor that causes adolescents to drop out of school is the family's financial ability to meet school needs. Also, it is undeniable that environmental factors and self-motivation also influence teenagers' problems dropping out of school. Thus, synergy between components is needed, such as; community and government, to provide social services for teenagers who drop out of school. Social services aim to restore the social role of the beneficiaries

so that they can carry out their life tasks according to their roles. To support the implementation of social services for school dropouts, the government then initiated an institution, namely the Youth Development Social Service (PSBR). The social services provided by the PSBR are intended to provide morality development and work skills. Thus, adolescents have the ability and independence and can't function socially properly in society to be skilled and actively participate in development.

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# 15. Pembelajaran Sejarah Dalam Membangun Historical Awareness dan Sikap Nasionalisme Peserta Didik

Muhammad Rezky Noor Handy

## ABSTRACT

History is the part of human life that tells what happened, who did it, where the incident took place, and how the impact of the incident to date. The current era of globalization is very important regarding the history of education which is very fundamental with the aim to shape the character of the community will have a sense of historical awareness. Literature study in writing this article is the subject of his study. History as a learning medium in which we invite students to think historically like a historian in seeing a historical event to be made a life learning by students in schools, the inculcation of the value of nationalism in history learning can be done by understanding the psychological condition of students in each development that is different from each level. So the teachers need to also implement various forms of strategies and effective learning models also precise at the time of their implementation.

Keywords: Historical awareness, History learning, Nationalism.

## PENDAHULUAN

Sejarah adalah bagian dari kehidupan manusia yang menceritakan apa yang terjadi, siapa yang melakukannya, di mana kejadian tersebut berlangsung, dan bagaimana dampak kejadian tersebut hingga saat ini. Sebagai memori kolektif dari sebuah bangsa yang besar sejarah selalu menghasilkan berbagai peristiwa yang banyak mengubah hidup manusia dari waktu ke waktu, hingga saat ini masih selalu terjadi berbagai kejadian-kejadian yang dilakukan oleh para pelakunya yaitu manusia dengan banyak mengubah banyak elemen kehidupan manusia itu sendiri.

Menekankan bahwa “kesadaran sejarah diharapkan dapat memberikan rasa optimis dalam penyelesaian masalah bangsa”. Sehingga sangat penting untuk membangun kesadaran sejarah tersebut dalam lingkup pendidikan khususnya dari jenjang Sekolah Menengah Pertama (SMP) hingga Sekolah Menengah Atas (SMA), terlebih saat itulah peserta didik bisa diajak oleh guru mereka untuk mulai memahami esensi dari setiap kejadian sejarah demi memunculkan kesadaran sejarah mereka secara berkala, berlanjut demi membangkitkan nasionalisme peserta didik, dengan harapan berpikir kesejarahan (*historical thinking*) peserta didik ini akan memunculkan kesadaran sejarah mereka dan memberikan rasa tanggung jawab yang besar.

Betapa pentingnya pembelajaran sejarah pada era modern ini apalagi dalam era revolusi industri 4.0 ini, sebagai memori pengingat sebuah nation yang besar dalam berkehidupan berbangsa dan bernegara, menjadikan pembelajaran sejarah ini khususnya bisa membangkitkan kesadaran peserta didik mengenai kesejarahan, disebabkan oleh berbagai macam perkembangan teknologi dan informasi ini, sebagai guru sejarah di sekolah membangun *sense of historical awareness* sangatlah penting. Sejarah sebagai media pembelajaran yang di mana peserta didik kita ajak untuk berpikir historis layaknya seorang sejarawan dalam melihat suatu kejadian sejarah untuk dijadikan pembelajaran hidup oleh peserta didik di sekolah, lalu bagaimana mewujudkan integrasi kebangsaan dan juga nasionalisme ini, khususnya bagaimana akhirnya peserta didik mampu menganalisa berbagai kejadian khususnya berbagai kejadian sejarah untuk membangun rasa kesejarahan pada diri mereka? Tujuan utamanya yang adalah dengan belajar sejarah itu sendiri mereka diharapkan kesadaran sejarah mereka akan bagaimana kejadian-kejadian tersebut mempengaruhi kehidupan mereka sekarang dan bagaimana membela tanah air dengan langkah dan cara mereka sendiri.

Pembelajaran sejarah dewasa ini selalu menakuti peserta didik dengan bayang-bayang untuk selalu menghafal dan menghafal baik dari menghafal tokoh, tahun kejadian sejarah hingga nama peristiwa sejarah itu sendiri, bagaimana bisa memunculkan kesadaran sejarah mereka apabila cuma dicekoki dengan hafalan saja? Inilah pentingnya bagaimana pembelajaran sejarah di era modern ini lebih mengedepankan langkah-langkah yang inovatif ketika guru-guru memberikan perbedaan ketika pembelajaran, tidak hanya berpaku pada apa yang ada pada buku saja atau *textbook* tetapi menggunakan berbagai macam media pembelajaran yang modern.

Wiriatmadja menjelaskan bahwa era globalisasi sekarang ini sangat penting mengenai pendidikan sejarah yang sangat fundamental untuk membentuk karakter masyarakat akan memiliki sense of historical awareness dalam kehidupan sehari-hari mereka, pokok permasalahan adalah kebanyakan dari masyarakat Indonesia sangat terpaksa akan doktrin-doktrin dalam belajar sejarah bahwa sejarah itu wajib menghafal, baik itu menghafal nama tokoh-tokoh nasional, tahun-tahun bersejarah, hingga menghafal tempat kejadian sejarah. Tetapi kebanyakan akhirnya kurang memahami akan sejarah yang diajarkan (Putro, 2012). Memberikan Kesadaran sejarah merupakan suatu orientasi intelektual, suatu sikap jiwa yang perlu untuk memahami secara tepat paham kepribadian nasional. Kesadaran sejarah membimbing manusia mengenai diri sendiri sebagai bangsa, kepada self understanding of a nation, kepada persoalan hakiki sebagai bangsa, kepada persoalan what we are, why we are. Kita juga memerlukan kesadaran sejarah supaya kita peka terhadap dimensi waktu di dalam proses perwujudan suatu masyarakat dan kebudayaan baru pada masyarakat kita sekarang ini (Supardan, 2015).

## **METODOLOGI**

Mengutip dari Zed (2004) memberikan penjelasan bahwa penelitian ini menggunakan studi kepustakaan atau dikenal dengan library research, dengan merujuk pada teori-teori dari para ahli tentang suatu permasalahan. Bertujuan mengkaji teks, buku, dan naskah publikasi mengenai budaya lokal yang bersumber naskah-naskah kepustakaan relevan yang diangkat sebagai permasalahan dalam topik penelitian ini. Sumber data yang digunakan adalah data-data hasil penelitian terdahulu yang relevan. Langkah-langkah yang dilakukan diantaranya pengumpulan data pustaka, membaca, mencatat, serta membandingkan literature kemudian diolah menghasilkan kesimpulan. Data yang digunakan merupakan data sekunder yang berasal dari *textbook*, jurnal, artikel ilmiah dan *literature review* yang berisikan tentang konsep yang sedang dikaji.

## **HASIL DAN PEMBAHASAN**

Pembelajaran sejarah sekarang ini menggunakan model-model terbaru bisa membangkitkan rasa penasaran dari para peserta didik untuk belajar sejarah, khususnya tentang Sejarah Indonesia atau kita kenal sebagai Sejarah Nasional. Mengutip dari Sartono Kartodirdjo, berpendapat mengenai Sejarah Nasional tersebut bukanlah kumpulan dari sejarah lokal. Guna bias

menentukannya secara relevan, maka seorang harus berangkat dari prinsip tertentu, umpamanya fluktuasi harga daging sapi, gerakan kaum muda, emansipasi wanita, Pemilu (Pemilihan Umum), pengadaan kerjasama kebudayaan, dan lain-lain. Sejarah Nasional sangat berhubungan dengan pembangunan nasional (Madjid dan Wahyudi, 2014). Di samping sejarah perjuangan rakyat daerah, yang tidak kalah pentingnya adalah keberagaman budaya daerah. Seperti dijelaskan dimuka bahwa nasionalisme Indonesia terbentuk di tengah keberagaman budaya tiap daerah, sehingga tidak bisa dipungkiri bahwa budaya Indonesia pada hakikatnya merupakan perwujudan dari budaya-budaya daerah itu sendiri (Susanto, 2015).

Kajian masa lalu, agaknya tidak melulu hidup di ranah pendidikan dan pencarian jati diri bangsa, melainkan juga dijadikan suplemen dalam memetakan arah pembangunan nasional. Sehingga pembelajaran sejarah nasional ini menjadi dasar dalam pembangunan nilai-nilai kesadaran sejarah dari peserta didik, ditambahkan dengan bagaimana pentingnya juga sejarah lokal daerah dalam membangun semangat nasionalisme peserta didik, sebagai contohnya adalah perjuangan Hassan Basry dan kawan-kawan Divisi IV ALRI di Kalimantan Selatan melawan Belanda dan NICA.

Anderson memberikan pendapat apabila suatu bangsa (nation) dari segi antropologi sebagai an imagined political community, maka saya ingin mengatakan bahwa nasionalisme adalah the imagined spirit of a nation sebuah semangat yang membangun semangat kebangsaan melalui nasionalisme dari persamaan rasa yang mereka alami. Kesadaran sejarah penting dalam pembinaan budaya bangsa karena memerlukan dukungan dan peran serta secara aktif segenap anggota masyarakat. Untuk menggerakkan peran serta masyarakat dalam membina dan mengembangkan kebudayaan nasional perlu dibangkitkan kesadaran bahwa mereka merupakan suatu kesatuan sosial yang terwujud melalui proses sejarah yang akhirnya mempersatukan sejumlah bangsa kecil dalam suatu bangsa Indonesia. Mengutip dari Huntington tentang apa pun yang terjadi, khususnya dalam proses globalisasi yang tidak selalu ramah terhadap persatuan Indonesia, nasionalisme hendaknya tidak dibiarkan meluntur, betapa pun dikatakan oleh Huntington: “...in an increasingly globalized world...there is an exacerbation of civilizational, societal and ethnic self-consciousness...”. mengenai Historical Awareness dari Tosh menambahkan bahwa Oral history enables ordinary people to have a place

in history as well as to assist in the creation of historical awareness, sehingga sejarah lisan menjadi salah satu cara untuk menyampaikan kepada peserta didik mengenai kejadian sejarah yang membuat mereka sadar akan sejarah daerah mereka sendiri (Sinclair, 2003; Swasono, 2006; Handy, 2015).

Konsepsi besar mengenai nasionalisme dikutip dari Gottschalk (2008), mengenai sejarah dengan kekuatan nasionalistik sendiri, dengan hanya sedikit sejarawan sekarang menganggap “watak nasional” sebagai sesuatu yang diwariskan secara biologis dan sangat berhati-hati dalam membatasi istilah “ras” kepada pengelompokan-pengelompokan yang besar dan juga kecil. Meskipun bahwa sejarawan stereotip-stereotip seperti itu patut disesalkan jika berdasarkan prasangka-prasangka yang tidak dipikirkan secara mendalam sekali, namun memiliki validitas terbatas, dan jika dimaksudkan adalah untuk mengetengahkan gagasan bahwa dalam budaya-budaya tertentu, nilai-nilai tertentu telah ditetapkan oleh tradisi, lembaga- lembaga etnis dan juga sistem pendidikan formal. Tetapi konsepsi mengenai watak nasional yang mungkin dapat dibenarkan seperti itu, pasti keliru jika tidak memberi tempat kepada sejumlah besar individu dalam setiap negara atau masyarakat yang tidak conform kepadanya dan kepada saat-saat di mana individu yang paling konformistis sekalipun bertindak secara tidak tipis. Namun, sejak zaman Herder telah berkembang suatu kepercayaan kepada *Volksgeist* (Watak Nasional) sebagai sarana untuk mengadakan perubahan didalam sejarah.

Berkembang pada masa kini acapkali anggapan tersebut merupakan konsepsi yang dominan di kalangan sebgaaian besar para sejarawan, meskipun untuk sebagian besar dianut oleh mereka secara tidak sadar. Saingannya hanyalah mereka yang secara lebih sadar menganjurkan filsafat Marxis. Anggapan tersebut telah memperoleh dukungan dari pemerintah-pemerintah, bukannya terutama dengan dorongan secara langsung terhadap sejarawan-sejarawan nasional, melainkan karena berkembangnya dukungan nasional kepada arsip nasional, perpustakaan nasional, perkumpulan-perkumpulan sejarah nasional, majalah- majalah sejarah nasional yang didalam semuanya itu perhatian utama pada umumnya diberikan kepada sejarah nasional, dengan tujuan itulah pemerintah juga harus mulai memperhatikan mengenai sejarah nasional Indonesia sehingga dalam implikasinya kepada pendidikan sejarah sendiri bisa membangun sikap kesadaran sejarah nasional pada masyarakat, khususnya peserta didik yang lebih bisa dijangkau melalui pembelajaran di sekolah.

Sikap nasionalisme inilah yang harus ditingkatkan oleh para peserta didik melalui pembelajaran sejarah secara berjenjang dari sekolah dasar (SD) hingga sekolah menengah atas (SMA) (Kochar, 2008), tahapan-tahapan pembelajaran sejarah kepada peserta didik dari tingkat dasar (SD) hingga sekolah menengah atas (SMA) menggunakan cara yang berbeda-beda, konteks pembelajaran sejarah untuk anak sekolah dasar lebih mengedepankan untuk memperkenalkan para tokoh-tokoh sejarah disekitar mereka baik yang lokal ataupun nasional, yang mempunyai pengaruh terhadap lingkungan mereka. Lain halnya ketika sudah memasuki tingkatan sekolah menengah pertama (SMP), materi-materi pembelajaran sejarah kepada peserta didik sendiri sudah lebih mengarah kepada ‘peristiwa sejarah’ itu dengan berpikir secara konsep berpikir kronologis oleh para guru harus sampaikan juga hubungan antar peristiwa- peristiwa sejarah yang saling berkaitan disampaikan oleh para guru kepada peserta didik. Tingkatan sekolah menengah atas (SMA) sendiri dengan mengedepankan gagasan-gagasan itu sendiri untuk memperkenalkan apa yang terjadi, siapa saja yang terlibat, di mana peristiwa tersebut berlangsung, kapan peristiwa tersebut berlangsung dan bagaimana peristiwa tersebut bisa terjadi, dengan hubungan dengan peristiwa-peristiwa sejarah lainnya, baik yang menjadi sebab/asal muasal ataupun akibat/dampak yang ditimbulkan oleh peristiwa sejarah tersebut, selain itu juga mengenai gagasan-gagasan dari kejadian sejarah tersebut.

Selanjutnya kurikulum 2013 mengembangkan paradigam dalam pendidikan sejarah yang berbeda dari pendidikan Sejarah pada kurikulum sebelumnya. Dalam kurikulum sebelumnya, pengembangan ketrampilan belajar untuk pendidikan Sejarah dilakukan melalui pengalaman belajar yang diberi nama CBSA, Ketrampilan Proses, EEK dan sebagainya. Dalam kurikulum tersebut tidak ada perubahan dalam paradigma belajar khusus Sejarah (Hasan, 2015).. Sayangnya, inovasi tersebut tidak dikembangkan sebagai ketrampilan belajar sehingga peserta didik tidak memiliki kemampuan belajar aktif. Sehingga untuk mengembangkan pembelajaran sejarah sendirinya sekarang melakukan pendekatan dengan berbagai cara. Salah satunya juga dalam pembelajaran sejarah sendiri menggunakan pendekatan dengan penanaman nilai-nilai nasionalisme dari cerita ataupun deskripsi sejarah yang telah disampaikan kepada para peserta didik. Memanfaatkan sejarah lokal dengan lebih intens sehingga memberikan

kesan bahwa daerah mereka ikut aktif memperjuangkan kemerdekaan bangsa Indonesia.

Bahwa pembelajaran sejarah pada dasarnya sangat menguntungkan penguasa dengan sifat perspektif tunggal (monisme) dan juga memihak pada penguasa (regrementatif), khususnya dalam pembelajaran sejarah di tingkat sekolah dasar hingga menengah atas, sehingga menjadi kepentingan penguasa sehingga sejarah seolah menjadi representasi kepentingan bangsa, maka mata pelajaran sejarah akan ditinggalkan. Para sejarawan dan pendidik sejarah sibuk menjelaskan bahwa belajar sejarah penting untuk peserta didiknya sementara peserta didik sudah tidak lagi peduli terhadap sejarah bangsanya, karena tidak lagi relevan dengan kebutuhan kekinian. Diperkuat dengan fenomena yang terjadi bahwa sejarah cenderung diajarkan untuk mengagungkan masa lalu, karena masa lalu yang sesuai dengan kehendak dan hasrat politik penguasa (Umamah, 2017).

Pembelajaran sejarah di sekolah guru-guru yang menggunakan model-model pembelajaran sejarah salah satunya yaitu model inkuiri memberikan dampak yang efektif, dimana guru sebagai fasilitator dalam pembelajaran dan mengajak peserta didik untuk mencari dan mengumpulkan informasi, dengan harapan peserta didik mampu mengembangkan minat dan motivasi siswa dalam pembelajaran sejarah, diharapkan kesadaran sejarah (*historical awarness*) mereka akan muncul dan berkembang dari pembelajaran sejarah yang telah mereka dapatkan, khususnya sejarah nasional Indonesia (Putro, 2012).

Penanaman nilai nasionalisme dalam pembelajaran sejarah dapat dilakukan dengan memahami kondisi psikologis perserta didik pada tiap perkembangannya yang berbeda-beda dari tiap tingkatan. Sehingga para guru perlu juga menerapkan berbagai macam bentuk strategi pembelajaran yang efektif juga jitu pada saat pelaksanaannya, selain itu model pembelajaran seperti *Cards Sort*, *Make a Match*, *Environtment Base Learning*, *Role Playing* dan terlebih sekarang menggunakan multimedia dan gadget dalam pembelajaran sejarah menjadi salah satu langkah penggunaan media yang paling dekat dengan peserta didik, tergantung dari materi apa yang akan digunakan oleh para guru, sehingga pembelajaran sejarah tidak monoton yang bisa membuat peserta didik menjadi bosan, dengan model-model pembelajaran tersebut mampu membangkitkan kesadaran sejarah dari para peserta didik perlahan demi perlahan, didukung

juga dengan guru yang mampu menggunakan perangkat teknologi (Susanto, 2014; Susanto dan Akmal, 2019).

Sehingga perlu dalam perencanaan pembelajaran sejarah memasukkan strategi-strategi pembelajaran yang mengajak peserta didik aktif, selain itu juga memberikan informasi dalam pembelajaran oleh guru dengan atraktif selain itu juga menggunakan berbagai fasilitas dan juga teknologi sekarang, era revolusi industri 4.0 ini adalah momentum dalam pembelajaran sejarah menuju lebih atraktif bukan sekedar ceramah saja yang bersifat konvensional, selain itu juga bisa menggunakan musik sebagai sarannya baik lagu-lagu nasional yang syarat penuh makna perjuangan ataupun lagu-lagu yang dibawakan oleh penyanyi ataupun band Indonesia yang mempunyai lirik syarat makna nasionalisme dan membangun kesadaran sejarah mereka, agar lebih millennial sehingga memudahkan guru untuk mendekatkan pembelajaran kepada para peserta didik seiring perkembangan zaman sekarang.

## **SIMPULAN**

Sejarah dan Nasionalisme menjadi sebuah kewajiban bagi masyarakat Indonesia. Pembelajaran sejarah di sekolah dalam kurikulum 2013 sudah masuk ke setiap jurusan sekolah dengan IPS untuk SD dan SMP lalu ada Sejarah Indonesia, Sejarah Peminatan dan Sejarah Budaya teruntuk SMA sederajat berbagai jurusan. Melalui pembelajaran sejarah dengan berbagai langkah dan cara sekarang inilah guru-guru sejarah harus lebih kreatif dalam menyampaikan kepada para peserta didik saat ini dengan menggunakan berbagai macam strategi, model dan media pembelajaran sehingga pembelajaran sejarah tidak melulu ceramah yang sifatnya masih konvensional, tetapi dengan model juga media yang disediakan oleh gurulah peserta didik menjadi aktif dan tertarik dalam belajar sejarah khususnya sejarah perjuangan nasional dan lokal demi membangun sikap nasionalisme dan kesadaran sejarah para peserta didik.

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## 16. Fire Mitigation in Densely Populated Settlements in Banjarmasin

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### ABSTRACT

The densely populated city of Banjarmasin makes it very vulnerable to various threats that endanger the community environment, one of which is the fire incident which was recorded from 2020 to 2021.. Often fires occur in residential areas in Banjarmasin City, making it important to increase awareness of various sources of fire. This article aims to explain mitigation activities from the causes of fires that usually occur in the environment around community settlements and provide understanding to the public regarding mitigation and awareness about the dangers of fire in densely populated settlements.. This article was compiled from the results of community service, which was carried out on June 28, 2021. In analyzing the results, the authors used various other sources such as news articles, journal articles, research, and others. The results of the discussion describe that many people do not know various sources of the causes of fires in their settlements or homes, such as human negligence in the electrical installation of homes, human negligence in supervising the use of household electrical appliances, or usually from gas cylinders that leak or explode. It is also the cause of fires in residential areas. In addition, there is also a presentation about the collaboration between the Banjarmasin city government and the BPK in fire prevention.

Keywords: Mitigation, residential fires, and sources of fire causes.

### PRELIMINARY

Banjarmasin is one of the most populated cities in the province of South Kalimantan; its population density in 2020 reaches 715,703 people, which is increasing rapidly every year so that with an area of 98.46 Km<sup>2</sup>, the population

density of Banjarmasin City reaches 7,196 inhabitants/km<sup>2</sup>. From this figure, the population of Banjarmasin City is the most populous compared to all regencies/cities in South Kalimantan Province. Furthermore, when viewed from previous years, the population density of Banjarmasin City has constantly increased; this is in line with the occurrence of population growth which always increases from year to year (BPS Banjarmasin City, 2020).

Making the city of Banjarmasin very prone to various kinds of threats that endanger the lives of both individuals and communities, based on Law Number 24 of 2007 concerning Disaster Management, fires are classified as natural disasters as well as non-natural disasters based on the causes of occurrence, such as house fires or settlements, flooding of the Martapura river, hurricanes and others. So to minimize the occurrence of these things, disaster mitigation is needed that must be known and can be practiced by the community to reduce the risk of severe damage and population decline, one of which is fire disaster mitigation (Asiri, 2020). So the focus of mitigation is to eliminate or limit the possibility of disaster events and reduce the population's vulnerability.

Based on data from the Central Statistics Agency (2020), the number of fire incidents in 2019 was 67 incidents. As for the number of firefighting units, there are as many as 279 units. However, although the Banjarmasin city government still registers many official firefighters, there are still frequent fires. In 2019 alone, in the East Banjarmasin sub-district, there were 20 fire incidents, so that on average, it reached 1.67 times per month, almost 2 times. This is a high number, so to reduce the number of fires, training and education are usually held to the community regarding preventing the spread of fires, knowing the causes of fires which usually also come from electric voltages, gas leaks.

Collaborating with the Civil Service Police Unit and the Banjarmasin City Fire Department to provide counseling and training to the community in Banua Anyar Village, East Banjarmasin District, Banjarmasin City, is also one step in increasing public awareness of the dangers of fire disasters and the losses caused by fire. By him, besides the importance of the role of the community in disaster preparedness (Fatmah, 2009; Subiyakto et al., 2021). This article aims to explain mitigation activities from the causes of fires that usually occur in the environment around community settlements and provide understanding to the public regarding mitigation and awareness about the dangers of fire in densely populated settlements., especially in the Banua Anyar Village areas.

## **METHOD**

This article is the result of community service. The activity was carried out in Banua Anyar Village, East Banjarmasin District, Banjarmasin City. The implementation time is on June 28, 2021, with a full-day implementation design. The main activities carried out were conducting counseling to the community and collaborating with the Banjarmasin City Civil Service Police Unit and Fire Department in Banua Anyar Village, which was attended by elements of the leadership of Banua Anyar Village, Community Leaders, BPK members in the Banua Anyar neighborhood and Public. To sharpen the results obtained from service activities, the authors conducted a relevant literature study. The literature study is understood as a theoretical study based on references, books, and journals (Sarman, 2004; Zed, 2004). In addition, in writing this article also uses the author's empirical approach. Based on that, it is hoped that the series of activities can complete the writing of the service results scientifically and rationally because they are described based on experience and theoretical reviews.

## **RESULTS AND DISCUSSION**

Looking from the historical journey in the Banjarmasin from time to time, especially in various incidents of fires, it has been "hot" since the colonial era of the Dutch East Indies in the early 20th century and the formation of brandweer or what we know today as the Barisan Pemadam Api (BPK) and those under the command the Banjarmasin City government, several major events regarding fires that occurred in Banjarmasin City itself such as the Pekauman big fire in 1972 and other incidents so that there were many formations of various BPK in each region by the community (Mansyur, 2018; Sanusi, 2018). The formation of most of the BPK itself and even then, there are still many residents who do not care about the state of their environment, especially in alertness to fires that usually occur, more actions when a fire occurs than prevention of namely extinguishing fires. Still, it becomes ineffective because as many BPK are scrambling to extinguish fires because of these prestige battles, they do not override the spirit of the residents of Banjarmasin. On the contrary, they help each other instead of preventing and minimizing redundant things when extinguishing these fires in people's homes (Syaharuddin et al., 2020).

Presentation from the Banjarmasin City Civil Service Police Unit and Fire Department in 2020 yesterday the total number of fires that occurred was

46 times, but this has increased sharply in 2021 until this June there have been 49 fires, this shows an increase of 2 times from the previous year, so it is crucial to provide counseling to community members, the East Banjarmasin area itself, especially the Banua Anyar village is an area that is generally seen as quite dense settlements and many houses are made of wooden buildings so that if a fire occurs, it is straightforward to spread and enlarge (BPS Banjarmasin City, 2020).

**Figure 1. Counseling about Fire Mitigation from Banjarmasin City Civil Service Police Unit and Fire Department Collaboration with Social Studies Education Department FKIP Lambung Mangkurat University and Kelurahan Banua Anyar.**



Source: Community Service Activities (2021).

So it is necessary to have this activity in providing counseling on how to increase early awareness in the community and collaboration with BPK in their area. In addition, it prevents the expansion of fires in the neighborhood around residential areas and community complaints about the surrounding environment after the fire becomes a problem. This community service activity was carried out by the Social Sciences Education Study Program FKIP ULM in collaboration with the Banjarmasin City Civil Service Police Unit and Banua Anyar Village as the host for the implementation of this activity:

1. An explanation of the various causes of fires in residents' homes. In this outreach activity, the speaker from Mr. Misranuddin (KASI for the Development of Voluntary Fire Brigades from the Banjarmasin City Satpol PP & Fire Service), he explained that, in general, the cause of fires in people's houses in Banjarmasin city was negligence on the part of the residents themselves, usually electricity caused by electricity. For example, cables that are not of Indonesian national standard (SNI), cables that are not maintained by homeowners so that the strength of

the cable is no longer able to withstand electric currents anymore and makes it easier for short electric currents to occur, damaged electrical cables are bitten by rodents such as mice so that the cable is damaged. Moreover, there is no insulator (the electric current barrier is in the form of plastic or similar material so that there is no friction of fire from electricity), other than that; another cause is from gas cylinders that leak and explode so that this is also the cause of fires in houses in residential areas, in addition to the raw materials for residents' houses which are still mostly made of wood. Ignorance of the public when installing electricity in their homes. We know that some household appliances are plugged in for 24 hours, such as televisions and refrigerators, or the number of plugs piled up is also the cause of electrical short circuits, this is the riskiest. In addition, many people do not know that there is a yellow sign when installing a new electrical installation, this sign usually indicates the electrical capacity of the house.

2. Mitigation measures in early awareness in the community when dealing with the causes of fires in residences. The presenter explained that the steps for early awareness to the community related to handling fires in residential areas such as houses or shops/kiosks are:

Preparation of APAR or Alat Pemadam Api Ringan, or Light Fire Extinguisher in English, is a tool used to extinguish or control small fires. Then in terms of Occupational Health and Safety (K3), APAR is a piece of mandatory equipment that must be in every company in preventing the occurrence the fire became widespread; the APAR itself, which was widely used by the community, was Foam type with an APAR weighing 3 kilograms, from the information given by the Lurah and Secretary of the Banua Anyar Lurah in 2019-2021 yesterday, this type of Foam APAR was distributed to several RTs so that with hope when there is a small fire can respond quickly in extinguishing it. Quoting Otosia (2021) that this Foam APAR is AFFF (Aqueous Film Forming Foam), Foam is sprayed out and will cover the burning material. So that oxygen cannot enter the firing process. This type of fire extinguisher effectively extinguishes fires from Class A Fires or Class B Fires caused by liquid materials, such as oil (gas oil or gasoline), alcohol, solvents, and other materials.

In addition to the availability of the APAR itself, it is the super-

vision of the power lines, both the electrical cables that are now used in home electrical installations, also subsequently replacing the home electrical equipment, namely: 1. Power Outlets; 2. Switch; 3. Plug; 4. Light Fittings; 5. Electrical Safety; 6. Power Cable; 7. Electrical Thermal Protection; 8. Fused Protection; 9. Electricity Meter; 10. Electric Multi plugin; 11. An electricity meter, with an SNI standard (Indonesian National Standard), so that it is more secure, for example, most residents still use electricity cables that are not SNI standard, in the future with this counseling the community in the city of Banjarmasin, especially the Banua Anyar Village area itself as a pioneer in minimizing the occurrence of fires in homes.

The next effort is developing a program regarding Redkar (Volunteer Firefighters) from the Civil Service Police Unit Service and the Banjarmasin City Fire Department throughout the Banjarmasin City area with the Mapping itself. It is hoped that fire extinguishers will be made from the community for the community in the future. Fires are not disasters such as floods, landslides, tsunamis but are human negligence.

It is hoped that the firefighters will come when there is a big fire, not small fires that local residents can handle in the future. Any equipment must have standards, so it is hoped that there will be no more fires in Banjarmasin. Usually, when there is a big fire, the BPK does come, but the surrounding area becomes congested because it is filled with residents watching and the small BPK who do not bring water tanks. In addition, it also provides training, counseling, and legal basis for its members who are at least 19 years old and are physically and mentally healthy.

3. Based on the formation of Volunteer Firefighters (Redkar) in the city of Banjarmasin to strengthen the Environmental Fire Resilience System (SKKL), Mr. Misranuddin as the mitigation instructor in this activity, explained in this counseling that the vital role of the BPK themselves in the future is that they will be united and membership data, then coaching, training, counseling, and others are held. The area from Kelurahan Banua Anyar will be merged with Kelurahan Sungai Lulut, Sungai Bilu, and surrounding areas for these Redkars to focus on extinguishing. All members are registered have the same uniform from Sabang

to Merauke. So that with this Redkar they can focus on helping the people in their area to extinguish fires, with this Redkar being able to focus on helping the people in their area in extinguishing fires, this is also supported by the Regional Regulation Number 13 of 2008 concerning Fire Disaster Management in the city of Banjarmasin. Now there is an e-damkar in the city of Banjarmasin where this reporting system made to report fires that have occurred in various areas of the city of Banjarmasin so that it becomes a record and evaluation which the Banjarmasin City Government will carry out in the future in reducing the risk of fires in densely populated settlements (Raharjo et al., 2020).

**Figure 2. Together with Speakers, Bhabinkamtibmas, Community Leaders of Banua Anyar and community representatives in the Counseling Mitigation**



Source: Community Service Activities (2021).

So from the explanation above, both in terms of exposure to various sources of causes of fires in residential areas, the residents themselves must help each other so that in dealing with fires in densely populated environments, especially in the city of Banjarmasin itself requires cooperation between communities, not blaming each other and cornering, besides that, in further connection with the existence of fire mitigation counseling in the community itself, it becomes the development of their soft skills in supervising and increasing awareness of the sources that cause fires themselves in the future (Syaharuddin & Handy, 2021; Subiyakto et al., 2021).

## CONCLUSION

This community service activity provides Fire Mitigation Counseling to the broader community, especially Banua Anyar Village, East Banjarmasin District, Banjarmasin City. By focusing on delivering information that must be known by all regarding the causes of fires in homes/residences, such as human negligence in home electrical installations, human negligence in supervising the use of household electrical appliances, or usually from gas cylinders that are leaking or exploding. It is also the cause of fires in residential areas.

This counseling also provides steps for preparedness and alertness from the community in dealing with fires, such as the availability of APAR (light fire extinguishers) that are easily accessible by the community, replacing household electrical appliances with SNI standards, or leaving cheap but inexpensive household appliances. The poor quality, which is easy to cause short electric currents that can cause fire, and the existence of a development plan for Volunteer Firefighters (Redkar) in all areas in Banjarmasin City, including the Banua Anyar Village area so that members from BPK will be recorded and selected for those who meet the requirements. The condition will be to get an education, training, coaching, and legal status of their membership in Redkar, which is clear from the government.

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