

Jumriani

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Menulis Artikel Jurnal Menunaikan Amanah Akademis



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FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
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Ersis Warmansyah Abbas

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Bismillahirrahmanirrahim.

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Salam menulis salam berkarya.

Banjarbaru, 27 Agustus 2022

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

Pengantar Penulis

Jumriani

Alhamdulillah. Barakallah.

Menulis buku untuk dibaca kalangan luas menjadi motivasi bergiat menulis. Menulis bukan saja untuk kalangan sendiri, tetapi untuk dunia akademik. Apalagi, kini buku cetak diterbitkan dalam paduan *e-learning*. Hal tersebut menjadi kebijakan Program Studi Pendidikan IPS ULM yang menjadikan dosen-dosen muda seperti saya semakin termotivasi menulis.

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Hal bagus nya, dosen-dosen senior, terutama Prof. Dr. Drs. Ersis Warmansyah Abbas, BA, M.Pd. (EWA) tiada jemu-jemunya memberi pelatihan dan peluang untuk menulis, menulis, dan terus menulis. Hasil bacaan referensi, penelitian dan pengabdian kepada masyarakat, diwajibkan ditulis tanpa harus memperdulikan kekurangan. Pokoknya tulis. Setelah menjadi tulisan, kalau salah perbaiki, kalau ada kurang ditambahi, kalau kelebihan ya dikurangi. Pada awalnya berat. EWA tidak mentoleransi alasan.

Menurut EWA, menulis membenahi pikiran diwujudkan dalam bentuk tulisan sebagai gambaran pikiran. Orang tidak berpikir, tidak membelajarkan pikirannya, mustahil menulis. Menulis manajemen pikiran dan belajar dari pikiran. Tepatnya, menulis tidak hak bagi mereka yang enggan belajar, tidak berpikir, membiasakan mengagungkan alasan ini alasan itu, dan atau menilai tulisan orang tanpa bukti tulisan sendiri. Menulis keberanian dalam kehebatan berpikir tertampak dalam tulisan.

“Jumriani”, kata EWA suatu ketika “Kamu boleh bangga berhasil menulis skripsi dan tesis, akan tetapi ingat, ada campur pembimbing”. Menurut EWA, menulis skripsi dan tesis, sebagai kemampuan menulis terbimbing dan karena itu buktikan dengan menulis setelah itu. Sendiri atau bekolaborasi. Alhamdulillah, saya sungguh termotivasi untuk menulis karya ilmiah.

Tanpa disadari, tahun 2021 saya bersama teman-teman menulis 23 artikel, beberapa artikel tahun 2021 segera diterbitkan pengelola prosiding dan jurnal. Begitulah. Puluhan artikel sebelum tahun 2021, tahun 2021 dan tahun 2022 terpublikasi seiring dengan gairah menulis.

Saya baru menyadari kata-kata EWA : “Jumriani. Menulis ratusan artikel ilmiah, ratusan buku, bukan perkara sulit. Istiqamah menulis”. Alhamdulillah, 23 artikel terpublikasi jurnal ilmiah tahun 2021 saya dibukukan menjadi buku : *Menulis Artikel Jurnal Menunaikan Amanah Akademis*.

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Strengthening Environmental Care Attitudes Through Social Wisdom-Based Social Studies Learning

Jumriani^{1*}, Muhammad Ilmiyannor¹, Dwi Mi'rajatinnor¹

ABSTRACT

Environmental damage is a problem. One of them is caused by humans who exploit the environment for various activities without regard to environmental quality and sustainability. Strengthening environmental attitudes is an aspect that must be developed to the community and future generations so that environmental sustainability can be maintained. Education is a tool that can be used to instill an attitude of caring for the environment to members of the community, namely students as future generations. This article aims to explain how local wisdom relating to environmental aspects in the community can be used as part of developing students' environmental care attitudes that are integrated through social studies learning. A literature study is conducted to collect data and information that is suitable for conducting narrative discussions. The results of the discussion showed that through the integration of local wisdom as the content of social studies learning material provided opportunities for students to know about the characteristics of their environment and provide solutions to environmental problems. This can be done by linking aspects of local wisdom as learning resources on social studies material that is appropriate to the human context, place, and environment.

Keywords: Environmental care attitude, social sciences, local wisdom.

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1. PRELIMINARY

Environmental conditions in Indonesia today are marked by various problems. One of them is environmental damage. Damage to the environment is a condition characterized by damage, reduction, and even loss of natural resources in the form of land, water, air flora and fauna, and their ecosystems. As in Indonesia, it is noted that environmental issues include up to 65 million tons of rubbish in 2016, floods, river pollution, air pollution, ecosystem damage from the results of LIPI Oceanography research, around 35.15% of coral reefs in Indonesia are in bad condition, damage Since 2010-2015, Indonesia has lost up to 684,000 hectares of forest, and land pollution [1-2].

Environmental issues are not something that should be left alone. It needs planning to action to prevent and overcome them. In general, human behaviour that over-exploits nature without regard to environmental carrying capacity is one of the causes of natural damage. Apart from that can also be caused by natural factors. However, humans as creatures that have a reciprocal relationship with the environment certainly must pay attention to how to use the environment as part of their lives, so that there will still be a harmonious relationship between humans and the environment [1-3]. Prevention and solutions to environmental damage in Indonesia certainly differ from one area to another. Indonesia with diverse geographical characteristics causes the emergence of various cultures as a result of the relationship between people's lives and their environment. Different environmental characteristics cause people to look for and find ways about how they maintain and preserve the environment in which they live so they can survive. When that matter trusted and becoming a tradition for a community is called local wisdom. Local wisdom is a way of life of the community which is functioned to answer problems to meet their needs [4]. In short, it can be said that local wisdom in the community can be used as an aspect to prevent or solve the problem of environmental damage. Local wisdom must continue to be fostered in people's lives to create a caring attitude to maintain the existence of the environment.

Education is a path that can be developed as a means to provide education for the community to maintain the existence of the environment for the prevention and repair of environmental damage conditions. To support the principles of sustainability and environmental ethics through education a system is needed that can regulate education itself. One of them is by designing curriculum development through a process of learning based on local wisdom

to instill a caring attitude towards the environment [5]. The environmental crisis is a social problem. Learning by utilizing local wisdom plays an important role in overcoming current environmental problems [6]. Therefore, it can be said that the implementation of wisdom local environment based can be utilized as an alternative to raising awareness participant students as future generations on the environment [7-8].

Social studies education is a subject that can be used to develop learning based on local wisdom to shape an attitude of caring for the environment for future generations. Through the content of material on social studies, subjects can be instilled various local wisdom in the community related to environmental sustainability, so students know and understand the function of local wisdom in their area to maintain and improve the condition of the surrounding environment. With the inclusion of environmental problems in students, books are one form of the content of environmental care characters [9-7]. Social studies learning can bring students to understand the environment by their respective contexts, so students can understand that knowing the characteristics of the environment and local wisdom in their area plays a role in maintaining the existence of the environment. Therefore, given the importance of protecting the existence of the environment from damage, this article will describe the strengthening of an attitude of caring for the environment through learning based on local wisdom, especially on Social Studies education subjects.

II. METHOD

This study uses an approach to qualitative. This research was conducted by collecting and studying various literature and literature studies. Data collection techniques use secondary data, which is obtained from various sources such as books, scientific journals, research body reports that are accurate and relevant to the concept of environmental care attitudes, local wisdom, learning, and social studies education. Data or information that has been obtained then made based on the results of the study of literature that is appropriate and can be justified. Analysis of the data in the article consists of two stages, namely the process of data reduction and data presentation. Data reduction is done to make it easier for writers to choose data from the literature validly while presenting data in narrative form.

III. RESULTS AND DISCUSSION

3.1 Concept of Attitude Care Environment

Every human being has a reciprocal relationship with the environment. Efforts to protect the environment are an obligation that must be done, considering the environment is the source of life [10]. Through reason and thoughts possessed by humans, humans should be able to carry out activities in utilizing and managing the environment to meet their needs.

Attitude is the result of socialization and interaction of individuals with the environment as a form of thoughts, feelings, and judgments about the object, which is based on knowledge, understanding to produce an action. While caring for the environment is an action to prevent environmental damage, and development efforts to repair the damage that has occurred [11]. The attitude of caring for the environment is an attitude that should be owned by every individual because as a social creature must have an attitude to interact with nature properly [12]. The attitude of caring for the environment will encourage the habit of managing the environment, avoiding the nature of damaging the environment, fostering sensitivity to the environment, instilling a soul of care and responsibility for the environment [13]. It can be concluded that the attitude of caring for the environment as a reaction of caring for someone to their environment. For example, do not damage the natural environment and preserve the environment.

The attitude of caring for the environment is also characterized by the action to maintain and improve the quality of the environment in every behaviour related to the environment. One indicator of someone having an attitude of caring for the environment is the awareness of the environment by showing how a person is responding to the surrounding environment [14]. While in the concept of conservation, the attitude of caring for the environment is applied through three-component namely a caring attitude towards the environment, a caring attitude towards environmental preservation, and a caring attitude towards the sustainable use of the environment. First, the attitude of caring for the environment aims to maintain and enhance environmental sustainability to support the welfare and quality of human life. Second, a caring attitude towards environmental preservation aims to ensure diversity from the environment so that it does not become extinct so that it is beneficial to human life. Third, a caring attitude towards sustainable use of the environment aims to use the environment in ways that are friendly to the environment [3].

3.2 The Linkage of Local Wisdom and Environmental Sustainability

Local wisdom is an idea, concept, and cultural idea of a community that is local and wise so that it is used as a way of life for the community. Local wisdom between one community and another will be different. Community knowledge of the surrounding environment is gained through their experiences of coexistence as a culture. As a result, the understanding of the local community on their environment will be different from the understanding of the community are on outside the environment, so that each community would have different local wisdom to the environment [5-15]. Therefore local wisdom is one of the characteristics in an area that has local values that grow and develop from generation to the next generation. Exemplary and wisdom are a meaning that is contained in local wisdom in the community.

In the concept of the environment, local wisdom has a relationship about how to treat the natural environment well, as a result of the ability of local communities to adapt to their environment. Local wisdom processes dynamically and is reciprocally sustainable between humans and the natural environment. Its dynamic nature for the existence of the environment is believed to be able to adapt to various environmental changes so that the environment can be maintained [16-17].

The system in local wisdom can also be used as an effort to make decisions on various environmental problems. Local wisdom can provide answers to settlement environmental problems, which will affect people's mindsets and attitudes towards the environment. This matter is simple steps that state the relationship between human attitudes and mindsets with their awareness to play an active role in the preservation and maintain the existence of the environment [18-19].

Various local knowledge in the form of a way of life that is formed from the interaction of humans with nature is a factor of local wisdom as public knowledge of the circumstances and how to treat the environment. As a guideline in society, local wisdom should be preserved so that it can be maintained and connected from generation to generation. The relationship between local wisdom and the environment can be seen with knowledge public about natural phenomena, as well as the characteristics of the physical environment. These various knowledge are guidelines for interacting with the environment [5].

3.3 Local Wisdom in the Context of Learning in Schools

Local wisdom has benefits for people's lives. One of them is related to the existence of the environment. At present challenges related to environmental issues require efforts to provide understanding to the community regarding environmental management. On that basis, the existence of local wisdom in society must continue to be known even understood by future generations [19-20].

The education channel can be used as a means to maintain local wisdom so that it continues to grow and develop in the community. When the study of local wisdom related to the existence of the environment becomes part of education especially in learning it will contribute to the formation of the character of students who can reflect the values of local wisdom in their daily interactions with the environment. “... research on race, culture, and schooling has revealed many significant factors affecting school achievement and articulated many details of how culture and learning intersect in daily school life” [21]. The concept revealed that schools play an important role in developing the character of students by local wisdom and culture of a nation [22-23]. Local wisdom has become part of the content of the curriculum in 2013. As the goal of the 2013 curriculum which is identical to character education is to instill students to not only know (cognitive) but also able to feel (affective) and do (psychomotor). Therefore, when local wisdom related to environmental sustainability becomes part of the 2013 curriculum, it will support the inculcation of moral attitudes and behaviors to students about the environment. Implanting this moral attitude and behavior in the curriculum can be pursued with management learning through two main moral values, namely respect, and responsibility.

The integration of local wisdom in learning in schools requires innovation in planning, implementation to evaluation, or assessment of learning [24]. Integrating local wisdom values must also pay attention to relevant subjects, so that appropriate technique are needed in packaging learning. Learning design that is built must pay attention to the suitability of the content, the value of local wisdom and the media to convey to students in learning [19].

Learning that utilizes local wisdom as part of the material contained in a subject will also influence the environmental literacy of students. The implication is that the teacher’s ability to be able to strengthen the concepts learned by students is demanded [15]. A good implementation of local wisdom in the learning curriculum can be a controller and a means to prevent environmental damage because it can foster literacy in environmental education to students in the long run.

Learning curriculum design by utilizing local wisdom can be used as a means to solve various environmental problems that are local that can have a global impact. Environmental education based on local wisdom will certainly be able to solve local problems that will have a global impact [25-2]. Internalization of local wisdom in learning to support strengthening environmental care attitude is closely related to the ability of teachers in designing learning plans which are then analyzed to be implemented in learning.

3.4 Social Wisdom-based Social Learning

Social studies subjects are one of the subjects taught at the elementary school level in an integrated manner and at the junior high school level. In general, social studies learning has a role in educating students to have social intelligence. Therefore, local wisdom can be a part of the material contained in social studies learning. Learning resources in social studies are not only in the form of books, but also the behavior of the surrounding community and local wisdom and the surrounding cultures [18]. Social studies learning through the application of local wisdom values is an effort to instill a sense of concern for others while expanding knowledge about the nation's culture [26-17].

Local wisdom about the environment is not only part of the culture of the community, but can also be utilized in making relations between humans and nature, for the benefit of preserving an environment [27]. The linkage with social studies learning is that it can contribute to the knowledge and abilities of future generations in maintaining environmental sustainability, through the utilization of learning materials.

Social studies learning based on local wisdom can contribute to building students' knowledge, attitudes, and social skills, not only by focusing on the delivery of material. However, it provides an opportunity to develop the values of local wisdom in the community, so that students not only know a learning concept but can implement it in daily life by the context of the environment in which they live [28-20].

Various issues and problems to environmental damage are the factors that cause the importance of environmentally oriented local wisdom to be developed into social studies learning. Through the integration of local wisdom as social studies learning material, students can find out about the characteristics of their environment and provide solutions to environmental problems. As social studies learning aims to develop the potential of students to be sensitive to the environment and other aspects of society [29].

A contextual approach or learning by using a cooperative learning model is a part of learning that can be used in developing social studies based on local wisdom. Thus the learning model based on the values of local wisdom with a cooperative learning approach has socio-cultural validity and relevance to the learning problem in the social studies learning system. The paradigmatic ideas of learning and the role of teachers can be transformed towards curriculum developers by providing social studies education [30-17]. Cultural-based learning in teaching social studies learning can be done by utilizing various cultural forms that are rich in social and cultural values that can be developed

and implemented in social studies education. If social studies based on local wisdom can be realized in social studies learning, social studies education plays an important role in fostering good citizenship, mental attitudes, and morals of students [31].

There are two benefits when local wisdom is used as a study on social studies learning. First, developing local wisdom in social studies learning can improve learning to be more meaningful, and contextualized with real life, strengthen education as a cultural process, to develop student competencies holistically. Second, it can maintain local wisdom in the environment of students as a cultural heritage that must be protected [31].

IV. CONCLUSION

The attitude of caring for the environment is characterized by the existence of environmental awareness to address the surrounding environment. Through learning in schools the attitude of caring for the environment can be developed by not only having knowledge (cognitive) but also being able to feel (affective) and do (psychomotor) to various things that support environmental sustainability. Social studies learning based on local wisdom can contribute to building students' knowledge, attitudes, and social skills, not only by focusing on the delivery of material. However, it provides an opportunity to develop local wisdom values related to the environment, so students do not just know a learning concept but can implement it in daily life by the context of the environment in which they live. Local environment-based wisdom in the community can encourage the achievement of the objectives of education. Social studies understand and solve social and cultural problems to strengthen participation in social life through capacity building by developing intellectual and emotional impact on the environment.

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Impact of Tourism for Economic Activities of Riverbank Communities in the Jingah River District, Banjarmasin City

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ABSTRACT

Tourism is a sector that continues to be developed because it has a strategic function as a support for community economic growth. Various types of tourism activities continue to be developed by the government to create tourism that has a positive impact on the economy of the community. In South Kalimantan, tourism is developed with its main focus being river tourism. Jingah River Village in Banjarmasin City is part of the river tourism channel in Banjarmasin City. This article aims to describe the economic activities of the people that took place in Sungai Jingah Sub-District as an impact of tourism development in the city of Banjarmasin. Approach qualitative with descriptive methods used in this study. Interviews were conducted with the community, tourist visitors, and officials of Sungai Jingah Sub-District, Banjarmasin City. Data obtained from interviewees reduced presented to obtain a research conclusion. Data validity testing is done to get the validity of the data obtained from the informant. The results of the study illustrate that there are three main economic activities that take place in the Sungai Jingah Sub district from tourism in Banjarmasin City, namely the Sasirangan fabric industry, transportation travel and sale of traditional foods and cakes. River-based tourism in Banjarmasin City give out positive impact on the economy as a source of community income in the Sungai Jingah Sub district, Banjarmasin City.

Keywords: Tourism, economic activity, and community riverbanks.

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I. PRELIMINARY

Tourism and the economy are two interrelated sectors. The development of tourism will also develop well if it is followed by economic activity. In its implementation, tourism will have an impact on people's lives as a means of providing employment and increasing people's income [1]. The tourism sector has the potential to continue to be developed as a source of income for a region. Tourism development involves various aspects of society including social, cultural, and economic. In line with the regulation of Law No. 10 of 2009 concerning Tourism, it is stated that tourism development is developed with the approach of economic growth and equity for the welfare of the people and development-oriented to regional development, based on the community.

Tourism as a driver of the economic sector can be a solution for the government in increasing economic development [2]. The tourism sector not only touches certain economic groups but can reach the lower classes. There is a significant and positive relationship between the tourism sector and the community economy with sectoral cooperation [3].

In Banjarmasin, South Kalimantan, the tourism sector that continues to be developed by the government is river-based tourism. This is because South Kalimantan is a river waters area, which covers an area of 17,610 square kilometers or around 47.62% covering river waters [4] and is strengthened by the Banjarmasin Mayor Regulation No. 25 of 2016 concerning Management and Development of River-Based Tourism. The regulation states that the purpose of river-based tourism is to increase tourist arrivals and improve the economy of the community.

The river-based tourism sector in Banjarmasin is now strengthened by the Banjarmasin river alignment program. Riverwalk is a tourist activity in Banjarmasin, South Kalimantan by visiting various locations in Banjarmasin via river transportation. One of the locations that are part of the tour of the along the river is the Jingah River Village. Sungai Jingah Sub-District is an old village in the city of Banjarmasin. Geographically, the Jingah River Village is one of the villages in the North Banjarmasin District. Specifically, the area is on the edge of the Martapura river [5].

With the existence of tourism will have an impact on the area around tourism with the presence of various economic sectors, such as establishing accommodation, services (transportation), stalls, and others. These activities can increase people's income and reduce the unemployment rate. Based on this, in connection with the Jingah River Village which is part of river tourism in

the city of Banjarmasin, the researcher wants to describe how the economic activities of the community from the existence of river-based tourism activities in the city of Banjarmasin, South Kalimantan.

II. RESEARCH METHODS

This study aims to describe the economic activities of the community that took place in Sungai Jingah Sub district, Banjarmasin City, as a result of tourism. Therefore, this research uses a qualitative approach with descriptive methods. The qualitative approach produces descriptive data in the form of written or oral words from the observed symptoms. The approach is directed at the individual background holistically [6].

The study was conducted in Sungai Jingah Sub-District, North Banjarmasin District, Banjarmasin City, South Kalimantan Province. The research was carried out on November 29, 2019, until December 8, 2019. Then an extension of the study was carried out on December 14, 2019, until December 22, 2019. The data needed in the study centered on community economic activity. The data source was determined purposively. The purpose of the purposive data source is the informant who is chosen based on the characteristics that have been determined. Purposive is a strategy to determine informants with selected criteria that are relevant to the research problem [7].

Data collection techniques used include observation, interviews, and documentation. Observations were made to observe matters relating to community economic activities in the Sungai Jingah Sub-District. Interviews were conducted not only for people who lived along the river, but also conducted interviews with village officials so that complex data related to community economic activities were found along the riverbanks of Sungai Jingah Urban Village.

Data analysis techniques and data validity in the study following Milles and Huberman [6] started from data reduction, data presentation, and verification, or drawing conclusions. The data validity technique is done through the extension of observation, and triangulation.

III. RESEARCH RESULTS AND DISCUSSION

In meeting the needs of human life is closely related to economic aspects. The word “economy” is often interpreted as a way for humans to meet their daily needs related to the process of fulfilling everyday life [8].

Communities on the banks of the Sungai Jingah Sub District, initially their economic activities relied on the manufacture of coconut oil or the community referred to as *lala'an* oil, as an economic activity that utilizes the natural resources they have. Nowadays, there is an increase in population, so that it affects the availability of basic ingredients in the form of coconuts because it has changed into residential areas on the mainland. As a result, there was a shift in community economic activity with various professions.

Communities along the river are generally classified as low income, and only a small proportion have permanent jobs. Most work odd jobs by taking advantage of existing opportunities. Basically, the government has an important role in terms of providing the means to carry out economic activities for the community, so that the creation of social welfare. No exception to the people on the banks of the river in Sungai Jingah Sub district. The making of Sungai Jingah Village as a tourist village also influenced the community's economic activities. The development of tourism in Banjarmasin City has an impact on the economic activities of the local community [9].

The settlement of the problems of settlements that occupy riverbanks is by presenting centers of economic activity and urban recreation as an effort to improve economic conditions or living standards of the people [10]. The development of river conservation through tourism is an effort that requires awareness and participation from all parties, both by the community and from the government so that it can have a sustainable impact on the community [11]. Tourism is not a stand-alone activity, but the success of the tourism sector is strongly supported and there is a mutually influential relationship with a range of other business sectors that produce goods and services including tourist attractions, tourism areas, tourist transportation services, travel services, food, and beverage services, providing accommodation, organizing entertainment and leisure activities [5].

Likewise, Pula with river tourism in Banjarmasin in implementation is interconnected with other sectors. As a result, it has an impact on society, namely the economic sector. In the Jingah River Village as part of the Banjarmasin river tour, there are three basic economic activities carried out by the community including the Sasirangan fabric industry, river tourism transportation, and economic activities in the form of traditional food and cakes. First, economic activity in the form of the Sasirangan fabric industry. A variety of Sasirangan fabric products are available in Sungai Jingah Village. The

economic activities of the community in conducting the Sasirangan industry are strongly influenced by tourism in the city of Banjarmasin. Sasirangan fabric is used as a product that can be enjoyed by tourists. When entering the Jingah Sungai Sub district area of Banjarmasin City, tourists will find various production sites and Sasirangan fabrics. Various Sasirangan fabric products are produced with various motifs. Sasirangan fabric industry business provides employment opportunities for the community. There are those who work as scribes, motif makers, up to yarn pullers [12].



Figure 1 *Sasirangan Fabric Sales Collection*
Source: Researcher's Documentation, 2019

Second, river tourism transportation. Prior to land transportation, rivers had an integrative function for the economy of the people in South Kalimantan. River navigation is a way to connect and drive the community's economy [4]. River transportation which is a major element in river culture influences the economic system in the river and can reduce costs for road infrastructure. The popularity of river transportation has been replaced along with the development of land infrastructure [13]. Regarding river transportation, in Sungai Jingah Sub-District, river transportation is no longer the main transportation for the people along the riverbank of the Jingah River, after there is access by road for the community. However, from an economic aspect, river transportation in the form of klotok is actually utilized by the community as part of their livelihood. This is also related to the concept of a tourist village in the Jingah River District, Banjarmasin City. As stated by Bain (50 years): On the Jingah River, there is a pier that is used by the community for tourism purposes to tendean siring and to flower island tourism. Usually, this pier is used for tourist purposes with the use of a klotok.

Klotok is used as a tourist facility for tourists who are doing river tourism so that the docks on the banks of the river Sungai Jingah become a haven for tourists. With the existence of transportation for tourism activities is a form of positive impact on tourism for the community's economy. Local residents are important stakeholders in the development of tourism. Their positive quality of life must be considered [14].

Third, the sale of traditional foods and cakes. To improve the economy of the people along the river, it can be done by improving the economic condition of the community by making it a local tourism-based economic center by trading various kinds of local food items and products at the economic center [14]. Sustainable tourism management policies must aim to maximize the economic benefits of tourist arrivals while minimizing negative impacts associated with the environment [15].

Sungai Jingah Village, especially in the riverbank area which is used as a tourist village, not only presents economic activities in the form of Sasirangan fabric industry, but other aspects of Banjar culture such as Banjar food and cakes are also part of the economic activities of the people on the banks of Sungai Jingah. The management of the tourism area gets knowledge about entrepreneurship, so ideas and strategies will be developed to develop the area into a developing and sustainable tourism area [16].

A variety of traditional foods and cakes are available in the region. The culinary tourism area is called *wasaka* and *kayuh baimbai* culinary which is managed by the Jingah River Urban Tourism Awareness Group Banjarmasin City. Based on the results of an interview with Yuni (38 years) that:

This place is called Mawarung Baimbai. Those who sell are residents of the Jingah River. This pawning market is provided by the government to become a tourist area that provides an atmosphere of kinship and friendliness of the citizens of the Jingah River with the visitors of the tour, as well as providing a river feel that becomes its own views, different from the usual markets. The food that is sold at quite affordable prices and accentuates the impression of traditional Banjarmasin food that is of interest to visitors because now it is rarely sold everywhere.

Ecotourism development is one of the optimal efforts to utilize local resources. In line with the practice of community-based ecotourism, the concept of community-based tourism is a concept of tourism that emphasizes the side of community development in managing [17].

IV. CONCLUSION

The development of river-based tourism in Banjarmasin City has an impact on the economy of the community in the Sungai Jingah Sub-District. Economic activities in the form of the Sasirangan fabric industry, tourism transportation, and the sale of regional specialty foods have also colored the economic activities of the people on the banks of Sungai Jingah Village. It can be concluded that the economic activity of the community that arises due to the existence of river tourism in the city of Banjarmasin does not only have an economic impact on the community as a source of income. However, it also contributes to the existence of the Banjar community's cultural identity, because the economic activities developed are sourced from the Banjar community's identity, namely traditional cloth, river transportation, and regional specialties. Therefore,

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Efforts to Improve Community Economy Through Making Hand Crafts Based on Purun Plants

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ABSTRACT

Poverty is a problem that must be the government's attention. The problem of poverty is closely related to the people's economy. Sustainable community economic development by prioritizing the principle of welfare should be done to overcome social problems. One of the patterns of developing community economic activities is by utilizing natural resources as part of economic activities. This article aims to describe sustainable community empowerment through making handicrafts made from purun plants in Palam Village, Cempaka District, Banjarbaru City. A qualitative approach is used in this study. The data analysis technique is done by interview, observation and documentation. Data analysis was performed by data reduction, data presentation and drawing conclusions. In order to maintain the validity of the data, checking was carried out with triangulation of sources, time and techniques as well as extension of observations. The results of the study describe that purun plants can be developed into various products that have sale value through a series of community economic activities. The craftsmen's creativity and government support play an important role for the sustainable development of the purun craftsmen's economic activities.

Keywords: Community, economic, hand crafts, purun plants

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I. INTRODUCTION

Sustainable Development Goals are a commitment in every country. There are three goals in this. One of them is to alleviate poverty with the principle of showing sustainable development with a balance in three fields, namely environmental, social and economic [1].

Indonesia as a country that is in line with and committed to the success of implementing the Sustainable Development Goals in poverty alleviation through economic activities with the principle of creating prosperity for the community. As the data shows that the poverty rate in Indonesia is based on the official statistical news No. 56/07 / Th. XXII, 15 July 2019 per period March 2019 shows a decrease in numbers compared to March to September 2018. March 2018 shows the poverty rate in Indonesia per million people and the percentage of poor people as 25.95 (9.82%) and September 2018 as many as 25,67 (9.66%) until March 2019 as many as 25.14 (9.41%). This indicates a decrease of 0.25% points. Starting from March 2017 to March 2019 there has been a decrease in the poverty rate in Indonesia. Based on data from the urban poor in September 2018, it showed a percentage of 6.89%, decreased in March 2019 to 6.69%. Meanwhile, data on the rural poor shows that in September 2018 the percentage was 13.10%, down to 12.85% in March 2019. The reduction in the poverty rate is inseparable from various efforts which of course can be seen from the point of view and the causes. The efforts made do not only come from one direction from the government, but also from the community itself.

Poverty is often measured by the income level of a household, namely doing business, working and obtaining from ownership of assets [2]. This shows that there must be human efforts in the form of various economic activities. Economic activity is a series of human efforts by utilizing existing resources to meet needs. Basic human needs are centered on personal, interpersonal and social systems [3]. Economic activities are simply carried out to fulfill needs and achieve economic growth towards social welfare.

Along with the continued promotion of economic growth, the abundance of natural resources has been processed and utilized, especially in the resources which are used as material supplies (stock resources). Humans as subjects in the social system must be able to determine the steps and utilize other alternative resources. Humans play a role as an important input in economic growth. Seeing opportunities, carrying capacity and environmental potential, increasing creativity without neglecting the aspects of profit in economic value. It is also related to

decision making in fulfilling needs that should weigh opportunities versus risks to produce potential benefits in the future [2], [4], [5].

The development of the creative economy in the form of handicraft businesses is one thing that can be used as part of the economic activities of the community, which contributes to additional employment opportunities. As each region has regional characteristics and various potential resources. By comparison in Malaysia handicraft development is given proper recognition as a sector for eradicating poverty, especially among the rural population. The plan is to revitalize the cottage industry which involves the community as the main business actor [6]. Therefore, the presence of handicrafts as one of the economic sectors is in line with the principles of economic welfare based on social, economy and existing environmental potentials [7]. In Banjarbaru City, handicraft businesses have also been developed by utilizing purun plants as a basic material. Purun plants are plants that live freely or wildly in tidal swamps with acid sulfate content. Based on these distinctive characteristics, purun is often found in waterlogged swamps, at an altitude of 0"1,350 m above sea level and is commonly found in rice fields. Soil conditions that support the growth of purun are clay or humus with a pH of 6.9"7.3, with a high acid content [8]. These purun plants are made into various handicrafts which are the result of woven craftsmen. On the basis of this, this article aims to describe the efforts to improve the community's sustainable economy through the economic activities of the community making handicrafts made from purun plants.

II. METHODS

This study used a qualitative approach with descriptive methods. The research was conducted in Purun Village, which is located in Palam Village, Cempaka District, Banjarbaru City. Data collection was carried out by interviewing, observation and documentation techniques. Research informants consisted of several parties, namely purun craftsmen, government and academics. The informants are as follows:

Table 1 Research Informant

Category		
Craftsmen	Government	Academic
1. Salasiah	1. Katimin	1. Dewi
2. Siti Mariana	2. Muhammad Agus Adrian	2. Akhmad Munaya Rahman
3. Rahmah	3. Dhiyah Tri Widhiningsih	3. Felicitas Nella
4. Saiful	4. Nadjmi Adhani	4. Kabul
5. Amin	5. Damawan Jaya	5. Muhammad Adithya IIdidayat Putra
6. Maimunah	6. Rizla Syahrinoor Mahampang	6. Hasanah
	7. Hery Isdaryoko	

Source: Processed Data, 2019

aid. The results of the recorded interviews were then made into word-for-word interview transcripts. To obtain valid data, the results of interviews from one informant were cross-checked with the results of interviews with other informants. Researchers are involved in the activities of the craftsmen together with the activities of the purun craftsmen. The obstacle experienced by researchers in the observation stage is the determination of the time of observation which must adjust to the craftsmen's activities while the craftsmen's activities are difficult to predict, because they are timeless, they can be carried out at any time by the craftsmen so that the researcher encounters the same activity several times on several observations.

Data analysis was carried out following the pattern of Miles and Huberman which began with data reduction, data presentation, then verification [9]-[11]. The initial step of data analysis was carried out by selecting data that was relevant to the research focus, then presented it in a narrative form, until it reached a conclusion. In the process of analyzing data until it reaches the verification stage, researchers continue to test the validity of the data.

III. RESULTS AND DISCUSSION

Purun webbing is the result of hand craftsmanship. As a work, handicraft woven is a product that is produced full of beauty values from processing raw materials accompanied by skill and tenacity [12]. Crafts themselves are defined as items made by hand, often using simple tools, and generally of an artistic or traditional nature [12]. Weaving is an activity that has become a routine that has been carried out from old age to young people. The handicrafts represent local and indigenous traditions, they also symbolize the places, the experiences they have had [13], [14].

Wicker crafts are almost known and owned by all people in Indonesia, as there are woven products that are used in everyday life and are found in rural communities. What is different is the variation, specification and designation of each region. Generally, the basic weaving techniques that are owned by each craftsman are almost identical, but the differentiating points are in terms of the roughness of the webbing, the type of color and the specifications of the motif. Products that can be produced from purun woven handicraft products are household appliances, supporting tools in agricultural activities, to their use as household accessories and decorations.

Kampung purun as the title of Palam sub-district was given in February 2016. Kampung purun is a new initiative with the acronym of (Kelurahan mAju Menggali Potensi UNGgulan dengan Pemberdayaan Usaha keRajinan anyaman purUN). The main objective is to open access to jobs and the sustainability of the peat ecosystem to improve the welfare of the community around the PT Intan mine. Galoeh Cempaka in Palam village. This is done by developing the purun woven creative industry as a superior potential that can become an economic leveraging point. The products produced by the craftsmen group are also increasingly varied, combined with sasirangan, knick- knacks in various forms following the times. This is because of the role of young craftsmen who innovate according to buyer demand.

The activity of purun craftsmen as an economic activity is the activity of making, utilizing, distributing and utilizing purun plants to become valuable. Based on the classification grouped on the basis of human priorities in meeting the needs of daily life, including secondary activities, namely as activities to process, modify, assemble or make various goods [15].



Figure 1 Purun Weaving Stage

Purun weaving is part of secondary activities because it includes processing, converting purun plants which are often referred to as weeds which can disrupt agriculture into useful purun woven crafts. There are variations by being created into woven goods or

handicraft products into various forms and useful values compared to purun which are directly sold without being processed or modified or further created such as in secondary activities.

The activity of purun craftsmen is a weaving activity that has been carried out from generation to generation from their parents in ancient times in addition to their livelihoods as farmers. Samuel Soeito stated that activities are not just activities, but activities are seen as an effort to achieve or fulfill a need

[16]. This is in line with weaving initially only for personal use, along with the ease with which weaving began to change its function to become woven that is sold to the general public in order to fulfill needs. The stages start from lifting the purun, drying, pounding, coloring and finally weaving.

Unlike the case with activities before purun raw materials are processed and created into purun weaving. Purun plants are taken and uprooted from rice fields and seran lakes and then directly sold to craftsmen from outside the region. This shows the primary economic activity, while currently the activities carried out by purun craftsmen are processing, creating and making new forms of purun plants into purun plaits which are of higher value when sold. Purun plants become attractive products in various forms such as bags, wallets, equipment and accessories that combine raw materials with attractive creations.

Craftsmen in purun village have different groups consisting of 4 groups with 2 main groups, namely Galoeh Cempaka and al-firdaus. Each group has its own characteristics seen from the woven product. The variety of weaving forms is more diverse in the Al-firdaus group, following the current trend because it is dominated by mothers and younger adolescents. While the variations and forms of weaving in the Galoeh Cempaka group adjust to the order, usually Galoeh Cempaka becomes primary or original and traditional craftsmen who are not combined with sasirangan cloth or beaded motifs. Each group of craftsmen in terms of techniques has similarities in weaving, the difference is in the variance of the product produced.

Other differences are also in product specifications. Each craftsman is different in terms of smoothness, roughness and thickness of the webbing, coloring and motifs, this is influenced by the production factors used and the process carried out to produce a woven product. Various household utensils, livestock and agricultural equipment, wicker objects or items are also used as home wall decorations and so on [17]. Equipment produced by craftsmen includes mats, baskets or shopping bags, handbags, tissue boxes, drinking bottles, drinking water racks, accessories and other trinkets.

This is a distinctive feature of Galoeh Cempaka being a supplier of original products. Usually, consumers usually buy to be freely created according to the taste of the buyer later. Unlike the case with the Al-firdaus group, they do their own creations and variations to sell, but also accept orders for original or non-creative products.



Figure 2 Purun Woven Products

In distribution activities, buyers usually come directly to the craftsmen's house or to the craftsmen's secretariat. The sale and purchase transaction, until the delivery of the purun woven product occurs

directly in the sense that there is no intermediary party, because the buyer immediately comes and interacts and carries out buying and selling activities to the craftsmen. In addition, using social media as a media for product promotion such as WhatsApp, Instagram, and Facebook which are owned by craftsmen. In addition, most producers do not directly sell their goods to consumers, namely the existence of distributors. This indicates an indirect distribution. The distributor classification includes; first, traders consisting of wholesalers and retailers who resell the goods. The presence of wholesalers and retailers in the distribution of purun webbing plays an important role, because these distributors buy large quantities of purun woven products. These traders will create or sell back to gift or handicraft shops so that craftsmen do not need to distribute them to other shops. The indirect distribution channels used by the craftsmen are through wholesalers and retailers from handicraft shops or souvenir shops. These ties are customers who buy in large quantities from craftsmen.

Second, namely agents, which are distribution channels through distributors called brokers, or sales agents on behalf of producers but do not have rights over the goods. Brokers in the sense here are parties who try to find profit from the existence of woven products by promoting, then if there are buyers who are willing, then buy these woven products for these consumers. This helps the craftsmen to act only as producers without being involved in the process of promotion, dissemination of information and bargaining in buying and selling transactions due to the presence of third parties, namely brokers.

Third, facilitators such as transportation companies, banks, advertising agencies, governments, who only help with the distribution process. There is assistance from agencies such as urban villages, tourism offices, cooperatives and UKM, as well as the Banjarbaru city government through activities and appeals. As revealed by Dhiah Tri Widhiningsih from the Banjarbaru city tourism office, he helps the distribution of products through Banjarbaru city tour packages. Craftsmen take advantage of the role and government policies for the distribution of woven products, including official events, holidays and government office needs.

Therefore, it can be interpreted that purun weaving crafts are part of secondary activities because it includes processing, changing purun plants which are often referred to as weeds which can disturb agriculture into useful purun woven crafts. There are variations by being created into woven goods or handicraft products into various forms and useful values compared to purun which are directly sold without being processed or modified or further created such as in secondary activities.

IV. CONCLUSION

Activities of purun weaving craftsmen in Palam village, Banjarbaru city are a series of economic activities that process purun plants into woven crafts. Products are not only simple weaving but have been created and distributed both through direct and indirect channels. The role of the souvenir shop owner in the Banjarbaru area, the city government of Banjarbaru and the rapid growth of social media have also contributed so that the woven products of Kampung Purun can penetrate the local, national and international markets. Economic activities by purun craftsmen in Banjarbaru City are a reflection of the community's economic development by utilizing natural resources for sustainable development.

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Social Interaction Contents on Social Studies Learning to Improve Social Skills

Ina Eka Indriyani¹, Syaharuddin¹ & Jumriani¹

ABSTRACT

Social skills can be developed in learning to support the creation of effective social relationships. Social skills development can be done through social studies learning to develop students' knowledge and skills to become citizens with knowledge, values, attitudes, and skills. Develop social skills through social interaction material. This study aimed to describe the relationship between social interactions in social studies learning in developing students' social skills through literature studies. The data retrieval strategy uses various books, journals, and student theses or theses. The data search was carried out by visiting the library to find books that match the keywords; besides, the authors also searched for journals relevant to the research's content. The manuscript's presentation is carried out with a description by classifying similar extraction results according to the measured results to answer the objectives. The study results ensure that the concept of social interaction that includes relationships between humans, such as communication and cooperation, is useful for improving students' social skills. Social skills are a part that must exist in the lives of students that are useful for forming social relationships.

Keywords: Social Interaction, Social Studies Education, and Social Skills.

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I. PRELIMINARY

Social skills support the success of social relationships and enable a person to cooperate with others effectively. Social skills are a means of obtaining good relationships in interacting with others, such as helping others, cooperating, making decisions, communicating, preserving the environment, entrepreneurship, and participating in the community. Social skills that students need to have in interacting with others include (1) Living and working together; taking turns, respecting the right of other; being socially sensitive (cooperation, tolerance, respect for the rights of others, and having social sensitivity); (2) Learning self-control and self-direction (having self-control); (3) Sharing ideas and experience with others (sharing opinions and experiences with others) (Wahyuti, 2015). Through these social skills, students will be more optimal in actualizing themselves, maximizing their potential, expressing feelings and problems they face, and getting reasonable solutions. The tendency to seek escape that can cause damage to themselves and others can be avoided.

Social skills can be developed through education. The result of the educational process is the increase in knowledge, skills, and attitudes of students. These three aspects must also be useful for everyday life. In line with this, the social studies subject also emphasizes the practical aspects of studying, assessing symptoms, and social problems in society.

The purpose of social studies, according to the NCSS (*National Council for the Social Studies*), is to form students to develop the ability to make decisions as part of a culturally diverse society, as well as to become citizens who have sufficient knowledge, values, attitudes, and skills to play a role in democratic life both locally, nationally and globally (Sapriya, 2009). Following social studies' objectives, social studies subjects are ultimately useful in making students able to participate actively in society, have social life skills, communicate, and work together at the local, national, and global levels. When viewed from the goals and abilities that social studies must develop, social studies can play an essential role in improving students' social skills (Maftuh, 2010).

Social studies learning activities discuss humans and their environment from various social science angles, both in students' immediate environment and the environment far from students. Social studies as a study field are intended to examine and study human life systems in a social context (Mutiani et al., 2019). A person is said to learn when there is a change in himself, either in the form of changes that look like behavior or non-physically in the form of psychological changes in a more positive

direction. In the learning process, life skills need to be integrated to have social skills in community life. Through such explanations, it is clear that the concept of social interaction taught in schools can benefit students' lives as community members. In the concept of social interaction, students are taught about reciprocal relationships and influences. Good social interaction will lead to cooperation; on the other hand, the social interaction that is not conducive can lead to conflict and division in people's lives. This can become knowledge for students to cultivate their social skills either at school or in the community. The teaching of social science, especially social studies on the concept of social interaction, aims to develop knowledge that can be used for the benefit of individuals and society (Zamroni, 2007).

Enok Maryani and Helius Syamsudin in 2009 conducted research related to social skills and entitled "Development of a Social Studies Learning Program to Improve Social Skills Competence." This study aims to find a social studies learning program to improve the social skills competence of students. This study illustrates that the most important things to pay attention to in developing social studies learning that contains social skills are teachers, mastery, and implications of various methods, media, assessment, and learning resources to develop students' social skills. In contrast to the above research results, in this paper, the writer will describe the relationship of social skills through the concept of social interaction in social studies lessons.

II. METHOD

The research design is a framework or search procedure that will be carried out during the research so that it is expected to provide an overview and direction for the research (Fachruddin, 2009). The research design of this study is a literature review or literature review. The literature review is a method used to collect data or sources related to specific topics obtained from various sources (such as journals, books, the internet, and other literature). The literature study results can be used as input, and a basis for explaining and detailing the aspects studied (Abdullah, 2005). The strategy taken is by searching for articles with the appropriate theme. Browse articles in journals that have been published through an electronic database, namely Google Scholar. The research data is obtained through searches on books and google scholar to obtain relevant journals according to the research content. Researchers use google scholar by using keywords that are following the content of the study. Researchers also go to the library or use e-books to find references for this research. The

manuscript's presentation is done by decrypting it to synthesize and grouping similar extraction data according to the measurement results to achieve the goal. Through search results in books or journals, the results of the acquisition of the number of books or journals can be presented according to the following keywords:

Table 1. List of Literature Studies

No.	Keywords	Number of Books or Journals
1.	Scope of Sociology	5
2.	Functional Structural Paradigm	5
3.	Conflict Paradigm	3
4.	Symbolic Interactionism	2
5.	Concept of Society in Social Interaction	6
6.	Sex and Gender	8
7.	Race and Ethnicity	6

Source: Data Processed From Research, 2020.

Search results with keywords in the scope of sociology of the author get five books or journals. The keyword functional, structural paradigm, the writer gets five books or journals. In the keyword conflict paradigm, the writer gets three books or journals. The keyword for symbolic interactionism is that the writer gets two books or journals. In the keyword conflict paradigm, the writer gets three books or journals. Keywords in the concept of society in social interaction, the author, gets six books or journals. The writer gets eight books or journals for the keywords sex and gender. The writer got six books or journals for the keyword race and ethnicity.

III. RESULTS AND DISCUSSION

Social skills are one of the forms of social intelligence that are very important in supporting social life because success is synonymous with intellectual abilities and social intelligence (Abbas, 2018, 2020a). Students' ability to work together cannot be separated from the role of social skills they have. The essence is that these social relationships are woven into students' daily lives as part of society members. Social skills as an effort to build a network to achieve common goals. Social skills are considered very important because, as society members, students are aware of their functions and become democratic citizens.

Social skills come from two words, namely skills and social. Skills are a high-level ability performed by a person in a complex, smooth, and precise motor manner (Ruman, 2016). Social comes from the word *societas*, which means society; in Latin *socius*, friends or relationships between humans and other humans within the scope of family, school, and organization (Ahmadi, 2019). Social skills include communicating, cooperating, sharing, participating, and adapting (Rahayu et al., 2016). So, social skills are a person's ability to establish relationships with other people and solve problems to adapt harmoniously in society. Social skills include communicating, sharing, cooperating well, and participating in the community (Seefeldt. & Barbour, 1994). The scope of social skills that need to be instilled in students are 1) oral communication skills, 2) written communication skills, 3) cooperation skills (Baharun, 2018).

How can one person influence others in behaving? Initial theories that are considered capable of explaining a person's behavior are focused on two possibilities: (1) behavior is obtained from offspring through the form of biological instincts 'nature' and (2) behavior is not inherited but is obtained from the results of experience from experiences during their life 'nurture.' The theory was formulated by the English scientist Charles Darwin in the nineteenth century. John Dewey also formulated that our behavior is due to the past and is constantly changing or being changed by the environment (Siska, 2016).

In schools, teachers not only teach but also educate. If the teacher only teaches, it means that the teacher only conveys knowledge and skills. By educating teachers can shape the personality of students. Cooperation, cooperation, and solidarity are among the cores of social studies learning in schools. The 1994 National Council for Social Studies (NCSS) put forward the principles of social studies learning powerfully (Subiyakto et al., 2017). Powerful learning principles are meaningful, integrated, value-based, challenging, and active. These various principles can be used to support the development of social skills. On the principle of value-based learning, students' social skills can be developed. This value is related to social empathy, will grow and develop well in social studies learning. When training aspects of social intelligence, such as empathy, it can be done through direct value education such as through examples or simulations and hands-on practice. But if training social intelligence, which concerns aspects of social cognition, can take an indirect approach through discussion of values or morals (Maftuh, 2010).

Social studies education is a comprehensive subject that is an instrument in solving socio-national problems in Indonesia. Social studies learning is expected to produce students who can establish harmonious relationships between humans and other humans in their group (Abbas, 2018, 2020b). The main focus of social studies education is interaction within the community. Social Studies or Social Studies, the material for its study of humans, does not yet have a curriculum component that closely monitors human relations issues except for social studies. The importance of interaction in human life because humans are social creatures, creatures that always live together. A dynamic coexistence is always a process so that a social process occurs; that is, there is a reciprocal relationship between the various fields of life. Social interaction is the main key to social life and is a prerequisite for social activities (Abbas, 2013).

In the seventh-grade social interaction material, several aspects can be taught to students. The material is divided into sub-topics such as understanding, conditions, factors, and social interaction forms. According to Gillin and Gillin, explaining social interaction is a social relationship that moves, which touches on the relationship between individuals, groups of individuals, and groups and groups. Social interaction forms when two people meet each other, such as greeting each other, shaking hands, chatting with each other, or even getting into a fight. Even though the people who met each other did not greet or exchange signs, social interactions had taken place. Everyone feels that another side causes changes in the views or nerves of the people concerned, caused by body odor, perfume, walking voice, and so on (Soekanto, 2014). Through the understanding of social interaction, students understand the meaning of social interaction in the book. Still, students must also be equipped to understand that social interaction can occur harmoniously if everyone understands their respective functions.

There are two conditions for the occurrence of social interaction, namely social contact and communication. Social contact from the Latin words *con* or *cum* (together) and *tango* (to the touch). So, it means togetherness. Social contact can occur directly or indirectly (Abdulsyani, 2012). Direct social contact can be seen in someone who meets face to face and meets, and dialogue takes place between the two parties. Indirect social contact can be seen in someone who meets indirectly, such as requiring a tool as an intermediary, such as social media or telephone, and so on (Jumriani, 2018). Social contact can be positive or negative. Positive social contact such as collaboration, on the contrary, is

negative, like fighting. Social contacts can also be primary or secondary. Primary contact can occur if there are direct meet and face-to-face relationships. On the other hand, secondary contacts require an intermediary (Soekanto, 2014). If someone described another person's actions (in the form of words, physical actions, or behavior), what thought would that person tell you? Related people will react to views that are about to be shared with others. Through communication, the behavior and views of a group of people and individuals can be understood towards other groups and other people (Soekanto, 2014). Students gain theoretical knowledge about the meaning of social interaction and forms of social interaction at school. Students' social environment also teaches how to speak style, attitude style to share affection to empathy. Although these students can change attitudes and language consistently to foster character within themselves. In this regard, learning with social interaction material can guide students to have better intellectual and emotional health by fostering self-confidence and a sense of realism and empathy for others.

Four factors underlie social interactions: the imitation factor, the suggestion factor, the identification factor, and the sympathy factor. The imitation factor in the social interaction process has a major role. One of the good things is that imitation can invite someone to obey existing rules. Gabriel Tarde said that all social life should be based on mere imitation factors. Suggestion factors in psychological influence, whether it comes from oneself or in others. Two divisions of suggestions are as follows: 1) autosuggestion is a suggestion to oneself that comes from the individual himself, 2) hetero suggestion is a suggestion that comes from another person. The relationship between imitation and suggestion in social interaction is almost the same. The difference is that if someone's imitation follows one of his possessions, and someone gives his own opinion or attitude in that suggestion, then someone other than him will accept it. Suggestions can be expressed as a process by which a person accepts others' views or code of ethics without first being criticized. The Identification Factor is the desire to be similar or the same as other people. This similarity can be seen both outwardly and inwardly. The social bonds that occur for identifying its character are more detailed than the relationships that occur on the suggestion or imitation mechanism. The sympathy factor is a person's attraction to other people. Sympathy is due to a logical basis that makes sense but is based on measuring feelings. A person can suddenly be impressed with other people by himself because of how he attains him (Setiadi, 2019). Students are expected to be aware of the factors that underlie the social interactions that occur around

them. It is hoped that students will understand that these factors are the real impact of globalization on society.

Forms of social interaction are cooperation, competition, conflict, or dispute. Disputes can be resolved through resolution. The possibility of settlement can only be accepted in a temporary period called accommodation, meaning that both are not sure to be completely relieved (Soekanto, 2014). According to Gillin and Gillin, there are two kinds of social processes that arise from social interaction. Social interaction forms are associative processes (accommodation, assimilation, and acculturation) and dissociative social processes (competition, conflict).

a. Associative Processes

1. *Cooperation*

Cooperation is a joint effort between individuals or groups of people to achieve a common target. Cooperation is most forms of social interaction described as the basis of the various forms of interaction found in most people. Collaboration occurs because individuals tend to belong to other groups and groups (Setiadi, 2019). Various forms of cooperation, namely

- a. Bargaining, the exchange of goods and services between two or more organizations, is a form of implementing the agreement.
- b. Cooperation is a way to avoid shocks in the organization's stability concerned with accepting new elements in leadership.
- c. A coalition, a combination of various organizations, has the same goal (Setiadi, 2019).

2. *Accommodation*

The existence of a context for life guidelines that apply in society. The phenomenon of balance in the interactions between individuals and groups of humans is called adaptation. The forms of accommodation are as follows:

- a. Coercion, a type of accommodation in which the mechanism is carried out by force.
- b. Compromise, a type of accommodation where someone participates in every agreement to achieve a way out of the dispute.
- c. Arbitration is a type of accommodation where a person has a way of obtaining an agreement when he cannot achieve it individually.
- d. Mediation, similar to arbitration, is a step in finding a way out of the dispute.
- e. Conciliation, an effort to obtain an agreement between two parties, for which has been set collectively.

- f. Toleration, one of the accommodations regarding respect, there is no formal agreement.
- g. Stalemate, a type of accommodation that favors needs in harmony and does not rest on disputes.
- h. Adjudication, disputes regarding problems in court.

B. Dissociative Processes

1) Competition

Competition is a type of interaction in which a person or group fights for their interests to apply themselves personally. Usually, when someone attracts attention or exacerbates a prejudice, but not by force.

2) Contravention (Contravention)

Disputes are not the same as competition or conflict. Violation is characterized by an absence of certainty about the individual, hidden feelings of dislike, and jealousy towards someone. These omens do not create conflict or conflict.

3) Controversy

Conflict is a type of interaction between a person or group between communities to achieve targets. This is done through a process of opposing others through violence (Setiadi, 2019).

The explanation above about forms of social interaction about understanding the forms of associative and dissociative social interactions. The teacher can provide examples and directions on the importance of interacting and behaving prosocially with friends and people around them.

IV. CONCLUSION

Fostering students to become fair, democratic, and responsible citizens through social studies is not enough to develop cognitive abilities. But social studies learning also combines cognitive, attitudes and values, skills to social action. Social studies subjects which contain the concept of social interaction are closely related to reciprocal relationships and influences. Through this concept, an understanding can be instilled that the relationship between two or more people will run dynamically if there is good communication. The teacher's existence of knowledge about the concept of social interaction has a practical function, namely increasing students' social skills. This practical function is

obtained from various methods, media, learning resources, and assessments. Social skills need to be considered because they are social interaction provisions to create harmonious relationships in society. The development of social skills development through social studies is expected to become citizens who can interact socially and communicate well. Also, it is hoped that they will build social networks, have a socially conscious attitude, have a sense of empathy and care, and resolve conflicts constructively and democratically.

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Social Services Based on Institutional for Youth Discontinued School

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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

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I. 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, 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).

II. 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.

III. 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.

IV. 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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The Street Clowns in Banjarmasin City as a Life Survival Strategy

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ABSTRACT

Economic problems during the Covid-19 pandemic became a long polemic. Job losses and demands for the fulfillment of daily needs are the focus of these economic problems. People are required to think and react to these conditions to survive. This article aims to describe a survival strategy by becoming a street clown. A qualitative approach with descriptive methods is used to describe comprehensively. The research data were analyzed using data analysis techniques Miles and Huberman. The study results indicate that the driving factor for becoming a street clown is the demand for life necessities. This matter means that economic problems are the main problem, so that the perpetrators choose to become street clowns. Street clowns in Banjarmasin are a preferred choice of work for the lower middle class. Getting this job requires networking. Also, it is necessary to familiarize oneself with frugality because income is uncertain every day.

Keywords: Economic Problems, Survival Life Strategies, and Street Clowns.

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I. PRELIMINARY

The conditions of the Covid-19 pandemic have also had an impact on the economy of the community. This condition causes a decrease in income, some even have to lose their jobs, so they have to find other alternatives to fulfill their daily needs. For example, economic problems become a factor for finding alternative ways of working on getting out of the poverty zone (Prasetyo, 2017; Mulyanto, 2005).

Nowadays, the phenomenon of street clowns is starting to be found on the streets. This condition is a new reality as a result of economic conditions due to the Covid-19 pandemic. As previous research by Shaleh described that during the Covid 19 pandemic, there were street clowns in Medan who were children aged 6-8 years. Children who work on the streets as “clowns” are willing to rent clown clothes and equipment with rental rates ranging from Rp. 50,000 to Rp. 80,000 according to the size of the costume being rented. In fact, to cover the cost of renting costumes, these early childhood children work in the clusters until night (Assingkily, 2020; Abbas & Erlyani, 2020).

Someone who chooses the profession as a street clown cannot keep up with the changing roles in developing the economy. Someone who can act like that is called a clown, unlike the clown costume, which is a manifestation and development of the clown profession. Everything, both the behavior and character of a complete outfit, is made to resemble a clown (with a big belly, big head, bright, colorful clothes), so it is called a clown costume (Prasetyo, 2017).

The rise of street clowns is found not only in Java but also in the city of Banjarmasin. Initially, street clowns were only used as a temporary entertainment service for children with birthdays in homes, buildings, and city parks, but now street clowns are jobs. Nowadays, it is no longer a job to entertain children’s birthday services. Still, it has become a job to capture moments when people visit tourist attractions, one of which is in Banjarmasin. With this condition, street clowns are a phenomenon that appears in certain conditions closely related to the community’s economic conditions (Sitompul, 2017). In particular, this article aims to describe the street clowns in the city of Banjarmasin as a survival life strategy.

II. METHOD

A qualitative approach with descriptive methods is used to describe street clowns in Banjarmasin City. The qualitative approach is understood as a structured procedure by collecting oral and written data in the form of subjects and observed behavior (Emzir, 2010; Sugiyono, 2016; Abbas, 2020a). Based on the qualitative tradition, researchers do not change the natural setting in which they are researched. The data collection technique was carried out with three activities, namely; 1) observation at the intersection of Jalan S. Parman and along the Brigjend H. Hasan Basry street, 2) structured interviews with research subjects (street clowns), and 3) Documentation related to street clown activities. Data analysis techniques Miles and Huberman used in the research, including 1) reduction of interview data, 2) presentation of data in narrative text, and concluding research results (Sarwono, 2006; Saebani, 2009; Abbas, 2020b). Increasing the validity of research data was carried out using triangulation and extension of observations.

III. RESULTS AND DISCUSSION

The Coronavirus has been present in the community since 2020. According to the World Health Organization (WHO), it is clear that the Coronavirus is a virus that can cause infection of the human respiratory system. This virus infection is known as covid 19. This virus can be transmitted quickly, so that it has spread to various countries, including Indonesia (Sumarni, 2020).

Currently, the Covid 19 pandemic is a problem that is the main focus of a country. Likewise, in Indonesia. This is because various impacts are resulting from the Covid 19 pandemic. These impacts are not only in terms of public health but also in the economic sector of a country. Currently, the economy has been under heavy pressure with the presence of Coronavirus. When this happens, it will impact economic stability so that it will also have an impact on people's lives in the economic sector. These sectors include mining, trade, industry, construction, hotels and restaurants, and the service sector.

The loss of jobs due to layoffs and decreased sales turnover is a reality that some people feel is affected by the Covid 19 pandemic. With these conditions, they find it difficult to earn income and survive because every day, there are basic needs that must be met. Everyone must be wise in doing everything. Even though the government has issued social assistance (Social Assistance) for residents affected by this pandemic, it is still not sufficient, and not everyone gets it.

The presence of clowns on the streets is a reality in society, which illustrates how people with middle and lower economic conditions must react to economic demands during a pandemic to survive. Street clowns are a manifestation of their freedom to fulfill their daily needs in implementing survival strategies. Freedom as self-fulfillment implies an idea that gives freedom to a person to develop all his potentials. Here there are two things, namely human nature and the provision of the means to develop each of these potentials (Hayat, 2012; Khomsan, 2015). A person who works as a street clown must wear a costume so that the public does not see that he has problems in the necessities of life as a human.

Choosing to work as a street clown is their strategy for survival. The strategy is a skill that a person carries out through job expertise following the abilities and skills. Being a street clown is not required to have special skills and more than other people, but it emphasizes the skill aspect by bringing up various ideas to attract street clown lovers and visitors (Ancok, 2003). The driving factor that causes a person to choose to work as a clown to survive is economic needs and seeking experience.

The presence of street clowns can be found in Banjarmasin City. As written on the Banjarmasin Post page, Rehan is willing to become a street clown to entertain passers-by. The action he did was to get money to help meet the family's food needs. Every day, Rehan must wake up early in the morning before sunrise and prepare to become a clown in Banjarmasin City. According to Rehan's confession, his decision to become a street clown was based on economic motives to fulfill his daily needs. He revealed that in a day, the income he earned was around Rp. 35.000,00- to Rp. 40.000,00-. His income was not entirely for himself. He has to set aside 30 percent to pay the rent for the clown costume. The father of two children admits that he stays for 12 hours every day. From 9 am to 9 pm. Raihan usually performs his actions at the traffic light junction of Jalan Cemara. He admits that he does this job for the short term. His business as a *pentol* (meatball) seller has fallen sharply due to the Covid-19 pandemic, making him change jobs (Source, Banjarmasin Post, 2021).

Picture 1. Rehan in action as a clown.



Source: Secondary Data, Banjarmasin Post (2021)

Based on the identification results, the main factor they chose to work as a clown was factors of economic needs; Humans are economic beings because humans cannot be separated from the needs of their lives and their families, both primary and secondary needs (Modjo, 2020; Livana, 2020). The more advanced the times, the more necessities of life and the more alternative jobs that have sprung up, for example, street clowns. Initially, street clowns were only used as a temporary entertainment service for birthday children in homes, buildings, and city parks. Still, now street clowns have become permanent jobs for some people. It is no longer a job to entertain children's birthday services, but it has become a job to capture moments when people visit tourist attractions, one of which is in the city of Banjarmasin. Becoming a street clown is a sensible (logical) choice from the various job options that exist so far. Of the various informants interviewed, some of these street clown jobs are used as permanent jobs, and some just side jobs. In essence, those who work as street clowns do this job to make ends meet.

Even so, being a street clown also has problems in various ways, including weather factors, government regulations, and road users. The unpredictable weather factor in the city of Banjarmasin makes the weather

one of the main factors inhibiting street clowns' work. Sometimes when the weather is normal, suddenly the rain comes pouring down. This is what makes street clowns stop doing their activities on the streets to entertain road users. This condition significantly affects the income level of street clowns in Banjarmasin. As the results of research by Zhafril (2015), "The Angklung Singer Group's Life Survival Strategy (A Study on the Angklung Singer Group in Malioboro Yogyakarta)" also revealed the same thing.

The role of government. A person who becomes a street clown in the city of Banjarmasin must be brave with government officials as the enforcer of urban spatial order. Even though no government regulation regulates whether street clowns are allowed or not to operate in the city of Banjarmasin, they are still worried about implementing local regulations that regulate them in making a living. The regional regulation in question is not a regulation regarding freedom to carry out activities, but a government regulation for order enforcement officers in the Banjarmasin city area regarding an area free from all activities that can disturb the city's beauty of Banjarmasin. Thus, it can be said that choosing a job as a clown is an option for them to survive amid the Covid-19 pandemic. Economic demands for their daily needs require them to think and be creative to earn money through work as clowns.

IV. CONCLUSION

The condition of the Covid 19 pandemic does not only affect the disruption of public health conditions. However, it also causes economic instability in a country, even on a global scale. With these conditions, a response from the community is needed to survive amid economic conditions in the era of the Covid 19 pandemic. Choosing a job as a street clown is a fact that has occurred in Banjarmasin City as a form of survival strategy for people with lower economic levels to be able to meet daily needs. The driving factor for becoming a street clown is to fulfill economic needs. Meanwhile, the first inhibiting factors for street clowns are the weather and government regulations. To support his work as a street clown, clown actors have networking. The ability to live frugally is one way they can manage uncertain opinions daily.

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The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review

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ABSTRACT

Local wisdom is a characteristic of society in an area that must be maintained as a constructive identity and a filter for various destructive aspects of external culture. In this context, local wisdom is understood as a legacy from generation to generation, not eroded by various outside cultural elements. Therefore, learning local wisdom is an inevitable need, one of which is through learning Social Studies (IPS). Social studies learning is a means of maintaining local wisdom. Research through this literature study aims to identify the importance of utilizing local wisdom content as a social studies source. A literature study is carried out to collect appropriate data and information; then, a discussion is held, which is then narrated synthetically. The results of discussions to make sure that local knowledge-based social studies learning made for learners to know, understand, and practice in the social life of the characteristics of the environment, both natural environment and social environment as a source of social studies learning.

Keywords: Local Wisdom, Learning, and Social Studies.

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I. PRELIMINARY

Local wisdom is a cultural characteristic of an area. Local wisdom can be in the form of an idea or an activity that includes ways of interacting with other humans, humans and the environment, and humans with their belief systems. Therefore, it can be said that local wisdom functions as social stability and control over various human activities that involve the owner's community's life and life.

In the current era of globalization, the discourse of local wisdom has received serious attention. Advances in science and technology due to globalization tend to loosen social and moral values of society, which stem from ignoring local wisdom (Abbas, 2018, 2020a). For example, in the context of the environment, technology makes human life more comfortable. Still, when it is not practical, this condition changes the way of life, thinking, and the pattern of relationships between humans and the environment. In Indonesia, from the results of LIPI's Oceanographic research, it was noted that environmental problems include air pollution issues, damage to ecosystems as a result of inappropriate technology; around 35.15% of coral reefs in Indonesia are in bad condition. Apart from natural factors, such environmental damage is also closely related to human behavior that exploits nature without paying attention to the carrying capacity of the environment contained in local wisdom in the environmental context. As human beings who have a reciprocal relationship with the environment, of course, they have to pay attention to how to use the environment so that a harmonious relationship can occur (Abbas et al., 2015; Maunah, 2015; Nasrudin et al., 2019; Sandoval-Rivera, 2020).

In connection with the above matters, the existence of local wisdom must be maintained. The goal is that future generations can use local wisdom as a filter for various inputs in various fields on the aspects of globalization to maintain stability in various elements in people's lives. Each local wisdom contains values based on social, cultural, and belief aspects held by a community group, a way of life (Abbas, 2020b; Anwar et al., 2019; Azzet, 2011).

Education is a route that can be developed to provide education to the community regarding local wisdom in the environment where they live and its usefulness as a guideline of life in various aspects. To support this, we need a system that can regulate education itself (Ilhami et al., 2019; Ma'nawiyah et al., 2019). One of them is by designing curriculum development through a learning

process based on local wisdom to increase the awareness of students as future generations of the importance of local wisdom for people's lives.

Social Studies (IPS) is a subject in an appropriate educational unit to combine local wisdom content with learning. As the essence of social studies learning is to integrate local wisdom values into learning activities. The scope of social science subjects, in essence, must be sourced from people's lives. On this basis, integrating local wisdom content in each region as the content of social studies learning materials will contribute to increasing knowledge and understanding of local wisdom of the local community so that future generations can use it as a guide in their behavior and activities in daily life (Susanto, 2015; Syaharuddin & Mutiani, 2020).

Integrating local wisdom as material content in social studies learning will also support the achievement of social studies learning objectives that strengthen knowledge theoretically and strengthen attitudes and skills. From this, it is essential to make social studies learning innovations based on local wisdom. Students as the next generation through social studies learning are always close to concrete situations every day. A culture-oriented learning model (local wisdom) is an example of learning that strongly correlates with the development of skills (life skills) based on developing potential local skills in each region.

II. METHOD

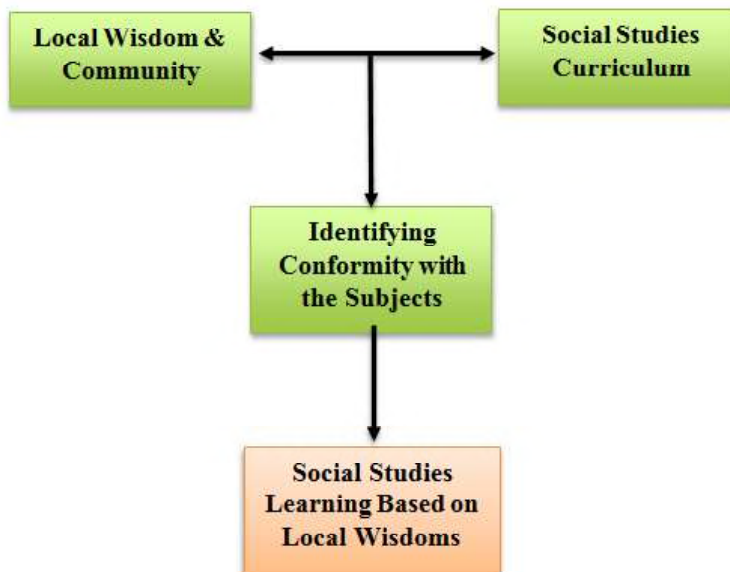
This research uses a qualitative approach. The research was conducted by collecting and studying various literature and literature studies. A literature study is used to collect data or sources related to specific topics from various sources such as journals, books, and other libraries (Snyder, 2019). Data collection techniques use secondary data obtained from various sources such as books, scientific journals, reports from research bodies that are accurate and relevant to the concept of local wisdom and social studies learning. The data or information that has been obtained will then be compiled based on the results of appropriate and accountable literature studies. The data analysis in the article consisted of two stages: data reduction and data presentation. Data reduction makes it easier for the author to select data from the literature validly while presenting the data in narrative form. The results of the discussion and conclusions in this article are the results of analyzing various relevant scientific sources to discuss the importance of local wisdom content in social studies learning.

III. RESULTS AND DISCUSSION

Local wisdom comes from two terms, namely wisdom and local. In terminology, the term local wisdom means local wisdom, which is interpreted as a wise local idea, which has value and is used as a guide for the community. Meanwhile, if interpreted from an anthropological perspective, local wisdom is a knowledge system in a specific group, the cultural identity. As the form of culture is not only in the form of an idea but also an activity that reflects a cultural value formed and embraced by a group of people (Al Muchtar, 2001; Saripudin & Komalasari, 2016).

Local wisdom has benefits for people's lives. Therefore, local wisdom should be maintained and recognized for its existence, even amid modernization and globalization. The education pathway can be used to maintain local wisdom so that it continues to grow and develop in the community. When the study of local wisdom becomes part of education, especially in learning, it will contribute to the formation of students who can reflect the values of local wisdom in their daily lives (Sriartha et al., 2017; Uge et al., 2019).

Picture 1. Integration of Local Wisdom into Social Studies Learning



Source: Literature Study Analysis Results (2021)

In the 2013 curriculum in Indonesia's education system, local wisdom has become part of the material contained in the 2013 curriculum. As the goal of the 2013 curriculum, which is identical to character education, is to instill students so that they not only have knowledge (cognitive) but are also able to feel (affective) and doing (psychomotor). In this context, it can be said that local wisdom plays an essential role in developing students' character following the local wisdom and culture of a nation.

Learning that utilizes local wisdom as part of the material contained in a subject will also affect the strengthening of various literacies. The implication is that there is a demand for teachers' ability to be able to strengthen the concepts learned by students (Sriartha et al., 2017). However, it is necessary to have innovation in every planning, implementation and evaluation or assessment of learning in its implementation. Even more critical is what subjects are relevant so that educators need skills to package learning based on local wisdom.

Social Studies (IPS) is a subject that can contain local wisdom in learning as social studies where learning plays a role in educating students to have social intelligence. Therefore, local wisdom can become a part of the material contained in social studies learning. Learning resources in social studies are not only in the form of books but also in the behavior of the surrounding community and local wisdom and cultures. Social studies learning through the application of local wisdom values is an effort to instill a sense of caring for others while at the same time expanding knowledge about the nation's culture (Hasanah et al., 2017; Mutiani, 2018). The connection with social studies learning is that it can contribute to future generations' knowledge and ability to maintain the existence of local wisdom through its use in learning materials. Social studies based on local wisdom does not only focus on delivering material but also builds the strengthening of students' social attitudes and skills so that it is not only knowing a learning concept but can implement it in everyday life according to the context of the environment in which they live (Purwanti, 2017; Putra, 2019).

Various social issues and problems in society today are a condition learning (Wulandari et al., 2019). By integrating local wisdom as the content of social studies learning materials, students can find out about the characteristics of their natural and social environment and provide solutions to various problems, as social studies learning aims to develop the potential of students to be sensitive to the environment and other aspects of society.

The use of local wisdom in social studies learning is a cultural-based learning dimension by utilizing various cultural forms rich in social and cultural values (Abbas, 2015; Widyanti, 2015). Suppose social studies education based on local wisdom

can be realized in social studies learning. In that case, social studies education plays an essential role in fostering good citizens, mental and moral attitudes.

There are two benefits when local wisdom is used as a study in social studies learning. First, developing local wisdom in social studies learning can improve learning to be more meaningful and contextual in real life, strengthening education as a cultural process to develop student competencies holistically. Second, it can maintain local wisdom in students' environment as a cultural heritage that its existence must protect.

IV. CONCLUSION

Local wisdom is a characteristic of a community group in a specific area. The form is not only in the form of ideas, but also can be in the form of rules, activities making it a guideline for community members to behave. Local wisdom is present *instant* in community life, but through a reciprocal process so that it becomes something that is believed in its truth and usefulness. In the current era of globalization, the existence of local wisdom must be maintained. Local wisdom can become a filter for various global aspects that enter various aspects of people's lives. Therefore, in schools, primarily through social studies learning, the education path can be done by integrating the content of local wisdom as a source of material for social studies learning.

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Social Studies Lesson Planning for Children with Intellectual Disabilities in the Pembina State Special School of South Kalimantan Province

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ABSTRACT

The achievement of learning objectives is related to curriculum-based learning planning and the needs of students. This study aims to describe the social studies learning planning for mentally disabled children in SLB-C Negeri Pembina, South Kalimantan Province. The research was conducted with a qualitative approach with descriptive methods. The data collection technique was done by observing, interviewing, and documenting. Data analysis was performed by collecting data, reducing data, presenting data, and drawing conclusions. The data validity test used source, technique, and time triangulation. The study results confirmed that the teacher explicitly designed the social studies learning planning for mentally disabled children at SLBC Negeri Pembina South Kalimantan Province at the SMPLB level to make it easier for students to understand the material learning. The learning design contained in the lesson plan includes three stages, namely preliminary activities, core activities, and closing activities. Preliminary activities include aspects of apperception, gathering knowledge, and describing learning objectives. The core activities include delivering material by carrying out activities in observing, questioning, trying, reasoning, and presenting learning outcomes. The closing activity includes reflection and evaluation of learning activities. The learning design was made by the teacher referring to the 2013 Curriculum. At the implementation stage, the teacher experienced obstacles in learning due to students' frequent absences. The teacher repeated the delivery of social studies material at the next meeting. These constraints impact the effectiveness of the implementation of the plans that the teacher has made.

Keywords: Planning, Social Studies Learning, and Mentally Disabled Children.

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Social Studies Lesson Planning for Children with Intellectual Disabilities in the Pembina State Special School of South Kalimantan Province

I. PRELIMINARY

Education is the right of every citizen, including children with special needs. Based on the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System article 4 paragraph (1), it is explained that all people, including children with special needs (ABK), have the same right to get an education without any discrimination. The rights of children with special needs in achieving education must be fulfilled like normal children as education is a fundamental right of all people that must be fulfilled regardless of one's background and the physical condition of students.

With equal opportunities for children with special needs to get an education, the government as a policy maker provides an educational unit that can organize every educational need for children with special needs. The education is designed in such a way as to suit the needs of students with various specifications. This educational unit is known as the Special School (SLB). SLB is an education provision for students with disabilities or students with extraordinary intelligence held inclusively in special education units with the TKLB, SDLB, SMPLB, and SMALB levels. These various levels are formally available for children with special needs, just like education levels in general.

Mentally disabled children are part of children with special needs. A mentally disabled child is someone who has intelligence delays and has intelligence that is below average. The child is also unable to adapt to behavior during development. Mentally disabled children also have academic barriers; learning mentally disabled children must have a curriculum modification to match children with special needs (Kustawan, 2012). The state of mentally disabled children lacks the intelligence that children generally have, and children with special needs are difficult to adapt; symptoms appear before 18. A person is mentally disabled, has a lower intelligence development (IQ), and mentally disabled children have difficulty learning and socializing.

In South Kalimantan Province, the address is precisely at Jl. Jenderal A. Yani, KM 20 Landasan Ulin, Kayu Bawang, Gambut District, Banjar Regency, a school specifically a place of learning for mentally disabled children. The school is SLB-C Negeri Pembina South Kalimantan Province. At the school, there are two levels of education available, namely SDLB and SMPLB. This particular school is a special education unit to provide learning to children with special needs, namely mentally disabled children.

In learning, mentally disabled children also get various subjects with thematic concepts. Even though mentally disabled children have reasoning abilities below average. Social studies subjects are subjects that are taught to mentally disabled children. Through social studies learning, mentally disabled children are expected to get to know their environment (Ifa, 2014; Supardan, 2014). Social studies learning here is to develop social skills to quickly gain knowledge and experience to practice in social life, which requires real and actual learning materials or materials with their environment. The real and actual material will fulfill the teaching principle, which must be contextual so that it is not boring because it is abstract and difficult to digest. Otherwise, it will motivate children to learn and feel the direct or tangible benefits of this learning. Social studies learning has a variety of methods to make learning more enjoyable to overcome the boredom of students in learning as well as students directly absorb the benefits of the learning process (Suprayogi et al., 2017)

In learning a subject, of course, it cannot be separated from planning. In learning, there are elements, namely planning, implementation, and evaluation. One important thing in learning is related to the lesson plan (RPP) because it is planned that learning will be structured from the beginning of the learning process to the end (Rusman, 2017). In social studies learning, planning is a conscious effort made by social studies teachers before implementing learning in class in clear procedures, written in the learning implementation plan, namely preliminary activities, core activities, and closing activities to achieve learning objectives, from the lesson plan implemented through the implementation of learning for and evaluated at the end of the learning process to measure the ability of students (Putra et al., 2020; Syaharuddin & Mutiani, 2020).

Research related to social studies learning planning has been carried out by Dina Mardiana (2020) with Social Studies Learning Planning at SMPN 1 Banjarbaru. The study results describe that in the lesson planning at SMPN 1 Banjarbaru, the teacher can become a teacher, mentor, facilitator, and evaluator. In contrast to this study, this study focuses on social studies learning planning for mentally disabled children in SLBC, South Kalimantan Province. With the condition of mentally disabled children who have limitations, of course, in learning planning, there is a need for planning according to students' needs and

conditions. Learning planning needs to pay attention to several elements, including students. Every learning process is closely related to the character of students. Some students can digest the material presented quickly, and some students are a bit slow in digesting the subject matter presented, likewise for mentally disabled children who have special needs. This difference is why the teacher must be able to design strategies in teaching to suit the state of understanding of students. As the nature of learning is “change” and the essence of learning is “regulation,” According to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, learning is a process of interaction between teachers and students and the learning resources used to take place in one environment. learning (Djamarah & Zain, 2006). Based on this, This article aims to describe the social studies learning planning for mentally disabled children in SLB-C Negeri Pembina, South Kalimantan Province.

II. METHOD

A qualitative approach was used in this study to obtain in-depth information and describe all findings related to thematic concept social studies learning in SMPLB. Qualitative research is a research approach that reveals social situations by describing reality correctly, formed by words based on data collection and data analysis methods (Aan & Djam’an, 2011). The subjects in this study were as follows:

Table 1. Research Subjects

No.	Name	Age	Profession	Information Description
1	<u>Hj. Rosita Sari</u>	45	Head of SLBC Negeri Pembina Province South Borneo	Application of the curriculum. The state of social studies teachers
2	<u>Sanvata, S. Pd</u>	54	Class VIII teacher with mental retardation	Learning planning Implementation of learning Learning evaluation
3	<u>Muhammad Jaka</u>	15	Class students VIII mental retardation	Implementation of learning
4	Muhammad	14	Class students VIII mental retardation	Implementation of learning
5	<u>Rahma</u>	15	Class students VIII mental retardation	Implementation of learning

Source: Research Data (March 2020)

Researchers obtained informants to obtain information about social studies learning at the Pembina State Senior High School. The data collection method was carried out by observation, namely observing activities during social studies learning in-class learning. Interviews were conducted with the principal, class VIII mentally disabled eye teachers, and students. The documentation is carried out to photograph learning activities in class. Reduction (reduction), data presentation (display), and conclusion (verification) are systematic methods of data analysis. Test the data's validity by triangulating sources and triangulation of techniques, an extension of observations, and reference materials.

III. RESULT AND DISCUSSION

SLB-C Negeri Pembina South Kalimantan Province, located in South Kalimantan Province, is one of the SLB-Cs that implements thematic learning. Students are unconsciously learning certain subjects the learning concept as per the theme. The teacher also uses various method-based learning to make the learning process more enjoyable in the classroom. The use of various methods makes students contextually receive the material presented in the learning process. Thus, learning in the classroom focuses on students and is facilitated by the teacher.

Based on interviews with class teachers at SMPLB Negeri Pembina South Kalimantan Province, namely Mr. Sanyata, the thematic learning concept applied in SMPLB, where every learning occurs, the teacher always uses creative methods to attract the attention of students. Learning activities are always endeavored to use methods that utilize items that have been provided by the school and those around the school environment. This aims to stimulate children's enthusiasm for learning. When the teacher presents social studies material, the teacher always uses the environment to deliver the material. The goal is to provide students with understanding as support in the social studies learning process.

In the planning of social studies learning at SMPLB Negeri Pembina Kalimantan Province, there are three stages, namely preliminary activities (apperception, exploring knowledge, explaining learning objectives, delivering material), core activities (observing, asking, trying, reasoning, and presenting learning outcomes), and closing activities. (reflection and evaluation) attached to the lesson plan (RPP). According to Triwiyanto (2015), learning planning is designed to be developed sequentially, starting from the primary material and the predetermined themes that must also refer to the syllabus according to school directions. RPP includes school data, subjects, classes / semesters, subject matter, time allocation, learning objectives,

essential competencies, and indicators of achievement of predetermined competencies on materials, methods, media, tools, learning resources, steps for learning activities, as well as assessments. This is attached in the table description as follows:

Table 2. Identification Sheet of Social Studies Learning Plan Observation at SMPLB Negeri Pembina Banjarbaru

No.	Aspects Observed (Component RPP)	Nothing	Less complete	It's complete
A. Subject Identity				
1.	Complete identity			√
B. Formulation of Indicators				
1.	The completeness with SKL, KI, KD			√
C. Formulation of learning objectives				
1.	The completeness with the process and learning outcomes			√
2.	Completeness with KD			√
D. Completeness of Teaching Materials				
1.	Learning objectives			√
2.	Characteristics of learners			√
3.	Time Allocation			√
E. Completeness of Learning Resources				
1.	Learning materials			√
2.	Characteristics of learners			√
F. Completeness of learning media				
1.	Learning objectives			√
2.	Characteristics of learners			√
G. Completeness of Learning Model				
1	Learning objectives			√
2	Characteristics of learners			√
H. Complete Learning Scenarios				
1.	Completeness of the implementation of learning			√
2.	Scientific approach			√
3.	Presentation of material			√
4.	Time Allocation			√
I. Completeness of Evaluation				
1.	Indicator			√
2	Authentic Assessment			√
3.	Answer keys and questions			√

Source: researcher documents (March 2020)

The table above results from the identification of the items' completeness in the learning planning document. Based on this identification, each item of learning planning carried out by social studies teachers at the Banjarbaru Supervisory State Senior High School, from the administrative completeness of the education unit to the completeness of planning in the initial activities, core activities, and learning evaluation activities have been planned by the teacher and contained in the learning planning document. The teacher in the planning uses learning support tools as a learning resource in the form of student books, teacher books, the internet, and the environment as a supporting tool in achieving classroom learning. The teacher uses the surrounding environment in designing the material for technological development, and his reasons are so that students can understand the material presented. As in the preparation of the need for lesson plans to apply pedagogical principles in writing so that they are realized in learning activities so that students gain effective learning experiences in developing attitudes, knowledge, and skills following the learning objectives that have been set (Abbas et al., 2021; Mutiani, 2019; Mutiani et al., 2021).

In the social studies learning unit for mentally disabled children at SMPLB, the teacher prepares a learning design related to the learning process. Based on the results of interviews with Mr. Sanyata, the curriculum team makes annual programs, makes semester programs, prepares a syllabus, then submits it to the teacher concerned so that the teacher has a reference for making lesson plans, makes daily test grids as well as analyzes student learning outcomes, and makes remedial and assignments. The statement made by Sanyata (Monday, 9 March 2020) is as follows:

“The preparation of the RPP is the task of the curriculum team, starting from the introduction, core competencies, basic competencies, adjusting KI and KD then remodeling again about the themes and titles to be taken, the problems to be presented to the class, determining methods, strategies, and evaluating according to developments and the abilities of students. Students' development in this particular school varies according to each child's abilities; for example, in social studies learning about material production, distribution, and consumption. The explanation of the material is measured by the IQ possessed by each child who can learn in applying social studies material about economic activities that they understand. In making lesson plans, I gained knowledge from social studies teachers' socialization, and the internet is also needed in updating the selection of learning strategies and models. “

In the first meeting, teachers implement a plan of the subject matter of technological development, sub-theme of motion energy, and learning support tools. Learning resources in the form of student books, teacher books, and the internet also take advantage of the environment as a

supporting tool in achieving classroom learning. Teachers practice directly in class by adjusting existing material, namely technological developments in the use of technology in everyday life. Students are given the task of making kites. The teacher uses the environment in delivering the material, and the reason is that students can understand the material. They are delivering material in class as far as I can involve students to make students participate directly. The school is also very supportive of the learning process in providing tools to achieve learning objectives in the classroom. Regarding learning evaluation, assignment in thematic, remedial, and enrichment textbooks is made by assignment if the students' scores do not meet the criteria (Aunurrahman, 2009; Jumriani et al., 2021; Wahidmurni, 2017).

Planning in social studies education is a conscious effort made by social studies teachers before implementing classroom learning in the form of clear procedures to achieve goals to obtain satisfactory results (Mutiani et al., 2020; Sapriya, 2017; Syaharuddin & Mutiani, 2020). Besides, it is guided by the 2013 syllabus and curriculum; learning planning must also be adjusted to students' abilities, learning motivation, potential, social abilities, emotions, unique learning style needs, cultural backgrounds, and students' environment (Abdullah, 2012; Abbas, 2015). The aspects that have been mentioned are essential for designing the learning process so that the implementation or implementation of learning can run systematically (Fadillah, 2014; Mulyasa, 2017).

Social studies are learning planning that develops and refers to the 2013 curriculum. The teacher's task syllabus that develops learning also refers to the government according to applicable regulations that also contain students' essential learning competencies. This also means that the teacher has been able to make learning tools according to what is stated in Permendikbud Number 65 of 2013 concerning the learning process that has been planned to carry out learning that has been designed in learning activities, namely face to face one meeting or more which is developed carefully and in detail from the primary material also the learning theme that has been referring to the syllabus is directed at the learning activities of students taking place (Abbas, 2020a; Mariati et al., 2021).

Based on the explanation above, it can be said that the social studies learning planning for mentally disabled children at SMPLB South Kalimantan teachers conduct lesson planning by first choosing which parts should be brought to class. In learning planning, the teacher has data on the abilities of all students. This aims to make the teacher understand one by one the students in the class. As children with

special needs, especially mentally disabled children, have the right to receive services with individual learning programs (PPI) without realizing that each child gets different educational needs for each child (Abbas, 2020b; Ifa, 2014).

IV. CONCLUSION

Learning planning at SMPLB includes three things: initial activities, core activities, and closing activities that refer to the 2013 syllabus and curriculum. The teacher has carried out duties as a teacher, mentor, and evaluator for students in planning. The teacher's lesson planning at the Banjarbaru Pembina SMPLB for mentally disabled children has taken advantage of the environment to support learning in the classroom with students. The social studies are learning planning that the teacher has developed to the government's applicable curriculum and syllabus. Teachers make learning implementation plans based on the 2013 curriculum and syllabus that lead to student learning activities to achieve essential competencies. In making lesson plans, the teacher has developed it first to choose which parts the teacher should bring to the class according to each student's abilities. Learning designs that integrate daily life make it easier for mentally disabled children to understand better the content of the material presented so that learning runs well in the classroom.

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Pembinaan Etika Peserta Didik Melalui Pembelajaran Tematik-Integratif di Sekolah Dasar

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ABSTRACT

Ethics education for students in elementary schools is intended to provide the inculcation of moral values from an early age. Students in elementary schools have great potential to be developed. Thus, ethics education is expected to be able to build children's personalities who prioritize norms. This article aims to examine ethics education for students in the thematic-integrative learning framework in elementary schools. Literature studies through the use of a search engine via google scholar, pdf drive, and e-libraries were carried out to describe ethics education for students in elementary schools. Based on the explanation of the conceptual text article, ethics education is interpreted as character education related to the cultivation of noble morality (morality) for everyone. Ethics for students in Elementary Schools covers the dimensions of norms and daily behavior. The relationship between ethics education and thematic-integrative learning is the integration of subject competencies into one particular theme. Thematic-integrative learning in elementary schools is able to put forward contextual issues as a process of the learning experience in the classroom. Thus, students can elaborate on attitudes, knowledge, and skills so that they are comprehensively beneficial for their lives.

Keywords: Ethics Education, Thematic-Integrative learning, and Elementary School.

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I. PENDAHULUAN

Manusia diberkahi pemikiran untuk mempertimbangkan dan memutuskan baik maupun buruk (termasuk hak dan batil). Demikian, pendidikan etika sejatinya diajarkan dan dibentuk kepada anak sedini mungkin. Secara khusus, bagi peserta didik di sekolah dasar (madrasah Ibtidaiyah sederajat), perlu memperhatikan etika dan moral (Ani, 2014; Stephens, Vance, & Pettegrew, 2012). Perihal ini dimaksudkan agar, peserta didik memiliki sopan dan santun dalam kehidupan sehari-hari. Berdasarkan hasil penelitian Rahimjanova (2020) yang berjudul “*Teaching ethics to students in technology education*”, etika berimplikasi pada kehidupan anak di masa akan data. Perkembangan teknologi di segala aspek kehidupan menjadikan pendidikan etika mulai ditinggalkan. Idealnya pendidikan etika bukanlah hal yang terpisah dalam praktik pembelajaran, tetapi bagian integratif dalam pembelajaran (Rahimjanovna, 2020).

Pendidikan etika diyakini dalam mempengaruhi sikap-tindakan atau perilaku seseorang. Perilaku seseorang nantinya dipengaruhi kepribadian, dan etika akan mengawal perilakunya (Mutiani & Utami, 2014). Etika diterapkan idealnya berdasarkan kemunculan kepribadian seseorang. Perihal ini tertanam sejak dini, baik melalui pendidikan orang tua, guru, hingga teman biasa (Lestari, Abbas, & Mutiani, 2020; Lestari, 2013). Kebiasaan baik buruk pada seseorang, perilaku, sikap, tindakan, berbahasa akan berkaitan dengan apakah seseorang beretika atau kurang memiliki etika, dan juga berkaitan dengan kepribadian seseorang (Machfiroh, Sapriya, & Komalasari, 2018).

Praktik pendidikan etika di Sekolah Dasar mengedepankan esensi nilai yang dapat diambil oleh peserta didik. Demikian, etika sebagai nilai yang merasuk dalam kehidupan peserta didik dijadikan sebagai nilai rujukan transformasi kultural (Dwinta & Sapriya, 2020; Abbas, Hadi, & Rajjani, 2018). Selaras dengan kebutuhan pendidikan etika di sekolah dasar Kurikulum 2013 menerapkan pembelajaran tematik-integratif sebagai satu ciri pembelajaran. Pembelajaran tematik-integratif dipahami sebagai satu pendekatan dalam pembelajaran dimana memberikan ruang integrasi terhadap kompetensi dari beberapa mata pelajaran. Kompetensi yang demikian kemudian disatukan dalam bentuk tema-tema (Mulyasa, 2013; Mutiani, Abbas, Syaharuddin, & Susanto, 2020). Pembelajaran tematik-integratif dimaksudkan untuk memberi makna yang utuh bagi peserta didik.

Pembelajaran tematik-integratif, mengeksplorasi tema-tema terkait lingkungan alam, serta manusia. Pada kelas I, II, dan III keduanya (alam dan kehidupan manusia) memberikan makna substansial pada beberapa mata pelajaran, seperti: Bahasa Indonesia, Matematika, Seni Budaya, PPKn, hingga Pendidikan Jasmani Olahraga dan Kesehatan. Pada Kompetensi Dasar yang lebih spesifik, IPA dan IPS dikoordinasi terhadap mata pelajaran

yang memiliki peran. Peran tersebut adalah peran pengikat dan pengembang Kompetensi Dasar mata pelajaran lain (Hakim, 2014). Dalam perspektif psikologis, peserta didik kelas I-III belum memiliki kemampuan berpikir abstrak untuk memahami konten mata pelajaran yang terpisah. Namun, kondisi yang berbeda jika peserta didik berada pada IV, V, dan VI (Hakim, 2014; Ningrum & Sobri, 2015).

Adanya integrasi Kompetensi Dasar yang diorganisasikan dalam pembelajaran tematik, diharapkan peserta didik dapat memahami makna dari apa yang mereka pelajari. Artikel ini bertujuan menelaah pendidikan etika bagi peserta didik dalam kerangka pembelajaran tematik-integratif di Sekolah Dasar. Telaah ini dimaksudkan memberikan wawasan dan sudut pandang baru, bahwa muatan nilai dalam pembelajaran tematik-integratif berguna bagi praktik pendidikan etika di Sekolah Dasar. Telaah praktik pendidikan etika di Sekolah Dasar menjadi satu keharusan. Namun, tidak dapat dipungkiri bahwa, kesenjangan ditemukan pada bagian praktik pembelajaran, dengan memisahkan nilai dan materi sebagai sesuatu yang tidak terkait satu sama lain.

II. METODE PENELITIAN

Artikel ini bersifat deskriptif dengan uraian narasi terstruktur. Artikel juga ditulis dengan menggunakan studi literatur. Studi literatur dipahami sebagai rangkaian aktivitas terkait pengumpulan data berdasarkan sumber pustaka, membaca, dan mencatat, hingga mengolah bahan-bahan dari sumber sekunder (Snyder, 2019). Dalam mencari literatur, dimanfaatkan mesin pencarian (*search engine*) di beberapa situs, seperti: *scholar*, *pdf drive*, *research gate*, hingga *iPusnas*. Berdasarkan pengumpulan sumber didapatkan 29 sumber baik jurnal maupun *electronic book (e-book)* (Gómez-Luna et al, Fernando-Navas, Aponte-Mayor, & Betancourt-Buitrago, 2014). Namun, secara khusus dipilih 21 sumber untuk melihat keterkaitan pendidikan etika bagi peserta didik di Sekolah Dasar melalui pembelajaran tematik-integratif.

III. HASIL DAN PEMBAHASAN PENELITIAN

Pembelajaran dimaknai sebagai proses pendidikan dimana memberikan ruang (kesempatan) peserta didik mengembangkan segala potensi diri (Abbas, 2018) (Abbas, 2018). Kemampuan merujuk pada aspek, yaitu: sikap, pengetahuan, dan keterampilan. Ketiganya sangat dibutuhkan bagi diri peserta didik untuk hidup bermasyarakat, berbangsa, serta berkontribusi pada kesejahteraan. Pembelajaran diarahkan pada pemberdayaan potensi peserta didik agar menjadi satu kompetensi yang ideal. Prinsipil, ini dikhususkan sebagai proses pengembangan potensi kemampuan yang semakin lama terus meningkat

nantinya. Demikian, diperlukan satu cara inovatif agar peserta didik memahami segala potensi yang ada didirinya (Sapriya, 2014).

Pembelajaran dalam kerangka Kurikulum 2013 menuju pada penguasaan tiga aspek. Pertama, kompetensi sikap yang meliputi; sikap religius, sopan santun, beradab dalam pembelajaran, toleransi, dan menjunjung tinggi nilai berbangsa dan bertanah air. Kedua, kompetensi pengetahuan memiliki penekanan pada tingkat kemampuan berpikir dan pemahaman peserta didik dalam pelajaran. Ketiga, kompetensi keterampilan merujuk pada kemampuan yang dikembangkan peserta didik. Keterampilan ini meliputi; aktivitas mengemukakan argumentasi, diskusi, musyawarah hingga penyusunan laporan kerja dalam pembelajaran. Dalam mengelaborasi ketiga aspek tujuan kurikulum 2013 khususnya di Sekolah Dasar, pemerintah menerapkan pembelajaran tematik integratif (Ningrum & Sobri, 2015).

Pembelajaran tematik-integratif dipahami sebagai satu pendekatan dalam pembelajaran dimana memberikan ruang integrasi terhadap kompetensi dari beberapa mata pelajaran. Kompetensi yang demikian kemudian disatukan dalam bentuk tema diharapkan memberikan bermakna kepada peserta didik (Hakim, 2014). Tema adalah pokok pikiran atau gagasan pokok yang menjadi pokok pembicaraan (Hidayah, 2015). Sebagaimana dipaparkan di atas, bahwa pembelajaran tematik sebagai usaha pengintegrasian ketiga kompetensi dalam pembelajaran, serta pemikiran yang kreatif dengan menggunakan sebuah tema. Pembelajaran tematik ialah pembelajaran untuk melintasi batas mata pelajaran. Namun, pembelajaran tetap berfokus pada permasalahan kehidupan yang kompleks dan komprehensif. Perihal ini dapat disebut dengan studi luas yang menggabungkan berbagai bagian kurikulum ke dalam hubungan yang bermakna.

Pada kurikulum 2013 jenjang Sekolah Dasar pembelajaran tematik dikonsep sebagai sebutan pembelajaran tematik-integratif. Berdasarkan lampiran Permendikbud tentang No. 67 Kurikulum Sekolah Dasar, pembelajaran tematik integratif merupakan pendekatan pembelajaran dengan mengintegrasikan berbagai kompetensi dari berbagai mata pelajaran ke dalam berbagai tema. Mata pelajaran Pendidikan Agama dan budi pekerti dikecualikan untuk tidak menggunakan pembelajaran tematik-integratif (Kemendikbud, 2013). Keberadaan tema dikhususkan pada rajutan berbagai konsep dasar yang harus dikuasai peserta didik pada jenjang tertentu. Adapun satu contoh, untuk satu tema, "Diriku" peserta didik digiring untuk memahami konsep diri secara sederhana. Contoh-contoh kontekstual, dengan melibatkan pengalaman empiris peserta didik dapat membantu menguatkan pembelajaran tematik-integratif.

Pembelajaran tematik-integratif juga memberikan ruang pendidikan etika bagi peserta didik. Pendidikan etika yang dimaksud adalah pendidikan

moral. Adapun contoh dari pendidikan etika, melingkupi; taat kepada Tuhan YME, perilaku pekerti, sopan santun serta karakter baik lainnya. Keseluruhan pendidikan etika akan diintegrasikan ke semua mata pelajaran yang disampaikan guru dengan suatu tema tertentu (Aeni, 2014; Ningrum & Sobri, 2015). Pembelajaran idealnya diimplementasikan dengan mengedepankan fleksibilitas karena dalam pengintegrasian guru dapat menggunakan berbagai konsep mata pelajaran yang sesuai dan etika yang berhubungan dengan kehidupan sehari-hari. Adapun contoh yang bisa dilakukan dalam pengintegrasian pendidikan etika di jenjang Sekolah Dasar terkait tema 4 Kelas II yaitu “Hidup Bersih dan Sehat”. Pada tema tersebut guru bisa memberikan pancingan pertanyaan bagaimana berperilaku hidup bersih dan sehat di rumah. Guru bisa mendeskripsikan bahwa etika hidup bersih dan sehat dimulai dari lingkup mikro yakni diri sendiri dan keluarga. Adanya penambahan contoh-contoh partisipasi peserta didik dalam membantu orang tua membersihkan rumah sudah menunjukkan pendidikan etika (Djuwita, 2017).

Integrasi pendidikan etika pada praktik pembelajaran tematik-integratif dimaksudkan untuk mencapai dampak pengiring (*nuurturant effect*). Etika yang bagi kehidupan bermasyarakat dapat menjadikan kehidupan nyaman dan aman. Etika dapat menentukan, apakah seseorang dalam mencapai keinginannya dengan menggunakan cara yang benar menurut lingkungannya dan mematuhi hukum dan aturan kelompok. Melalui pendidikan etika, karakter berkualitas pun muncul. Urgensi pendidikan etika di Sekolah Dasar dikarenakan, anak melalui masa kritis pembentukan karakter. Pendidikan etika sedini mungkin adalah kunci dalam membangun bangsa. Penerapan pendidikan etika dinilai sangat penting untuk ditanamkan pada anak usia Sekolah Dasar. Perihal ini dikarenakan pendidikan etika memiliki muatan pendidikan karakter. Pendidikan etika sebagai satu proses pendidikan ditujukan untuk mengembangkan sikap-perilaku berbasis nilai-nilai yang memancarkan akhlak mulia dan budi-pekerti luhur (Cahyo, 2017; Hakim, 2014). Pendidikan etika diharapkan memunculkan nilai positif yang diperoleh dalam pembelajaran tematik-integratif. Nilai positif ini, misalnya; antipatif, bebaik sangka, kerja keras, jujur, kritis, tanggungjawab, demokratis, kreatif, kritis, dan menghargai perbedaan sebagai bagian dari kehidupan bermasyarakat.

IV. SIMPULAN

Pada praktik pembelajaran tematik-integratif kurikulum 2013 di jenjang Sekolah Dasar, peserta didik dituntut untuk paham atas materi, aktif dalam partisipasi pembelajaran. Pembelajaran tematik-integratif dengan memasukan pendidikan etika dimaksudkan agar peserta didik mampu memiliki; budi pekerti, sopan santun serta karakter. Praktiknya dapat diintegrasikan ke semua mata pelajaran yang disampaikan guru dengan suatu tema tertentu. Pembelajaran tematik-integratif dipahami sebagai satu pendekatan dalam pembelajaran dimana

memberikan ruang integrasi terhadap kompetensi dari beberapa mata pelajaran. Kompetensi yang demikian kemudian disatukan dalam bentuk tema diharapkan memberikan bermakna kepada peserta didik. Demikian, peserta didik memperoleh pengalaman belajar yang bermakna dan pengetahuannya tidak dibatasi dalam disiplin ilmu tertentu. Pembelajaran diyakini mampu mengembangkan ranah kognitif, afektif, dan juga psikomotor peserta didik dengan seimbang dan menyeluruh.

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Building Students' Learning Experience in Online Learning During Pandemic

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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

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

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I. 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.

II. 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.

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.

III. 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;

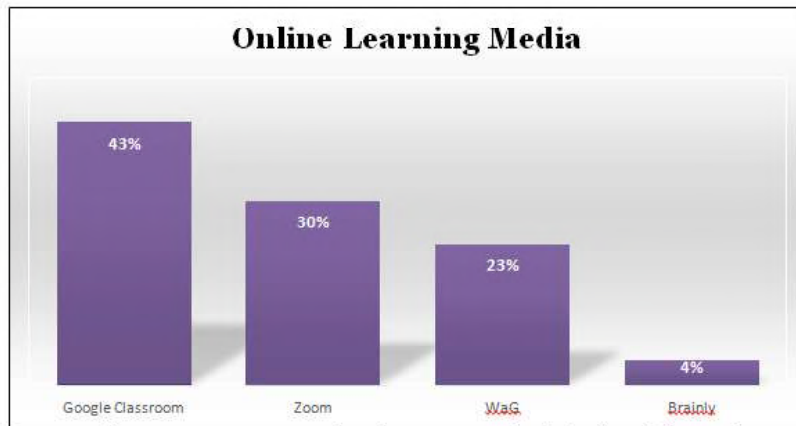


Figure 1. The most attractive online learning media (platform) for students

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”.

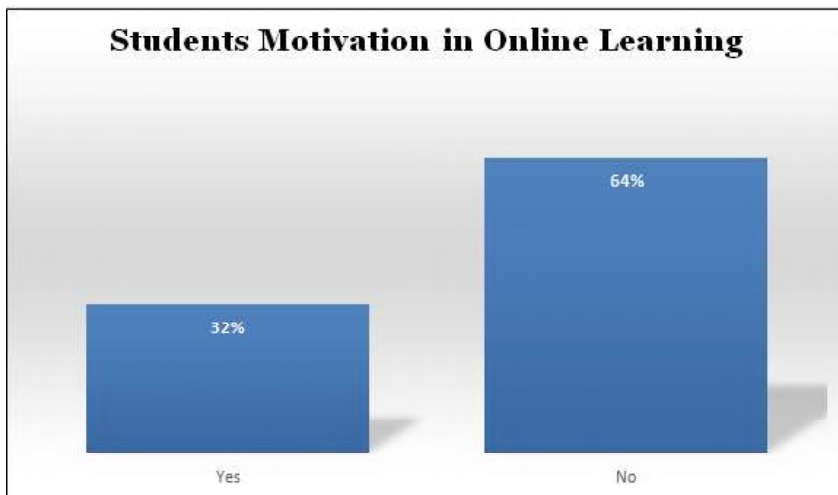


Figure 2. Students’ learning motivation in online learning

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.

IV. 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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Pendidikan Karakter Anak Jalanan Di Sekolah Kelas Khusus Pasar Lima Banjarmasin

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ABSTRACT

The purpose of this study was to determine the description of the Pasar Lima Special Class School and to determine the implementation of character education for street children. This research is a qualitative research by taking the research place at the Pasar Lima Special Class School, Banjarmasin City. Data was collected by conducting observations, interviews and documentation. The results of the study show that: The establishment of this school is very helpful for street children in the city of Banjarmasin to get their rights, namely to be able to receive education so that they are no longer children on the streets because they are educated and fostered in this school. The implementation of character education in this school has a positive impact on students even though in providing character education without a written plan about the instilled character.

Keywords: Character Education, Street Children, Pasar Lima Special Class School

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I. PENDAHULUAN

Sekolah sebagai lembaga pendidikan mempunyai peranan sebagai tempat berinteraksi suatu masyarakat untuk mendapatkan pendidikan. Sudah semestinya setiap orang ingin memperoleh pendidikan setinggi-tingginya, namun ada sebagian masyarakat yang masih tidak mampu mendapatkan pendidikan yang layak, baik itu dari pendidikan dasar maupun pendidikan lanjutan. Selain itu ada pula masyarakat yang pada awalnya dapat mendapatkan pendidikan namun mereka terhenti di tengah jalan karena masalah sosial dan ekonomi yaitu kurangnya pendapatan keluarga menyebabkan orang tua bekerja keras mencukupi kebutuhan sehari-hari sehingga perhatian orangtua terhadap pendidikan cenderung terabaikan.

Pendidikan di daerah perkotaan sudah selayaknya untuk mendapatkan akses yang mudah dan memiliki kualitas dan kuantitas dari segi layanannya kepada masyarakat maupun dari segi manajemen sekolahnya. Namun, sangat disayangkan apabila fenomena yang muncul saat ini bahwa masih saja terdapat kasus anak putus sekolah di daerah perkotaan, salah satunya di Kota Banjarmasin. Faktor penyebabnya adalah “masalah biaya/ekonomi, kemudian faktor ingin membantu orang tua sehingga mengharuskan anak untuk bekerja, faktor perhatian orang tua, minat anak untuk sekolah, kemudian fasilitas dan lingkungan sekolah” (Siswoyo, 2011 : 14).

Fenomena sosial yang muncul dari perkembangan masalah ekonomi yang yang tidak merata di daerah perkotaan, yakni banyaknya timbul anak jalanan. Anak jalanan merupakan anak yang menghabiskan sebagian besar waktunya untuk melakukan berbagai kegiatan hidup sehari-hari di jalanan, baik itu untuk mencari nafkah atau berkeliaran di jalanan atau tempat-tempat umum lainnya. Sehingga perilaku dan pola pikir mereka juga berubah menjadi merosot. Karena mereka hidupnya sehari-hari di jalanan yang tak tau arah dan tujuan (Departemen Sosial, 2005: 5).

Dalam hal itu, mengakibatkan banyak anak yang menjadi anak jalanan, karena faktor masalah biaya/ekonomi. Sehingga perilaku dan pola pikir mereka juga berubah menjadi merosot. Karena mereka hidupnya sehari-hari di jalanan yang tak tau arah tujuan. Oleh karena itu, untuk mengatasi kemerosotan moral serta perilaku anak jalanan tersebut dengan cara membenahi karakter anak jalanan. Mereka juga butuh sebuah pendidikan seperti halnya anak yang mampu untuk sekolah. selain itu, mendapatkan sebuah pendidikan anak jalanan juga membutuhkan pendidikan

karakter untuk mengubah dan memperbaiki perilaku dan pola pikir mereka agar menjadi anak yang berakhlak baik.

Menanamkan karakter anak bisa dilakukan baik melalui pendidikan formal maupun nonformal. Salah satu lembaga yang berperan dan menampung anak jalanan dalam pendidikan serta menanamkan karakter anak adalah Sekolah Kelas Khusus Pasar Lima Kota Banjarmasin yang menangani berbagai anak jalanan. Penanaman karakter bisa dilakukan pada siapa saja tidak terkecuali bagi anak jalanan.

Anak jalanan selain membutuhkan pendidikan juga membutuhkan pendidikan karakter. Selama ini anak jalanan kurang mendapatkan perhatian dari orang tuanya terlebih anak jalanan yang terjun ke jalanan dengan berbagai alasan diantaranya karena disuruh orang tuanya untuk bekerja mengumpulkan uang. Anak jalanan yang melakukan aktivitas di jalanan sudah merasakan bagaimana rasanya mendapatkan uang, tidak jarang dari anak jalanan yang tergiur untuk ikut ke jalanan demi untuk mendapatkan uang. Ada juga alasan mereka terjun ke jalanan karena disuruh orang tua, dengan orang tua mereka mengharapkan anaknya untuk mengamen, secara tidak langsung membentuk karakter anak tersebut sesuai dengan kehidupannya yaitu ada yang di jalanan.

Sebagai salah satu usaha untuk mengembalikan anak jalanan agar tidak banyak membuang waktu ke jalanan adalah dengan adanya sebuah lembaga pendidikan yaitu Sekolah Kelas Khusus Pasar Lima Kota Banjarmasin yang membantu mereka mengurangi aktivitas di jalanan. Sekolah ini sebagai sebuah lembaga untuk membantu penanganan anak jalanan dan merupakan sebagai pusat kegiatan pendidikan bagi anak jalanan yang bertujuan untuk memberikan sebuah pendidikan seperti pembelajaran dan pendidikan karakter. Sekolah Kelas Khusus Pasar Lima merupakan Sekolah yang berdedikasi khusus untuk para anak-anak jalanan, terletak di dalam sebuah kompleks Pasar Lima Banjarmasin. Ruang Kelas pada sekolah tersebut menggunakan pasar yang tidak dipakai. Sekolah Kelas Khusus Pasar Lima sangat membantu anak jalanan dan anak-anak yang ada di sekitar kawasan Pasar Lima tersebut, karena tidak memungut biaya sedikitpun atau gratis terhadap orang tua. Tujuan semula dari sekolah ini didirikan adalah hanya untuk memberikan kehidupan yang layak bagi mereka yang kurang beruntung agar bisa mendapatkan pendidikan seperti halnya orang yang mampu untuk besekolah, agar mereka tidak menjadi anak gelandangan. Selain mendapatkan pendidikan, mereka juga dibina dan dibimbing untuk merubah

anak jalanan memiliki masa depan yang lebih baik seperti anak yang memiliki keluarga utuh bukan anak jalanan. Sekolah ini mendidik anak jalanan dengan sebaik mungkin tentunya dengan pendidikan karakter. Hal ini untuk membentuk perilaku mereka agar lebih baik lagi dan berakhlak karimah untuk masa depannya.

Suasana kekeluargaan dan kedekatan yang dibangun oleh pihak sekolah untuk menambah hubungan yang harmonis dalam pembibingan merupakan salah satu cara untuk menjadikan dan mengembalikan anak-anak jalanan untuk tidak terjun ke jalanan lagi untuk meminta-minta dan mengemis. Dengan hubungan kekeluargaan merupakan salah satu cara sedikit demi sedikit untuk menjadikan mereka tidak terjun lagi ke jalanan yang tanpa tujuan tertentu. Sekolah ini cukup baik untuk diteliti dalam upaya pelaksanaan penanaman nilai-nilai pendidikan karakter bagi anak jalanan. Mendidik anak jalanan tidak semudah mendidik anak biasa yang tidak mengenal jalanan. Pihak sekolah dalam hal ini guru di Sekolah Kelas Khusus Pasar Lima berusaha untuk menanamkan karakter positif pada anak-anak jalanan tersebut. Guru berusaha untuk mengembalikan anak jalanan tersebut agar tidak lagi terjun ke jalanan dengan memberikan pendidikan kepada mereka salah satunya dengan belajar bersama di sekolah ini serta memberikan motivasi-motivasi kehidupan dalam menjalani kehidupan sehari-hari.

Melalui pembinaan tersebut menunjukkan sedikit demi sedikit perubahan pada anak jalanan. Melihat pada perubahan tersebut upaya yang dilakukan pihak sekolah dalam menamakan pendidikan karakter dalam berbagai kegiatan merupakan hal yang menarik untuk diteliti. Dari sinilah penulis tertarik untuk melakukan penelitian anak jalanan yang ada di Sekolah Khusus Pasar Lima Kota Banjarmasin. Maka dari itu penulis melakukan penelitian dengan judul *Pendidikan Karakter Bagi Anak Jalanan di Sekolah Kelas Khusus Pasar Lima Banjarmasin*.

II. METODE

Penelitian ini menggunakan pendekatan kualitatif, karena data yang diperoleh sebagian besar didapat dari observasi di lapangan, wawancara, dan dokumentasi. Penelitian kualitatif adalah penelitian yang bertujuan untuk mendapatkan pemahaman yang mendalam tentang masalah-masalah manusia dan sosial. Bukan mendeskripsikan bagian permukaan dari suatu

realitas sebagaimana dilakukan penelitian kuantitatif dengan positivismenya. Peneliti mengeinterpretasikan bagaimana subjek memperoleh makna dari lingkungan sekeliling, dan bagaimana makna tersebut memengaruhi perilaku mereka (Gunawan, 2013: 85).

Metode yang digunakan adalah metode deskriptif. Metode deskriptif adalah penelitian yang menggambarkan suatu keadaan yang apa adanya di lapangan. Penggambaran ini dapat berupa perorangan, kegiatan, peristiwa atau sekelompok individu yang terkait oleh tempat, waktu/ikatan tertentu. Studi ini yang diarahkan untuk menghimpun data, dan memperoleh pemahaman (Ghony dan Fauzan, 2012: 85).

Tempat penelitian ini adalah di Sekolah Kelas Khusus Pasar Lima Kota Banjarmasin, subyek penelitian adalah anak-anak jalanan (peserta didik), guru dan kepala sekolah serta masyarakat. Metode pengumpulan data berupa observasi, wawancara dan dokumentasi. Metode analisis data menggunakan metode analisis data berupa reduksi data, display data, dan verifikasi/kesimpulan.

III. HASIL DAN PEMBAHASAN

Deskripsi Sekolah Kelas Khusus Pasar Lima Untuk Anak Jalanan di Kota Banjarmasin.

Sekolah Kelas Khusus Pasar Lima ini berdiri pada tanggal 18 Agustus 1988. Sekolah ini bertujuan untuk menampung anak-anak jalanan di kota Banjarmasin dan yang sering berkeliaran di sekitar area pasar. Mereka pada umumnya berasal dari keluarga kurang mampu yang tidak bisa bersekolah di sekolah umum. Berdasarkan hasil wawancara dengan Yunus, sejarah berdirinya sekolah ini tidak lepas dari para pejabat di Banjarmasin gagasan dan inisiatif dari beberapa tokoh masyarakat yang juga sebagian pejabat dari Dinas Pendidikan, Dinas Sosial, dan guru sekolah dan beberapa tokoh lainnya yang ada di Banjarmasin di tahun 1988. Tujuan sekolah ini didirikan adalah untuk memberikan kehidupan yang layak bagi anak jalanan yang kurang beruntung agar bisa mengenyam pendidikan seperti halnya orang mampu dari segi ekonomi, agar mereka tidak menjadi seorang gelandangan.

Berdasarkan temuan penelitian, Sekolah Kelas Khusus Pasar Lima ini berbeda pada sekolah umumnya. Sebab sekolah ini memakai bangunan

Pasar Lima yang tidak terpakai lagi, Pasar Lima adalah sebuah pasar yang terletak di wilayah Banjarmasin tepatnya di Kecamatan Banjarmasin Tengah. Sebagaimana yang diungkapkan Zaini, melihat banyaknya anak yang berada di jalanan atau berkeliaran di pasar dan tempat-tempat umum lainnya baik itu untuk bekerja dan meminta-minta di jalanan yang tidak mampu untuk sekolah. Maka, di tempat tersebut dibangunlah sebuah sekolah khusus yang diperuntukan untuk anak-anak jalanan, gelandangan, atau yang tidak mampu bersekolah yang dibangun oleh Dinas Pendidikan pada tanggal 18 Agustus 1988.

Sekolah ini yang pada awalnya hanya dilaksanakan sebuah program SD Kelas Khusus Pasar Lima, untuk meningkatkan jenjang pendidikan anak maka dibuka pendidikan setara SMP pada tahun 2012 untuk anak-anak jalanan yang putus sekolah. Sejak berdirinya sekolah ini, sarana dan prasarana sekolah ini sangat minim dengan peralatan yang seadanya. Tetapi, lama-kelamaan sekolah ini banyak diketahui orang, sehingga banyak dari donator dan relawan-relawan yang ikut membantu sekolah ini.

Berdasarkan temuan penelitian, Sekolah Kelas Khusus Pasar Lima ini pada awalnya memiliki dua ruang kelas dan pada tahun 2018 bertambah satu ruangan yang digunakan untuk kegiatan keterampilan peserta didik. Sebagaimana diungkapkan oleh Nursinah, untuk ruangan keterampilan itu, nantinya diajarkan sebuah keterampilan seperti maulid habsy, memasak dan menjahit. Ruangan itu dibangun guna untuk meningkatkan bakat dan keterampilan peserta didik nantinya, serta sebagai bekal dalam dunia kerja ketika mereka sudah lulus nantinya.

Berkenaan dengan pembelajaran sendiri, Sekolah Kelas Khusus ini dilaksanakan setiap hari, mulai hari senin-sabtu. Tetapi, untuk jam masuknya berbeda dengan sekolah pada umumnya. Jam masuk sekolah ini pukul 09.00-11.00 siang. Hal tersebut menyesuaikan dengan keadaan peserta didik, karena dari mereka ada yang bekerja, sehingga sekolah ini menyesuaikan dengan keadaan peserta didik. Selanjutnya, untuk mata pelajaran sendiri sama dengan mata pelajaran sekolah pada umumnya. Sekolah ini tidak dikenakan biaya atau gratis, peserta didik di sekolah ini juga mendapatkan uang yaitu 5.000, uang tersebut diberikan per tiga bulan. Sebagaimana yang dikatakan Yunus, untuk uang tersebut diberi untuk memberi motivasi mereka agar mereka rajin ke sekolah dan tidak melakukan aktivitas di jalanan untuk meminta-minta atau mengemis.

Pendidikan Karakter Bagi Anak Jalanan di Sekolah Kelas Khusus Pasar Lima Kota Banjarmasin.

Apabila kita menginginkan karakter anak-anak di sekeliling kita baik maka baiknya terlebih dahulu kita mencontohkan dan memberikan pemahaman tentang baik dan buruk, karena persoalan karakter menyangkut baik dan buruk. Karakter bukan sebuah persoalan yang dapat dibentuk secara mudah dan cepat, namun untuk menanamkan karakter memerlukan waktu lama dan membutuhkan sebuah proses yang berkelanjutan (Wawancara dengan Bapak Yunus). Proses dalam menanamkan nilai-nilai karakter tersebut yang diperlukan sehingga dapat menjadi sebuah bentuk ajaran dalam diri anak sebuah karakter yang ingin dibentuk. Adanya sebuah proses pembentukan itulah yang menjadikan seorang anak dapat bertahan dalam karakter yang sudah dibentuk. Karakter anak jalanan bisa terbentuk dari orang tuanya dan kemudian selanjutnya lingkungan sekitar anak jalanan yang membentuk mereka. Anak-anak akan mencontoh perilaku yang dilakukan orang tuanya.

Berdasarkan pengamatan langsung di lapangan, penulis adanya menemukan pelaksanaan pendidikan karakter bagi anak jalanan di Sekolah Kelas Khusus Pasar Lima Banjarmasin. Pendidikan karakter yang diberikan dan diajarkan di sekolah ini merupakan pendidikan karakter yang bisa memberikan motivasi- motivasi kehidupan terhadap anak jalanan tersebut untuk bisa menjalani hidup tanpa harus bekerja sebagai pengamen atau pengemis dan hidup di jalanan tanpa arah dan tujuan yang jelas. Banyak waktu mereka gunakan di jalan untuk mengamen dan mengemis, maka perilaku dan watak maupun pola pikir mereka yang terbentuk adalah watak dan perilaku jalanan dimana kehidupan berlaku dengan keras dan tidak teratur. Oleh karena itu, pihak sekolah dalam hal ini guru menyebutkan bahwa pendidikan karakter di sekolah ini adalah sebuah penanaman nilai-nilai kehidupan, karena pengemis khususnya anak-anak yang menjadi jalanan tidak seperti kehidupan pada anak dari seorang yang mampu, dimana untuk makan sehari dan bayar biaya sekolah saja anak jalanan harus bekerja terlebih dahulu sebagai pengamen dan meminta-minta agar bisa bersekolah. Nilai-nilai kehidupan terletak pada susahny mencari uang agar mereka mengerti dan tidak sembarangan untuk mengambil barang ataupun milik orang lain tanpa seizin pemiliknya. Maka pihak sekolah selalu berusaha menanamkan nilai-nilai kehidupan yang sesuai dengan pola pikir mereka.

Memberikan pendidikan karakter pihak sekolah dalam hal ini guru memberikan beberapa contoh tentang perilaku berkarakter itu sendiri seperti

sopan santun, berkata jujur, jangan meminta-meminta dan tangan diatas lebih baik pada tangan dibawah. Pada dasarnya pendidikan karakter dilaksanakan dan diajarkan kepada anak jalanan dimanapun dan kapanpun. Mengingat dari pemahaman tersebut yaitu membentuk sebuah sifat maupun prilaku baik maupun buruk. Membentuk hal tersebut bisa dimanapun dan kapanpun. Mereka selalu dinasehati dan dibimbing agar menjadi anak yang berakhlak baik serta mereka juga diberikan pendidikan agama sehingga mereka bisa membedakan mana yang baik dan mana yang buruk (wawancara dengan Zaini).

Pendidikan sangat penting bagi anak jalanan untuk membentuk sikap dan perilaku mereka agar menjadi anak yang berakhlak baik serta untuk mengubah pola pikir mereka sehingga tidak lagi atau berkurang untuk ke jalanan dengan tujuan mengamen atau meminta-minta. Dilihat dari hasil ini di harapkan mereka mampu menerapkannya dalam kehidupan sehari-hari mereka dan sebagai bekal untuk masa depan mereka agar mereka tidak dipandang lagi menjadi anak yang buruk di mata masyarakat.

Sekolah ini memberikan bimbingan, binanaan dan mendidik anak jalanan dengan memberikan nasehat, motivasi dan dorongan untuk berperilaku sesuai norma sosial dan norma agama. Dengan kata lain pendidikan karakter sangat pentiing dan memiliki peran untuk menjadikan anak jalanan memiliki karakter yang baik yang diaplikasikan dalam kehidupan sehari-hari mereka. Dengan demikian, pentingnya pendidikan karakter bagi mereka selain bekal pengetahuan juga mendapatkan sebuah pembentukan perilaku yang berkarakter.

IV. SIMPULAN

Sekolah Kelas Khusus merupakan sekolah yang berdedikasi untuk menampung dan memberikan pendidikan bagi anak jalanan yang ada di kota Banjarmasin. Sekolah Kelas Khusus Pasar Lima memliki peranan penting dalam mengatasi dan membantu permasalahan sosial anak jalanan di Kota Banjarmasin. Adanya sekolah ini memberikan dampak positif dalam memberikan pendidikan bagi anak jalanan. Anak Jalanan di Sekolah ini anak jalanan diberikan pendidikan umum, agama dan pendidikan keterampilan. Selain itu, anak jalanan juga dibina dan dibimbing agara mereka tidak lagi melakukan aktivitas mengesmis maupun meminta-minta. Diharapkan sekolah ini memberikan kontribusi bagi pemerintah kota Banjarmasin dalam mengatasi masalah anak jalanan.

Pendidikan karakter bagi anak jalanan di Sekolah Khusus Pasar Lima ini memberikan pengaruh penting bagi anak jalanan. Dengan adanya penanaman karakter diharapkan anak jalanan menjadi anak yang berakhlak mulia nantinya dan dapat diaplikasikan dalam kehidupan sehari-hari mereka.

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Telaah Literatur ; Komponen Kurikulum IPS di Sekolah Dasar pada Kurikulum 2013

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ABSTRACT

Social studies learning is not a subject that only prioritizes memorization. However, Social Studies subjects aim to provide knowledge and understanding of facts and materials that must be remembered and implemented to foster a sense of responsibility in society, nation, and state. To achieve the social studies learning objectives, a set of plans is needed, which is an essential element of learning implementation guidelines. Therefore, paying attention to the curriculum elements in each lesson is the obligation of the implementers of learning in schools. This research through literature study aims to identify the elements of the social studies curriculum at the elementary school level, with the aim of this article being a reference source for the essential elements of the social studies curriculum at the elementary school level. A literature study was conducted to collect appropriate data and information; then, a narrative discussion was conducted. The discussion results ensure that the social studies curriculum at the elementary school level includes four components, namely objectives, materials, learning strategies, and evaluation. The success of implementing social studies learning in elementary schools must pay attention to the various components described in the aspects of planning, implementing, and evaluating social studies learning. This is intended so that social studies learning at the elementary school level can create good citizens, think critically, and solve problems.

Keywords: Curriculum, Social Studies, Elementary School

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I. PENDAHULUAN

Pendidikan IPS merupakan integrasi dari ilmu sosial dan humaniora yang disajikan secara ilmiah untuk kepentingan pendidikan. Pada tahun 1913 pendidikan IPS pertama kali digunakan di Amerika Serikat yang disebut sebagai *social studies*, diadopsi dari nama lembaga yang bergerak di bidang *social studies* (Abbas, 2013) (Numan, 2001) (Muhammad Numan et al., n.d.).

Di Indonesia, IPS merupakan mata pelajaran yang diajarkan di sekolah. IPS tidak hanya diajarkan pada jenjang sekolah menengah pertama, melainkan diajarkan dari tingkat sekolah dasar. Sebagaimana tertulis pada Peraturan Peraturan Menteri Pendidikan Nasional (Permendiknas) No. 22 Tahun 2006 tentang Standar Isi dijelaskan bahwa Ilmu Pengetahuan Sosial (IPS) merupakan mata pelajaran yang diberikan mulai dari SD/MI/SDLB sampai SMP/MTs/SMPLB. Pada jenjang SD/MI IPS diajarkan secara terpadu yang mencakup beberapa ilmu-ilmu sosial yaitu sosiologi, sejarah, geografi, dan ekonomi (Aslamiah et al., 2021; Erol, 2021).

Pendidikan IPS penting diberikan kepada peserta didik di tingkat sekolah dasar agar mereka mampu mengenal kehidupan masyarakat dan lingkungan dengan didukung media pembelajaran seperti media cetak, media elektronik, media sosial bahkan secara langsung melalui pengalaman hidup sehari-hari di tengah masyarakat. Sebagaimana pembelajaran pendidikan IPS lebih mengedepankan aspek “Pendidikan” dari pada “Transfer Konsep” (Jumriani et al., 2021; Mariati et al., 2021), karena dengan belajar pendidikan IPS peserta didik diharapkan mendapatkan sejumlah pemahaman beberapa konsep tentang sikap, nilai, moral, dan keterampilan untuk menjalani kehidupan sehari-hari. Pendidikan IPS memiliki ciri khas kajian yang terintegrasi (terpadu), interdisipliner, multidisipliner, bahkan krosdisipliner. Hal ini dapat dilihat dari bagaimana pengembangan pendidikan IPS sebagai mata pelajaran di sekolah yang memiliki lingkup materi yang semakin luas terhadap kerumitan permasalahan sosial. Sesuai dengan tujuan dari mata pelajaran IPS adalah ingin membentuk warga negara yang mampu bersosial dengan baik dan memiliki keyakinan akan kehidupannya di tengah-tengah kekuatan sosial dan fisik, sehingga dapat menjadi seorang warga negara yang bertanggung jawab (Fogarty & Pete, 2009).

Pendidikan IPS pada tingkat sekolah dasar memberikan materi pembelajaran dengan menggunakan pendekatan secara terpadu. Kemampuan kognitif peserta didik menurut Jean Piaget (Dewantara &

Paramartha, 2021) sudah berada pada fase konkret operasional (7-11 tahun), dimana pada fase ini peserta didik sudah dapat melakukan berbagai macam tugas yang konkret dengan mengembangkan tiga macam operasi berpikir yaitu mengenali sesuatu, mengingkari sesuatu, dan mencari hubungan timbal balik antara beberapa hal. Materi yang diberikan tidak tertuju pada tiap-tiap disiplin ilmu sosial, melainkan penyajian materi disajikan secara tematik dengan mengaitkan pada kejadian sosial yang terjadi di sekitar peserta didik. Tema-tema sosial ini nantinya akan semakin berkembang dan meluas dari lingkungan peserta didik. Pembelajaran IPS bukan bertujuan untuk menjadi sebuah hafalan pada ingatan peserta didik dengan bermacam-macam fakta serta materi yang harus diingat, tetapi pembelajaran IPS ditujukan agar menumbuhkan rasa sadar akan tanggung jawab pada hak atas dirinya sendiri serta kewajibannya dalam bermasyarakat, berbangsa, dan bernegara. Pembelajaran IPS diharapkan mampu melatih keterampilan peserta didik baik itu keterampilan secara intelektual maupun secara fisik dalam mengidentifikasi dan menemukan solusi dari permasalahan yang dihadapi. Keberhasilan pencapaian tujuan pembelajaran IPS di tingkat Sekolah Dasar tidak lepas dari elemen kurikulum. Kurikulum berperan penting bagi pembelajaran. Kurikulum merupakan pedoman pelaksanaan setiap aktivitas pembelajaran dan tidak terpisahkan pada sistem pendidikan (Bahri, 2017; Djamarah & Zain, 2006; Mutiani, Sapriya, et al., 2021). Kurikulum memiliki elemen yang harus menjadi bagian pada suatu mata pelajaran yang bertujuan untuk pencapaian pengetahuan, sikap dan keterampilan peserta didik.

Penelitian terkait pembelajaran pada tingkat Sekolah Dasar telah dilakukan oleh Mutiani (2021) (Mutiani, Sapriya, et al., 2021) (Mutiani, Supriatna, et al., 2021). Hasil penelitian memastikan bahwa pembelajaran di tingkat sekolah dasar mengedepankan isu kontekstual dengan tujuan agar peserta didik mampu untuk melakukan elaborasi pengetahuan, sikap dan keterampilan. Berbeda dengan penelitian tersebut, artikel ini mendeskripsikan pembelajaran IPS dilihat dari konteks elemen kurikulum pembelajaran. Oleh karena itu, penulisan artikel ini bertujuan untuk mendeskripsikan elemen kurikulum IPS pada tingkat sekolah dasar. Artikel ini diharapkan menjadi sumber referensi teoritis terkait elemen kurikulum mata pelajaran IPS untuk tingkat Sekolah Dasar.

II. METODE PENELITIAN

Penelitian ini menggunakan pendekatan kualitatif dengan mengumpulkan dan mempelajari berbagai studi pustaka dan literatur. Studi Literatur dilakukan dengan mengumpulkan data atau sumber yang sesuai dengan topik yang telah ditentukan melalui jurnal, buku, dan pustaka lainnya (Snyder, 2019). Teknik pengumpulan data dilakukan dengan mengumpulkan data sekunder sebagai sumber referensi dan laporan dari badan penelitian yang akurat serta relevan dengan konsep kurikulum, mata pelajaran IPS dan pembelajaran di sekolah dasar. Data atau informasi yang didapatkan, selanjutnya disusun berdasarkan tujuan penulisan hingga dapat dipertanggungjawabkan. Analisis data dalam artikel terdiri dari dua tahap yaitu proses reduksi data dan penyajian data. Reduksi data dilakukan untuk mempermudah penulis memilih data dari berbagai. Sedangkan penyajian data dilakukan dalam bentuk narasi. Hasil pembahasan serta simpulan pada artikel ini merupakan hasil dari analisis dari berbagai sumber ilmiah yang relevan untuk membahas elemen kurikulum pada mata pelajaran IPS pada tingkat sekolah dasar.

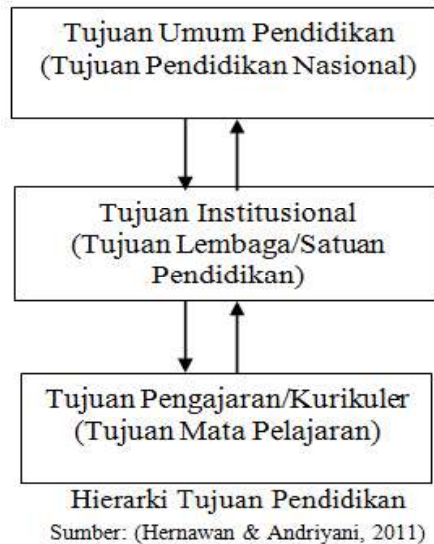
III. HASIL DAN PEMBAHASAN

Kurikulum memiliki fungsi dalam pendidikan, yaitu sebagai perangkat dalam proses tercapainya tujuan pendidikan. Kurikulum memiliki komponen utama dan komponen penunjang yang saling terhubung satu sama lain yang bertujuan untuk mencapai tujuan pendidikan. Komponen kurikulum merupakan satu sistem yang saling berkaitan tidak bisa dipisahkan satu sama lain sehingga merefleksikan satu kesatuan yang utuh. Komponen kurikulum merupakan bagian penting pada proses pembelajaran (Hamalik et al., 2007; Hamalik, 2019; Maryati, 2020). Terdapat empat komponen utama kurikulum yaitu tujuan, materi, strategi pembelajaran, dan evaluasi.

Komponen Tujuan Pada Kurikulum IPS SD

Tujuan adalah komponen kurikulum yang sangat mendasar. Pada Permendikbud No. 69 Tahun 2013 dijelaskan bahwa tujuan pendidikan adalah menciptakan dan mempersiapkan masyarakat Indonesia yang memiliki kemampuan untuk hidup sebagai warga negara yang beriman, produktif, kreatif, inovatif, afektif dan mampu berkontribusi pada kehidupan bermasyarakat, berbangsa, bernegara, dan peradaban dunia. Di Indonesia, tujuan pendidikan nasional ditetapkan dalam keputusan Majelis Permusyawaratan Rakyat (MPR), yang dimuat dalam GBHN dan Undang-undang tentang Sistem Pendidikan Nasional. Tujuan umum akan dapat tercapai dengan menjadikan tujuan-tujuan

yang ada dibawahnya sebagai perantara (*intermedia*). Dari tujuan tersebut maka terbentuklah suatu hierarki yang saling terkait dan mempengaruhi.



Hierarki tujuan tersebut selengkapnya digambarkan sebagai berikut:

Pada hierarki tergambar hubungan antara setiap elemen. Begitupun pada mata pelajaran IPS. Adapun tujuan dari mata pelajaran IPS, pertama, membekali peserta didik dengan pengetahuan sosial yang berguna dalam kehidupan bermasyarakat. Kedua, membekali peserta didik dengan kemampuan memahami, menelaah dan menyusun alternatif pemecahan masalah sosial yang terjadi dalam kehidupan bermasyarakat. Ketiga, membekali peserta didik dengan menyadari nilai-nilai sosial dan kemanusiaan serta sikap berkomitmen. Keempat, membekali peserta didik dengan berbagai ilmu serta keahlian yang membuat peserta didik mampu berkomunikasi dengan sesama warga masyarakat dengan baik. Kelima, membekali peserta didik dengan menyadari pentingnya lingkungan hidup yang menjadi tempat berjalan kehidupan yang tidak terpisahkan dengan keterampilan yang disertai dengan sikap mental yang positif. Keenam, membekali peserta didik dengan kemampuan pengetahuan dan keilmuan IPS yang harus dikembangkan dengan perkembangan kehidupan, masyarakat, ilmu dan teknologi (Sapriya & Nurdin, 2006; Subiyakto & ABBAS, 2020; Sukmadinata, 2010).

Komponen Materi Pada Kurikulum IPS SD

Materi dalam kurikulum merupakan suatu hal yang disampaikan kepada peserta didik dalam kegiatan belajar mengajar untuk mencapai tujuan pembelajaran. Isi kurikulum mencakup berbagai jenis dan program dari

bidang studi yang diajarkan. Materi berisikan hasil observasi, data, fakta-fakta, penginderaan, pemecahan masalah yang berdasarkan dari pemikiran dan pengalaman yang disusun pada bentuk gagasan, generalisasi, pemecahan masalah, konsep, dan prinsip (Nasution & Lubis, 2018) (Rodiyana & Puspitasari, 2020).

Materi pada mata pelajaran IPS yang dapat diajarkan kepada peserta didik, tidak hanya bersumber dari kehidupan sehari-hari tetapi juga dapat berasal dari buku-buku novel, buku-buku cerita, koran, jurnal, majalah, makalah yang dapat dibaca oleh peserta didik sebagai sumber materi pembelajaran IPS yang berguna dalam membina kepribadian peserta didik. Mata pelajaran IPS di SD terdiri dari berbagai disiplin ilmu, yaitu geografi, sosiologi, ekonomi, dan sejarah. Pada kurikulum 2013 materi pembelajaran IPS memiliki perbedaan yang sangat jauh dari kurikulum sebelumnya. Pada kurikulum 2013 IPS tidak menjadi suatu mata pelajaran. Bukan berarti pembelajaran IPS di SD dihilangkan, akan tetapi justru pembelajaran IPS di SD terintegrasi dengan mata pelajaran yang lain seperti Pendidikan Pancasila, Bahasa Indonesia, Pendidikan Kewarganegaraan yang diajarkan secara terpadu sesuai dengan tema yang dibahas (Nuryadi & Setiana, 2020; Wahidah et al., 2021).

Komponen Strategi Pembelajaran Pada Kurikulum IPS SD

Pada proses pengkajian kurikulum terdapat komponen yang penting yaitu strategi pembelajaran baik secara makro maupun mikro. Strategi pembelajaran mencakup prosedur, metode, model, dan teknik yang digunakan dalam menyajikan bahan atau isi kurikulum. Strategi pembelajaran merupakan suatu tindakan guru yang realistis dalam pelaksanaan proses pembelajaran. Strategi juga dapat diistilahkan sebagai suatu taktik yang digunakan guru dalam melaksanakan kurikulum secara sistematis dan sistemik.

Tercapainya tujuan pembelajaran erat kaitannya dengan kemampuan dalam memutuskan strategi pembelajaran apa yang digunakan. Sebelum menentukan strategi pembelajaran yang sesuai dengan standar kompetensi, guru harus paham dengan tujuan pembelajaran. Dalam pemilihan strategi pembelajaran terdapat tiga faktor yang harus diperhatikan yaitu, belajar, lingkungan belajar, dan besar kecilnya kelompok belajar. Terdapat dua pendekatan penyampaian materi isi kurikulum, pertama pendekatan yang berpusat pada guru yang mana guru lebih berperan dominan dibandingkan peserta didik dalam proses pembelajaran. Kedua lebih memusatkan kepada peserta didik, dimana peserta didik lebih dominan daripada gurunya dalam proses pembelajaran (Bambang et al., 2017; Siska, 2016).

Pada pemilihan strategi pembelajaran terdapat beberapa kriteria yang menjadi landasan dalam pemilihan yaitu, strategi yang diorientasikan terhadap tugas pembelajaran, memiliki hubungan terhadap materi pembelajaran, teknik yang digunakan terfokus terhadap tujuan yang hendak dicapai, dan yang terakhir adalah penggunaan media pembelajaran yang mampu memberikan rangsangan terhadap indera para peserta didik (Syaharuddin & Mutiani, 2020).

Beberapa strategi pembelajaran IPS yang dapat digunakan secara individu maupun kelompok yang bertujuan untuk meningkatkan kreativitas peserta didik yaitu:

1. *Strategy Exposition*, materi pembelajaran diberikan kepada peserta didik yang berbentuk sudah jadi sehingga akan dengan mudah peserta didik untuk menguasai materi tersebut. Misalnya, peserta didik ditugaskan untuk menyebutkan tanggal lahirnya Presiden pertama Bapak Ir. Soekarno, maka akan lebih tepat menggunakan *strategy exposition* dikarenakan materi yang diberikan merupakan materi yang pasti.
2. *Strategy Discovery*, peserta didik mencari sendiri materi pembelajaran yang akan dipelajari dari berbagai sumber dengan berbagai aktivitas yang dapat dilakukan. Misalnya, peserta didik agar dapat menjelaskan hal yang melatar belakangi terjadinya perang banjar, untuk mencapai kemampuan tersebut maka *strategy discovery* merupakan strategi yang cocok dikarenakan perlu sebuah usaha bagi peserta didik untuk menyerap berbagai informasi.

Komponen Evaluasi Pembelajaran Pada Kurikulum IPS SD

Evaluasi bertujuan untuk melakukan penilaian terhadap pencapaian tujuan pembelajaran dan untuk melakukan penilaian terhadap proses implementasi kurikulum secara keseluruhan dan termasuk penilaian terhadap kegiatan evaluasi itu sendiri. Kegiatan tersebut dapat menghasilkan *feedback* agar dapat memperbaiki dan menyempurnakan komponen-komponen kurikulum yang dikembangkan. Hasil evaluasi memiliki fungsi yaitu, sebagai input dalam menentukan keputusan pada kurikulum dan pendidikan. Hal ini ditujukan kepada pemegang kebijakan terhadap pendidikan serta petugas pengembang kurikulum maupun pelaksana kurikulum, yaitu guru dan kepala sekolah.

Konsep evaluasi kurikulum dapat dipandang secara luas, yaitu seluruh komponen dan kegiatan pendidikan yang mencakup evaluasi. Evaluasi kurikulum harus mencakup dua dimensi, yaitu dimensi kualitas dan dimensi kuantitas. Dimensi pertama membahas mengenai tujuan-tujuan yang harus dievaluasi dengan penekanan pada proses pencapaian tujuan tersebut, sedangkan untuk

dimensi yang kedua membahas mengenai banyaknya program yang dievaluasi. Berbagai macam bentuk penilaian semua kompetensi dasar yang digunakan dalam pelaksanaan evaluasi pada pembelajaran IPS di SD terdapat tiga kompetensi, yaitu sikap, pengetahuan, dan keterampilan (Mutiani, Sapriya, et al., 2021) (Rahayu et al., 2021).

Pertama, Kompetensi Sikap. Penilaian sikap bertujuan untuk melakukan penilaian terhadap peserta didik dalam bersikap pada saat proses pembelajaran. Karakteristik penilaian sikap memiliki perbedaan dengan komponen yang lain (pengetahuan dan keterampilan), hal tersebut berkaitan dengan pendekatan penilaian yang dilakukan harus menyesuaikan dengan objek yang dinilai. Penilaian sikap memiliki tujuan untuk membina perilaku peserta didik yang disesuaikan dengan norma-norma yang berlaku sehingga peserta didik memiliki perilaku yang baik. Pada kompetensi sikap penilaian dapat dilakukan dengan cara melakukan observasi atau pengamatan, dan teknik lain yang relevan sehingga pelaporannya menjadi tanggung jawab guru. Komponen sikap meliputi sikap spiritual dan sikap sosial dan emosional. Sikap adalah dimensi IPS yang penting karena dengan sebuah tindakan dapat menjadikan peserta didik aktif dalam belajar dan berperilaku secara konkret dan praktis. Peserta didik dapat belajar dari apa yang diketahuinya dan memikirkan tentang isu-isu sosial yang ada di masyarakat untuk dapat dipecahkan, sehingga akan memberika kejelasan kepada peserta didik untuk melakukan bagaimana caranya memecahkan masalah-masalah tersebut, dan membuat peserta didik menjadi warga negara yang efektif di masyarakat.

Dimensi sikap dapat diajarkan kepada peserta didik pada semua jenjang kelas kurikulum IPS. Dimensi sikap dalam pembelajaran IPS meliputi tiga model aktivitas sebagai berikut:

1. Percontohan kegiatan dalam memecahkan masalah di kelas, seperti cara bernegosiasi dan bekerjasama. Misalnya, peserta didik di kelas 1 SD memberikan pendapat kepada gurunya tentang pasar tradisional mana saja yang sudah didatanginya, dan memberikan pilihan kepada peserta didik pasar tradisional mana yang paling bagus, bersih, dan murah dengan sudut pandang dari peserta didik tersebut.
2. Berkomunikasi dengan anggota masyarakat dapat diciptakan dengan memberikan tanggung jawab kepada peserta didik untuk melakukan tugasnya.
3. Pengambilan keputusan yang dapat dijadikan sebagai kegiatan didalam kelas, terkhusus kepada peserta didik yang mau diajak berdiskusi dan memecahkan sebuah masalah.

Kedua, Kompetensi Pengetahuan. Pada pembelajaran IPS penilaian kompetensi pengetahuan (KI-3) biasanya pengaplikasiannya menggunakan bermacam-macam bentuk penilaian. Guru harus mampu untuk mencatat setiap materi pembelajaran IPS yang bertujuan untuk menentukan bentuk penilaian yang disesuaikan terhadap kompetensi yang dinilai. Melakukan sebuah perencanaan dalam penyusunan rencana pelaksanaan pembelajaran (RPP) merupakan suatu awalan dalam tahap proses penilaian. Predikat penilaian yang digunakan terhadap penilaian KI-3, yaitu A (Sangat Baik), B (Baik), C (Cukup), D (Kurang), serta deskripsi. Ada berbagai macam bentuk penilaian yang digunakan, yaitu tes tertulis, tes lisan, dan penugasan.

Setiap orang memiliki wawasan tentang pengetahuan sosial yang berbeda-beda. Secara konseptual, pengetahuan hendaknya mencakup fakta, konsep, dan generalisasi yang dipahami oleh peserta didik. Fakta merupakan data yang terperinci tentang sebuah peristiwa, objek, orang, dan semua hal-hal yang terjadi. Kaitannya dengan pembelajaran IPS peserta didik diharapkan mampu mengenal berbagai jenis fakta khususnya yang terkait dengan kehidupannya. Beberapa fakta yang dapat diajarkan kepada peserta didik kelas 1 misalnya, ada dua orang temannya di kelas tidak hadir, atau kakak kelasnya sedang berolahraga di lapangan. Fakta yang diberikan kepada peserta didik diharapkan dapat disesuaikan dengan usia dan tingkat kemampuan berpikirnya. Misalnya, untuk peserta didik di tingkat SD fakta yang diberikan bisa berupa sebuah kejadian (peristiwa), objek, dan hal-hal yang bersifat konkret (Hidayah, 2015; Mifroh, 2020; Mutiani, Sapriya, et al., 2021).

Ketiga, Kompetensi Keterampilan. Pada pembelajaran IPS penilaian kompetensi keterampilan (KI-4) pengaplikasiannya dilakukan dengan cara kompetensi yang diidentifikasi dengan tujuan agar dapat menentukan penilaian yang tepat. Penelitian KI-4 memiliki tujuan yaitu, untuk mengukur sejauh mana peserta didik telah menguasai dan mengetahui pengetahuan yang telah didapat selama proses pembelajaran yang dapat digunakan oleh peserta dalam menyelesaikan permasalahan dalam kehidupan sehari-hari. Penilaian KI-4 menggunakan predikat yang sama dengan penilaian-penilaian kompetensi yang lain. Berbagai macam bentuk penelitian yang dapat digunakan dalam proses penilaian KI-4 pada pembelajaran IPS di SD yaitu, penilaian proyek, kinerja, dan portofolio (Imtinah et al., 2020) (Syaharuddin & Mutiani, 2020). Pendidikan IPS sangat memperhatikan dengan dimensi keterampilan disamping pemahaman dalam dimensi pengetahuan. Terdapat empat keterampilan yang harus dimiliki oleh peserta didik yaitu keterampilan meneliti, keterampilan berpikir dan keterampilan sosial.

IV. SIMPULAN

Ilmu Pengetahuan Sosial (IPS) diajarkan dari jenjang Sekolah Dasar. IPS sebagai mata pelajaran memiliki tujuan untuk menghasilkan warga negara yang memiliki pengetahuan dan pemahaman tentang masyarakat dan bangsanya serta memiliki kecakapan dan keterampilan sosial bahkan emosional agar mampu berkontribusi terhadap pengembangan kehidupan sosial dan budayanya. Ketercapaian tujuan IPS sebagai mata pelajaran di sekolah dasar tidak lepas dari peran serta elemen sekolah dalam melaksanakan kurikulum. Kurikulum merupakan dasar dalam pelaksanaan pembelajaran IPS. Komponen kurikulum pada mata pelajaran IPS di tingkat sekolah dasar mencakup empat aspek yaitu tujuan, materi, strategi pembelajaran, komposisi organisasi, dan evaluasi. Berbagai komponen tersebut menjadi satu kesatuan yang terstruktur dalam proses pelaksanaannya. Oleh karena itu dalam pelaksanaan, setiap elemen di sekolah dasar harus memahami berbagai elemen tersebut, agar dalam pelaksanaan pembelajaran tidak lepas dari pedoman kurikulum.

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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.

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I. 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.

II. 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.

III. 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

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



Source: Personal documentation, 2021

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).

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 Kampung 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.

- 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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Patterns of Guidance in Panti Sosial Bina Wanita Melati as A Learning Resource on Social Studies

Maimunah¹, Heru Puji Winarso², and Jumriani³

ABSTRACT

Social welfare is a condition of fulfilling the needs of a decent life for the community; the government plays a vital role in creating welfare in the community, including through social services. The Melati Women's Social Institution (PSBW) is not only used as a place to accommodate women but in terms of learning; it can also be used as a social studies learning resource. The purpose of the study was to describe the pattern of guidance related to the pattern of guidance at the Melati Women's Social Institution (PSBW) in Banjarbaru as a social studies learning resource. The approach used in this study is a qualitative approach using descriptive methods and data obtained through observation, interviews, and documentation. The data that has been obtained is then reduced and presented in the form of a narrative equipped with pictures and tables of the relevance of the material following the essential competencies. Then conclusions are drawn—the validity of the data through the extension of observations, triangulation of sources, and time. Based on the results of the research that The pattern of guidance at the Melati Women's Social Institution (PSBW) in Banjarbaru can be seen from physical guidance, mental, spiritual guidance, social guidance, and skills guidance; and The relationship between the pattern of guidance at the Melati Women's Social Institution (PSBW) in Banjarbaru as a source of social studies learning on Social Interaction material in class VII.

Keywords: Social Institutions, Social Studies Guidance, and Learning Resources.

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I. PRELIMINARY

Social welfare is a condition that fulfills the material, spiritual and social needs of citizens to live a decent social life to develop themselves and carry out their social functions. Social empowerment and social protection (Law Number 11, 2009). Social welfare is an activity organized by welfare institutions or departments, including government and private organizations, intending to prevent, tackle, or helping to solve social problems and improve the quality of personal life (Suharto, 2010; Rahayu et al., 2021; Syaharuddin et al., 2021). This definition describes social welfare as a social institution that has activities or plays a vital role in preventing, responding to, or helping to solve problems faced by individuals, groups, and society.

In reality, not all social benefits belong to the community. This growing social welfare problem shows that many people still do not receive social benefits, one of which is socially disadvantaged women (WRSE). As a result, some people still encounter obstacles in carrying out their social functions, not to live correctly and with dignity. Social welfare is a condition to meet the needs of a decent life in society. The existence of community organizations is a forum to support the creation of social welfare and is also a forum for realizing social welfare through social support. In Article 1 Kepmensos no.22 (1995) of the Ministry of Social Affairs, the existence of social institutions as technical implementing units for the implementation of social welfare services. Each social system has a function, consists of various types, and each type has its function. The Melati Women's Social Institution (PSBW) is one of several types of social institutions. One can be found at the Melati Women's Social Institution (PSBW) in Banjarbaru City.

This social institution is a social institution that specializes in managing women who are vulnerable to socio-economic conditions in Banjarbaru, South Kalimantan. Women included in the category of socio-economic vulnerability can be in the form of women on the poverty line, dropouts from school, husbands (widows), orphans, and other backward women. To support the creation of social welfare for women with socio-economic vulnerability (WRSE), in Pantti Social Development for Women Melati (PSBW), Banjarbaru received various guidance, including physical guidance, psychological guidance, social guidance, and business/work skills guidance (Rusmaniah, 2017; Amelia et al., 2020; Rusmaniah et al., 2021).

Guidance is assistance or assistance to a person or group of people to avoid or allow a group of people to realize their welfare. Based on this, the Melati Banjarbaru Women's Social Institution (PSBW) can be used as a forum for women who need guidance. In addition, learning in this field can also be used as a source of social science learning. Apart from being a place for women, it can also be used as a source of learning social science; in the Women's Development Social Organization (PSBW), it is related to the concept of learning. In The Melati Women's Social Institution (PSBW), as part of people's lives, can undoubtedly be used as a source of learning (Sitepu, 2017). Learning resources refer to all content that has been specially processed and filled with information and news that can be used for learning purposes. (Sanjaya, 2013). In addition, it also establishes learning resources similar to Sitepu, namely everything that is useful for students, thus enabling them to get impressions, experiences, and learning information following the desired goals. Learning resources are defined as materials that contribute to the development of learning materials. The purpose of the study was to describe the pattern of guidance related to the pattern of guidance at the Melati Women's Social Institution (PSBW) in Banjarbaru as a social studies learning resource.

II. METHOD

The research approach is qualitative with a descriptive method. This describes the fundamental nature of the phenomenon under study, namely the Guidance Pattern at the Melati Women's Social Institution (PSBW) in Banjarbaru City as a Social Studies Learning Resource. Researchers obtained data through direct observation to observe every guidance pattern in the Melati Women's Social Institution (PSBW) in Banjarbaru City. Interviews with insiders to complete the data. During the observation of the Melati Women's Social Institution (PSBW) activities in Banjarbaru City. They are recorded in the form of photographs and field notes.

This study uses data analysis techniques that refer to the concept of Miles and Huberman (1992), the data reduction process in this study was carried out by copying all the results of interviews and recordings into written material. First, several interviews were obtained in regional languages, then the researcher translated the results of the interviews into Indonesian. Then, the researcher presents the data in descriptive form, accompanied by relevant graphs and tables that

meet the basic skills and social research materials. In addition, verify or draw conclusions based on the formulation and objectives of the research so that the outline drawn from the first conclusion is related to the profile of the Melati Women's Social Institution (PSBW), including the location of the Geographical Social Institution, the vision, and mission of the institution, infrastructure, institutions, and social institutions. The second conclusion is related to the Guidance Pattern at the Bina Wanita Social Institution (PSBW). The third conclusion is the relationship with the guidance pattern at the Melati Women's Social Institution (PSBW) in Banjarbaru, a social research learning resource that involves Class VII social interaction material, which can be used as social research learning resource. The data validity was tested in the form of extensive observation and triangulation, and source triangulation was carried out by seeking data from the Melati Women's Social Institution (PSBW) in Banjarbaru City. Melati Women's Social Agency (PSBW) Banjarbaru City. The data validity was tested in the form of follow-up observations and triangulation, and source triangulation was carried out by searching for data from the Melati Women's Social Institution (PSBW) in the city of Banjarbaru (Sugiyono, 2014; Cresswell & Poth, 2016).

III. RESULTS AND DISCUSSION

Social Sciences is a study or study of human life in social life used for pedagogical purposes as citizens. Social science itself is defined as a simplification of social science, which aims to grow good citizens by providing capabilities as citizens. The purpose of social studies subjects is to introduce the concept of social life and its environment (Sapriya 2009; Abbas, 2013).

Learning resources include everything that can be used to make it easier for people to learn and acquire specific abilities. Social research learning resources can use sourcebooks (textbooks, magazines or newspapers, and other mass media), teaching media and tools, context, and classroom and environmental conditions. Resource books are not the only learning resource for social studies teachers because sourcebooks often contain old information (Nurdin, 2012). This is in line with learning resources, books, and everything that is seen and functions as learning. For example, the social environment

focuses on nursing homes with various kinds of guidance, including physical guidance, mental spiritual guidance, social guidance, and skills guidance. Social research uses concepts in the social sciences and humanities to develop knowledge and understand the social conditions in their environment, as described (Sapriya 2009), to identify concepts related to community life and the environment. The integration of social research education and environmental education is expected to be based on caring for the environment. Social research education integrates contexts, methods, and learning resources around students to prioritize practical activities and students' hands-on experiences (Mutiani, 2021).

The linkage of the pattern of guidance at the Melati Women's Home (PSBW) in Banjarbaru as social studies learning resource can be seen from the activities of the Clients at the Melati Women's Home (PSBW), namely by providing physical guidance, mental, spiritual guidance, social guidance, and skills guidance. Four types of environment can be used as a source of social knowledge, including the social environment, the natural environment, the religious environment, and the humanistic environment (Nurdin, 2012)

Picture 1. Front of the Banjarbaru Melati Women's Social Institution



(Source: Personal Document, photo taken on October 16, 2020)

How to involve client activities as social studies learning resources by incorporating these local resources into class materials by making the closest examples for the related subject matter and bringing students to come directly to the orphanage or by showing videos in the orphanage to see the activities carried out. Social studies are learning that can be linked to the environment around students so that learning takes place not only theoretically

but also gives students meaningful science concept that is ta The pattern of Guidance at the Melati Women’s Development Institution (PSBW) can be used as social studies learning resource, which can be included in the seventh-grade material, namely Social Interaction (Jumriani, 2018; Syaharuddin & Mutiani). Following the explanation, the relevance that is adjusted to the local cultural content is as follows:

Basic competencies	Learning materials	Sub Learning Materials	Guidance Patterns at the Melati Women's Home (PSBW) in Banjarbaru as social studies learning resource
3.1 Understanding Social Interaction in space and its influence on social, economic, and cultural life in values and norms and socio-cultural institutions.	Social Interaction and Social Institutions	Definition of Social Interaction	Social interaction is the relationship between individuals and individuals, between groups of people, and between individuals and people. The women's institution <u>Bina Wanita (PSBW) Melati</u> is an orphanage that specifically manages socio-economically vulnerable women in the <u>Banjarbaru</u> area. Borneo South is wrong, one institution that teaches guidance to women experiencing problems of socio-economic vulnerability from underprivileged families. The gathering of a community makes a process of social interaction in it.
3.2 Analyzing social interactions in space and the effect on social, economic and cultural life in values and norms and socio-cultural institutions.	Social Interaction and Social Institutions	Conditions for social interaction Characteristics of social interaction	The requirements or characteristics of social interaction can be seen from the <u>Melati Women's Institution (PSBW)</u> , namely: Physical Guidance includes gymnastics activities. Mental Guidance & Spiritual Includes <u>Fajr</u> prayer in congregation, <u>Maghrib</u> and <u>Isha</u> prayers together, guidance on reading the Koran, religious education guidance, tambourine art activities, music art activities, psychological guidance, morning meeting activities, and sharing circle activities. Social Guidance includes personality guidance, independent social guidance, <u>disciplinary</u> guidance. Skills Guidance includes: fashion guidance, makeup, food

Source: syllabus for Social Studies subject for junior high school (2017).

Based on the tables related to the syllabus analysis according to KD, materials, and sub-materials above, there are social studies material for class VII relating to the pattern of guidance at the Melati Women's Institution (PSBW) in Banjarbaru, namely:

This material contains daily interactions that occur in the orphanage between the orphanage and the client. Then the interactions that occur in the orphanage affect the social life in the orphanage. Social interaction is a social process in dealing with specific individuals and groups, which aims to form a system of social relations in various ways (Soekanto, 2006). Interactions in social institutions are carried out every day, both with fellow clients and other instructors and administrators (Bungin, 2006). Social communication is a dynamic social relationship that involves relationships between individuals, groups, and individuals. The conditions for social interaction are contact and social interaction. Providing social services is a function of social institutions, namely: Melati Women's Institution (PSBW) Banjarbaru (Amelia et al., 2020; Yani et al., 2020).

The findings show that making these materials can be used as social studies learning resources, and students can be more familiar with the Melati Bina Wanita (PSBW) Social Institution and know all forms of activities that exist in social institutions so that they also know that in social institutions there are social interactions, social activities. Therefore, students are expected to understand that the orphanage is a place to accommodate women whoneed skills. In terms of learning, it can also be used as a source of social studies learning. As learning is defined as a dynamic interaction between learning elements that influence each other to achieve learning objectives, what is meant by social studies learning carried out by researchers includes elements of students, namely class VII with the material of social interaction (Dolong, 2016; Syaharuddin & Mutiani, 2020; Mutiani et al., 2021; Syaharuddin & Handy, 2021).

IV. CONCLUSION

The Melati Women's Social Institution (PSBW) was built to realize equality and independence for Socio-Economic Vulnerable Women (WRSE) to play an active role in community development on Banjarbaru City in South Kalimantan. The orphanage, which is the technical implementing unit, has particular requirements and conditions for each

Socio- Economic Vulnerable Woman (WRSE) who will receive the benefits of social guidance with the achievement of goals assist with poverty reduction plans in South Kalimantan.

The pattern of guidance at the Melati Women's Social Institution (PSBW) is not only characterized by skills guidance, but the community also functions the Melati Women's Social Institution (PSBW) with various guidance, namely mental and spiritual guidance that inside it There are Maghrib and Isha prayers together, tadarus Al-Quran and others. Social guidance includes personality guidance, social independence guidance, and disciplinary guidance. Skills guidance includes; fashion skills, make-up skills, culinary skills. Additional skills include; guidance entrepreneurship, sasirangan fabric industry home skills, home skills industry ribbon embroidery.

Various patterns of guidance at the Melati Women's Social Institution (PSBW) in Banjarbaru are related to social studies subject matter, one of which is social interaction. Through this interaction, students must be able to adapt to their environment as much as possible and understand that the existence of an orphanage provides services and social rehabilitation for women who are socially underprivileged and is also full of other activities. Social studies as a subject have a goal, one of which is being responsible in living in society, nation, and state and becoming social beings who live committed and have an awareness of living with social values.

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Program Baca Tulis Al-Qur'an; Sebuah Habitiasi Pendidikan Karakter Pada Anak Di Kecamatan Anjir Muara, Barito Kuala

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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)

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I. 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).

II. 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 kegiatan. 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 (Samman, 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.

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

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

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



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

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).

IV. SIM:ULAN

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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Strategies in Developing Creative Economic Activities Based on Local Wisdom

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ABSTRACT

The creative economy based on local wisdom prioritizes culture as a creative idea from one's thinking, positively affecting social life. Developing a creative economy based on local wisdom is a way to stimulate the development of the creative economy to be independent and develop businesses, especially in the regions. The purpose of writing this article is to describe how to improve the creative economy based on local wisdom. The method used is literature study, namely collecting books, journals, and other relevant literature. The data search was done by searching on Google Scholar and e-book. This article explains that efforts are made to develop innovative economy products based on local wisdom, namely market penetration, market development, and product development. Meanwhile, the efforts made by the government are preparing incentives for business actors, conducting creative economic training, and increasing the use of technology

Keywords: creative economy, local wisdom, and efforts to improve economic.

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I. PRELIMINARY

At the beginning of the 21st century, the creative economy was born as a new economy that relies on creative ideas to increase welfare and income, wealth that can generate money, job opportunities, welfare, and income. The creative economy is a creative industry that creators and innovators drive. Creativity and innovation are the secrets of the creative economy (Priadi, 2020). Strengthening the creative economy sector following the Nawacita in the Joko Widodo government's development program, namely, the creative economy is expected to be able to become the backbone of the national economy (BPS, 2020)

Since Presidential Instruction No. 6 of 2009, the concept of the creative economy has been issued and planning for the development of 14 economic sub-sectors in the new creative industry. Furthermore, following Presidential Regulation No. 92 of 2011, the government officially established the Ministry of Tourism and Creative Economy, which is responsible for the development of the creative economy in Indonesia, both the Arts and Culture-Based Creative Economy and the Media, Design, and Science and Technology-Based Economy (Rakib, 2017).

The source of inspiration to improve the creative economy is the contribution of the creative economy and Indonesian culture with socio-cultural diversity. Community creativity is full of unique influences from Indonesia's socio-cultural diversity. The supporting factor for the development of the creative economy is the diversity of products from various ethnicities (Husna, 2019).

The creative economy is not only seen from economic and cultural elements. The creative thoughts or ideas come from the local wisdom of the area. The uniqueness of each region is based on the potential of natural resources and the environment (Matondang, 2018). Each region has its product characteristics based on its culture. This ability can be improved as a locally-based product that uses advanced technology to become unique and has its characteristics (Sopanah, 2020). Efforts are needed to improve the creative economy to continue to have an existence in the business world. This study aims to find out how to improve the creative economy based on local wisdom.

II. METHOD

The method used in writing this article uses the literature review method or literature review related to creative economy material. The literature search strategy in this study uses keywords that contain information related to the topic of research discussion, whether in books, e-books, or journals published on the internet. The data search mechanism was carried out by researchers using

Google Scholar. In this search, the data was found in scientific journals, e-books, and scientific articles (Sugioyono, 2018).

III. RESULTS AND DISCUSSION

Cultural diversity spread across various regions is closely related to the development of the creative economy. There is a foundation for the development of creative industries due to the influence of socio-cultural diversity. Local wisdom that contains meaningful values is the culture that forms the basis for developing the creative economy (Matondang, 2018; Abbas et al., 2019; Rahmah, 2021).

The way of thinking and strategies of human life and producing new creations that can withstand difficulties in finding goods and services is the influence of science and technology. The result of continuous innovation development is the demand for goods and services from consumers to meet the needs of life. As a result, it changes the way people live in the community economy because of the influence of unique and exciting new products (Fanani, 2019).

The creative economy is an economic activity that generates added value in the social, cultural, economic, and environmental fields based on the idea of creativity from humans. The creative economy arises from the existence of ideas, creativity, talent, innovation, and intelligence from individuals as the primary source of the creative economy (Priadi, 2020). Through creativity can achieve sustainable development (Ministry of Commerce, 2008)

In general, the creative economy is a human activity that is related to the activity of processing or adding value to an item with various uniqueness, the activity of distributing goods to consumers through J&T, and the activity of spending the use-value of an item or buying sasirangan fabric products for Eid. The creative economy leverages skills and creativity to generate profits and create unique and exciting new products (Artatanaya, 2013).

Local wisdom is a community characteristic that must be maintained as a sign of community-building in an area and a filter from various aspects of destructive external culture (Jumriani, 2021). According to Constitution No. 32 of 2009, local wisdom is the noble value that applies to people's lives to protect and manage the environment in a sustainable manner. From this explanation, it can be seen that local wisdom is a wise way of life for people to solve life's problems. Local wisdom is obtained from policies and knowledge in specific communities and is not sure to have been felt by other communities. It has passed through the time of society's existence and will be attached to certain people (Daniah, 2019, 2020).

Local wisdom has two different words. Wisdom is an inherent human

trait that makes humans wise and wise. The local is a specific place or region. Law No. 32 of 2009 states that local wisdom is the life of a person with high values and aims to protect and regulate the community's environment. Local wisdom is also a philosophy in one's heart in the form of wisdom, customs, and the like. The wisdom of a person or group that develops in a particular place or region as a way of life-related to culture or belief in a particular area. The nature of wisdom in a place or region is very different from the nature of wisdom in other places or regions (Rakib, 2017).

A culture-based creative economy prioritizes culture as a creative idea from one's thoughts, positively affecting social life. When connected in business, creative ideas from their thoughts can create unique and creative products. Culture is a significant way of life that is implemented into a uniqueness where culture-based products will be different from other products (Mukaffi, 2019).

Developing a creative economy based on culture and local wisdom is a way to stimulate the development of the creative economy to be independent and develop businesses, especially in the regions (Azizah, 2017). As an area with sophisticated geographical characteristics, South Kalimantan has become a stipulation in its economic development and development. The potential that exists in South Kalimantan. Economic development and local resources in South Kalimantan are illustrated in several community economic activities with the development of a creative economy based on local resources such as rattan, purun, bamboo, and so on, which have been developed in various forms or models (Mulyana, 2017). People in South Kalimantan can be said to be productive and creative people. In terms of product development is sufficient; for example, purun is produced in various forms, including mats, hats, and bags. In addition, rattan is produced in various forms, including guest chairs, shelves/cupboards, fruit baskets, and parcel baskets (Sarwani, 2017; Abbas et al., 2019; Lestari et al., 2019; Syaharuddin et al., 2020).

Life needs are increasing, but financial access is limited, so weaving activities become the community's daily activities to meet their needs (Cempraningsih, 2020). One way for humans to take advantage of local potential is to use purun, purun in weaving according to the many requests from the community, such as in the form of woven mats. Purun woven can have a positive impact on the economy and welfare of the surrounding community. Purun woven crafts are now a creative economy that relies on expertise in the South Kalimantan area, creating products based on local wisdom (Suprpto, 2019). A result of natural wealth (woven purun) has a positive influence on the

community because of new job opportunities and can increase people's income (Azizah, 2017; Lestari et al., 2019; Syaharuddin et al., 2021).

There are several types of purun woven products in South Kalimantan, namely the traditional woven form, the modified woven form, and the woven form according to the typical Banjar motif. The traditional purun woven form is a plain mat. Meanwhile, the modified purun woven product is in the form of a tissue holder. In addition, the purun woven motif is adapted to the typical Banjar motif in the form of a striped chess motif. Strategies to improve innovative products based on local wisdom:

1. **Market Penetration Strategy**
Promote products on social media, Facebook, and Instagram, looking for new, more significant markets. The existence of promotions and a larger market for showrooms make it easier for buyers to get to know.
2. **Market Development Strategy**
They are introducing the product to a new area. Now purun woven has entered the modern market like Giant. We need to strengthen promotions with digital marketing so that products are better known.
3. **Product Development Strategy**
Product development with product diversification by increasing the number of various types of unique woven such as purun hats, baskets, mats, and flower pots (Ernawati, 2021; Lestari et al., 2019).

The government's strategy in developing the creative economy. Some of these strategies include the following:

1. **Prepare incentives for business actors.**
Facilitate access such as access to promotions, facilities, and infrastructure, protecting copyright. The existence of intensive giving, creative economic behavior can quickly develop its business.
2. **Conducting creative economy training**
To improve the creative economy, training is an important thing that must be done. The training is carried out to provide an understanding of the culture-based creative economy and provide a briefing to creative economy actors to use ideas and develop more appropriately and correctly. The city of Banjarmasin, for example, is famous for its sasirangan cloth. Therefore, someone conducts training in making sasirangan from the beginning to the end (Hastuti, 2018).

3. Increased use of technology
They are keeping up with technological developments by starting online marketing methods. Online marketing can have a positive effect on achievement to improve the creative economy. Through buying and selling online, the product will be better known by various regions. For example, selling sasirangan cloth on Instagram and endorsed to areas outside Kalimantan so that other regions get to know the typical products of South Kalimantan.

IV. CONCLUSION

A culture-based creative economy prioritizes culture as a creative idea from one's thoughts, positively affecting social life. When connected in business, creative ideas from their thoughts can create unique and creative products. For example, South Kalimantan has several purun woven products, namely traditional woven forms, modified woven forms, and woven shapes according to typical Banjar motifs. The traditional form of purun woven is a plain mat. At the same time, the modified purun woven product is in the form of a tissue holder. In addition, the purun woven motif is adapted to the typical Banjar motif in the form of a striped chess motif. Efforts are being made to develop innovative economy products based on local wisdom, namely market penetration, market development, and product development.

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Community Social Activities in Murjani Field as A Learning Resource on Social Studies

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ABSTRACK

Banjarbaru has a public space that is used in various community activities, namely Murjani Field which is used by the community for daily activities and from these various types of activities, they are then used in social studies teaching materials. The purpose of this article is to explain the form of community social activity in Murjani Field in Banjarbaru City as a social studies learning resource. This study uses a qualitative approach with a descriptive method. Sources of data come from observations, interviews, and documentation in the form of pictures. Data analysis used data reduction in accordance with the formulation and research objectives. Test the validity of the data using triangulation (source, technique, time). The results of this study contained various activities because of its strategic location so that it became a gathering point for the community. Many social activities resulted in the Murjani Field area being mixed by economic, religious, and government activities. The activities at Murjani Field are a form of community activity that is used as a source of social studies learning, namely social interaction and social institutions and human activities in meeting needs.

Keywords: Community Activities, Murjani Field, and Learning Resources on Social Studies.

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I. PRELIMINARY

Social Studies (IPS) is a subject in elementary and junior high schools designed to prepare all Indonesian people who are able to play a role in modern social life. The overall goal of IPS is to cultivate citizens who can understand their society and actively participate in social change and development. Social Studies discusses the problems that exist in society, including the relationship between humans and the environment. Involving students in learning or using students as learning centers (student-centered), including the use of learning media, and the teacher's role in using learning methods by choosing methods that are appropriate to the learning material in the student environment. By making students the center of learning activities, it is hoped that a quality learning process and the teacher's role in the learning process are not as mentors, but a means of learning (Rahmad, 2016).

The objectives of social science are: First, to provide knowledge to be a good citizen, to understand God's creation, to understand their rights and obligations as citizens, to be democratic, to have a sense of pride and responsibility, and to have characteristics and national pride. Second, developing critical thinking skills, and being able to understand, identify, analyze, and have social skills to solve social problems. Third, build unity by forming more creative and innovative learning plans, encouraging independent learning. Fourth, the development of intelligence, habits, and social skills. Fifth, Social Studies is also expected to train students who have good and commendable values of life (including ethics, honesty, and justice) so that they have a noble moral style. Sixth, increase awareness and concern for the community and the environment (Hanifah & Wulandari, 2018; Rindawati et al., 2021).

In a public space there are various community activities in the form of social, economic, religious, and government activities. In relation to the concept of social studies learning, activities in public spaces can be used as learning resources. Learning resources are data, people and all sources in some form, students can use these resources alone or together to learn, so that students can more easily achieve learning goals or abilities. The environment is one of the valuable learning resources in the student learning process, which can enrich the material and process of learning activities.

The importance of activity as an activity is used as a new option to increase knowledge and improve the quality of society. Nature is a medium of activity, an effective means to increase knowledge and develop positive thoughts

and attitudes in society. The concept of learning from the environment is observing real phenomena from the environment and using the resources available in nature as learning resources. Although learning resources can be obtained, the role of learning resources is often neglected. Can be done in various places, for example in open fields, parks, and museums (Lasdya et al., 2021).

In the social learning process, it is very important to use the environment as a learning resource, because the environment is a related resource. The environment is not only a medium of learning, but also as an object of learning (learning resource). The importance of imminent (Putro et al., 2020; Syaharuddin & Handy, 2021).

In Banjarbaru there is a public space where there are community activities, namely Murjani Field. Located right across from the City Hall Office, precisely on Jalan Panglima Batur, North Loktabat, North Banjarbaru District, Banjarbaru City, South Kalimantan. Whereas in Murjani Field there are various activities because of its strategic location so that it becomes the center of community gathering. The number of social activities has resulted in the Murjani Field area being mixed by economic, religious, and government activities. As a famous tourist spot in Banjarbaru, Martapura and outside the region. Murjani Field provides a large field, equipped with Outdoor Fitness facilities, a place to relax with family and friends. This field is also often used as government events, expos and others. In addition, at night in this field there are also decorative cars, ATVs, Crosses that can be rented. The purpose of writing this article is to describe community activities in the Banjarbaru Murjani Field as a learning resource on social studies.

II. METHOD

Qualitative research is used to obtain in-depth data, namely data information that contains meaning. The research was carried out from August 20, 2020 to December 6, 2020, collecting observation and interview data. The research location is in Murjani Field on Jalan Panglima Batur, North Loktabat, Kec. North Banjarbaru, Banjarbaru City, South Kalimantan 70714. The informant identification technique in this study was a purposive sampling study. Purpose purposive sampling is a sampling technique used by researchers when they have a sample or determine a sample for a specific purpose. In addition, the unique contextual component of research is described in detail in this study

Moleong(2007), The research subjects were carried out first in the work environment taking samples such as the Tourism Office, Banjarbaru City Government Office, Junior High School Social Science Teachers and then the people of Banjarbaru City who visited Murjani Field. The research instrument in a qualitative approach or research is the researcher himself. Observations are supported by interviews, observations, and documentation. Data collection technique is the process of tracing and summarizing interview notes, field notes and material collected by other systems to improve understanding of the material so that others can understand it. Data analysis techniques in this study are data reduction, data presentation, and conclusion drawing. Test the validity of the data is an extension of observation, triangulation of sources, techniques and time (Wulandari, 2019).

III. RESULTS AND DISCUSSION

Murjani Field is based on the Governor of Kalimantan namely, Dr. Murdjani, who served from 1950 to 1953. The city of Banjarbaru has a historic urban layout. The Governor of Kalimantan at that time, Dr. Mas Moerdjani plans to move to Banjarmasin, the capital city of South Kalimantan. As a tribute to Dr. Moerdjani, his name was immortalized as the name of the field which was later called Dr. Moedjani.

The Murjani Field area of Banjarbaru City always holds a variety of very interesting annual events. Events held by the government and private parties, a public space that always dominates the implementation of various events, namely Murjani Field, located on Jalan Panglima Batur, precisely in front of the Banjarbaru City Government Hall. According to Rokyhat Riyadi (Interview 20 October 2020) said:

“Murjani Field is often used in government events by Regional Work Units (SKPD) such as Ceremonies, Book Fairs and South Kalimantan Expos to commemorate the anniversary of Banjarbaru City as well as to commemorate national and local holidays. Events at Murjani Field are held by the private sector, such as music entertainment stages and exhibitions. The Murjani field and the bina satria building belong to the Banjarbaru City Hall, rented for formal and informal events. Rent refers to use by paying rent, money paid to use or borrow, and rent out.”

Based on the findings, the Murjani Field has the first priority function

as a place of government as a place for ceremonial activities as well as government exhibitions and events for national activities. To promote Murjani Field to attract visitors, a musical entertainment and exhibition are usually held. The Murjani field can be rented out at the government office in the general section, of course there are requirements that must be completed when borrowing the field in formal or informal events. According to Rokyhat Riyadi (October 20, 2020) said:

“The cost of renting the Murjani Field and the Bina Satria Building has not increased or decreased, it is still 5 million per day. Planning to decorate the outskirts of the park in Murjani Square to make it more beautiful to look at, for the convenience of visitors. Tenants renting premises and buildings must submit a written application in advance. If approved, the Banjarbaru City Government service records and prepares a schedule, then recommends the schedule to the regional secretariat.”

Universal is the existence of a central government area which is marked by the Banjarbaru City Hall. The open space of the square in this case shows that the open space is Murjani Square. According to Widi Dewayana (26 October 2020) said:

“Murjani Field is used as a destination because it is a point for people to gather for the community to serve as tourism. For example, culinary and game rides invite an increase in the economy. In Murjani Field there are also government activities which are exactly opposite the Banjarbaru City Hall Office, often used in borrowing places for big or national ceremonies as well as formal and non-formal events. The special attraction for visiting Murjani Field can be a place to hang out for young people and sports and around Murjani Field there are also many artificial destinations such as the holiday week, van der pijl park, and fountains.”

In the City of Banjarbaru, various interesting annual events are always held, both by the local government and the private sector. Murjani Field is directly opposite the City Hall Office on Jalan Panglima Batur, North Loktabat, North Banjarbaru, South Kalimantan 70714, Indonesia. Murjani Field is a place that is not only frequented by the people of Banjarbaru but also people from outside the region. This field is a central point for community gathering and is always crowded, not only on weekends.

The public space that dominates the holding of events is Murjani Field. In addition to its strategic position in the center of Banjarbaru City,

an area of 2 hectares is never empty every day. Murjani Field is always crowded with people who are exercising or just refreshing. This is in accordance with what was stated by Saputri explained: almost every day I visit Murjani Field because it is a very strategic place and is always crowded with visitors with various kinds of activities that are carried out so that it is never empty and there are many traders who offer various kinds of game rides and traders who sell food along the road. The activities that I usually do are hanging out with friends or jogging in the afternoon.

The Murjani Field area can be used as a venue for the 75th Anniversary of the Independence of the Republic of Indonesia. Participants apply the Covid-19 health protocol to maintain distance and are required to wear masks. This is in accordance with what Rokhyat Riyadi said (October 20, 2020):

The commemoration of the 75th Anniversary of Indonesian Independence this year is clearly different from previous years because it adapts to the conditions of the Covid-19 pandemic, in which the flag ceremony will still be held at Murjani Field. For participants who attended only the highest officials in the scope of Banjarbaru such as the Chief of Police, the Head of the Prosecutor's Office, the Head of the Court, the Chair of the DPRD and all Heads of Service in the Regional Work Units (SKPD) of the Banjarbaru City Government. Even though it was only held in a simple manner, commemorating the 75th Anniversary of Indonesian Independence in Banjarbaru would feel a solemn atmosphere.

The Banjarbaru City Government also held a Tabligh Akbar with Ustadz Abdul Somad (UAS) in a series to commemorate the 21st Anniversary of Banjarbaru City at Murjani Field on Thursday and March 12, 2020 at night. Tabligh akbar is a combination of two Arabic words, namely "tabligh" which means to convey while the word "akbar" which means big. Murjani Square (City square) this place is the main magnet of the city. Being a public space area for the citizens of Idaman City every weekend, Murjani Field is always crowded with visitors. Especially the cool teenagers hanging out. However, it is not only a place to hangout as a family recreation arena, the parking lot is also quite adequate so that it is easy to park around the field. This place also provides a place for toy games and mini motorbikes which are a favorite of visitors in the afternoon until the evening. As explained by Mrs. Rahma as a renter of children's trail bike rides (interview, 20 August 2020):

“Every day I visit Murjani Field because I work as a renter of children’s trail bike rides and have worked for 6 months, the reason why I chose this place is because of its very strategic location and the gathering point or it is said to be the Banjarbaru community square and many sellers who sell it. Others also provide rides for children’s toys and the availability of fitness equipment that can be used. Before borrowing the place, there must be permits and requirements at the tourism office and pay a tax of 15% at the regional tax and levy management agency in the city of Banjarbaru. If on holidays it opens in the afternoon at 16.00 WITA while on weekdays it opens at 17.00 WITA”.

The Murjani Field area is an alternative location for the community, not only the Banjarbaru community but also the people outside the region. Activities that are usually carried out by exercising or relaxing. The Banjarbaru City Government is also working hard so that people can live healthy lives by using the sports facilities provided free at Murjani Field such as fitness equipment, Murjani football field, jogging and cycling sports in the area. As explained by Sovifatia Hanifah, a Qardhan Hasana Banjarbaru Integrated Islamic High School student (interview, 20 August 2020):

“Murjani Field is located in the middle of the city and is strategic to visit. The place is not too far from home, so we often visit Murjani Field. The usual activities are cycling with friends or using the fitness equipment at Murjani Field. Visit only certain days such as Saturday and Sunday.”

Murjani Field often hosts large-scale events and is a special attraction for local and foreign tourists. For example, the Book Fair exhibition, Banjarbaru Rainy Day Literary Festival, film screenings, fashion shows, marching band festivals, culinary festivals, lumping horse shows, magic and music concerts for local, national and international scales. The Banjarbaru community organizes art events every year. Starting from book launches, poetry readings, theater, dances, mamanda, madihin, balamut and traditional music. According to Wida Dewayana (26 October 2020) said:

“In tourism called 3A which means attractions, accessibility, and amenities. Attractions are things that can be seen and done by visitors at the destination, such as natural scenery, local culture, historical buildings, and artificial attractions such as game and entertainment facilities. Accessibility is facilities and infrastructure to reach the destination, such as roads, transportation facilities, road signs and final signs, while convenience facilities are facilities other than accommodation, such as restaurants, restaurants, gift shops, and public facilities,

such as places of worship. Health, parks, 3A which we often use in the Murjani area are the attractions there, usually we hold entertainment activities to attract tourists.”

In addition to the facilities for exercising and relaxing in the Murjani Field area, there are also other entertainments. Hundreds of doves became a sight for the visitors . These birds often descend to Murjani Field from Banjarbaru City Hall. According to Rosina (Interview 12 September 2020) said:

“It was intentional to visit Murjani Field to invite children to see the attraction of pigeons, it is indeed a very exciting sight for children to be very entertained. In addition, there are also various kinds of rental of game rides and fitness equipment available on the field.”

Usually on holidays and red dates there is no office activity in the morning in the Murjani Field area, many sellers of pentol, children’s toys, drinks and meatball traders offer various types of food they sell. As explained by Uncle Ragil, a pentol trader (interview, 21 August 2020):

“For 4 years in Banjarbaru usually selling at Murjani Field on Saturdays and Sundays as well as red dates, the reason for choosing Murjani Field is because the place is very strategic and crowded with visitors and very profitable selling in the area. Usually they sell from morning at 07.00 WITA until noon at 12.00 WITA”.

Banjarbaru is the second busiest city after Banjarmasin City in South Kalimantan province. Become a vacation destination for people in South Kalimantan. At Murjani Field, visitors can also take a culinary tour which is the culinary center in Banjarbaru City. Every afternoon there are many street vendors who surround Murjani Square. Almost every trader sells various snacks such as fried pentol, grilled corn, otak-otak and various other types. Learning resources are an integral part of learning activities enabling individuals to acquire knowledge, abilities, attitudes, beliefs, emotions and feelings. Learning resources can provide learning experiences, without learning resources it is impossible to carry out the learning process correctly (Sitepu, 2014; Syaharuddin & Mutiani, 2020).

Based on the results of interviews with social studies teachers who are researchers at social studies teachers at SMPN 2 Banjarbaru, teachers have not maximized local learning resources and the social studies learning process. The teacher adapts more to the material in the textbook. According to Henny Nursitawati, a social studies teacher at SMP Negeri 2 Banjarbaru said:

“Learning resources are sources of information, data, people and forms that can be used by students. The learning resources I use are books, internet and learning websites. Actually, to link Murjani Field to subject matter, I have never used it, but for other materials I have used it in several materials, for example, history material, I brought students to visit the museum where they could see firsthand. In addition, I have also invited students to visit BMKG, related to atmospheric material with climate and weather. but we can use it as an example in the subject matter of social interaction, there are many activities in Murjani Field so I think it is very suitable if it is used as a learning resource.”

In the results of interviews with social studies teachers at SMP Negeri 2 Banjarbaru, adjusting the material includes local learning resources. However, the Murjani Field study resource has never been done. Constraints in adjusting time and transportation bring students to places that are related to the learning material.

Table 1. Basic Competencies and Materials for Social Community Activities

Basic competencies	Learning materials	Sub learning material	Social community activities
3.1 identify social interactions in space and their influence on social, economic, and cultural life in values and norms as well as socio-cultural institutions.	Social interaction and social institutions.	1. Definition of social interaction	Murjani Field is a public space in Banjarbaru City. This field is wide and becomes a gathering point for people with various activities so that social interaction occurs.
3.2 analyze social interactions in space and their influence on social, economic, and cultural life in values and norms as well as socio-cultural institutions	Social Interaction and Social Institutions	1. Conditions for social interaction 2. Characteristics of social interaction	The requirements or characteristics of social interaction can be seen from the social activities of the people in Murjani Field, namely: economic activities, social activities, religious activities and government activities.
3.3 analyzing social interactions in space and their influence on social,	Social Interaction and Social Institutions	Types and functions of Social Institutions	Types of social institutions can be seen from the social activities of

economic, and cultural life in values and norms as well as socio-cultural institutions			the community in Murjani Field.
3.4 understand the concept of interaction between humans and space so as to produce various activities (production, distribution, consumption, demand, and supply) and interactions between spaces for the sustainability of Indonesia's economic, social and cultural life.	Human Activities in Meeting Needs	Economic activity	Economic activity is trading activity in Murjani Field.

Source: Personal Document data processed in 2020.

Based on the table above, the basic competencies of social studies subject matter and books at the junior high school level show that relevant community social activities are used as social studies learning resources. In the 7th grade material, social interaction and social institutions, the existence of community activities in Murjani Field can be applied because the social relations that are dynamic involve the relationship between individuals and individuals, groups with groups, or individuals with groups. While social institutions are activities that are considered important by the community formally that focus on human activities. The types and functions of social institutions in society take various forms, such as religious, economic, educational, and political institutions. Human activity in meeting needs in the economic activity section is an activity carried out by individuals or groups to obtain goods or services to meet their needs by exchanging or exchanging them for currency. From this economic activity that the economy in Murjani Field is an effort made to meet the needs of the community and to achieve the goal, economic activity becomes a means (Mutiani et al., 2020; Syaharuddin & Mutiani, 2020; Pebriana et al., 2021; Syaharuddin & Handy, 2021; Lasdya et al., 2021).

IV. CONCLUSION

Murjani Field is a field name that based on the name of a Governor of Kalimantan, namely Dr. Murdjani. Murjani Square is directly opposite the City Hall Office on Jalan Panglima Batur, North Loktabat, Banjarbaru North, South Kalimantan 70714, Indonesia. In the City of Banjarbaru, various interesting annual events are always held, both by the local government and the private sector. The multi-functional field is sometimes used as a place for ceremonies, road races, Banjarbaru Fair exhibitions, and exhibitions Book Fair. Murjani Square (City square) this place is the main magnet of the city. Being a public space area for the citizens of Idaman City every weekend, Murjani Field is always crowded with visitors.

The forms of activity in Murjani Field are social activities, economic activities, and government activities. That activity is activities, both physical and non-physical. With the provided free sports facilities at Murjani Field such as fitness equipment, jogging and cycling sports in the area. Economic activity is that there are many traders who sell around Murjani Field. Government activities holding government activities such as ceremonies and exhibitions. Various kinds of community activities in Murjani Field, Banjarbaru City can be a source of learning with social studies material, namely social interaction with the discussion of sub chapters 1. Definition of social interaction 2. Terms of social interaction 3. Characteristics of social interaction, social interaction material and social institutions with sub-material of types and functions of social institutions, and material of human activity in meeting needs with sub-material of economic activity.

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Digital Marketing a Marketing Strategy for UMKM Products in The Digital Era

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ABSTRACT

Technological developments continue to evolve with the times. Internet access is part of these developments that have affected human life. Likewise in economic activity, internet access has contributed to the development of an UMKM. Micro, Small and Medium Enterprises (UMKM) utilize information technology to run their business. This article aims to describe digital marketing as a marketing strategy for UMKM products in the digital era. This article was compiled from the results of the community service held on August 28 and 29 2021. In the analysis of the results, the author uses literature studies from various sources and scientific journals. The service is carried out in two activities. First, a discussion about the types of digital-based marketing strategies for tanggui craftsmen. Second, training on the use of digital access in marketing Tanggui products so as to increase customer interest. From the two activities, it was identified that there was a very great interest and desire for participants to market their products through digital marketing so that they could develop and manage their business well. Digital marketing can make it easier for UMKM actors to provide information and interact directly with consumers and expand marketing access.

Keywords: Digital Marketing, Marketing Strategy, and UMKM.

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I. PRELIMINARY

Micro, Small and Medium Enterprises (UMKM) are an economic force that can support the regional economy of state banks. UMKM actors can maintain and increase the contribution of regional economic growth and increase revenue in the state tax sector, in addition to being supported by large-scale industries, it is also significantly supported by small-scale industrial groups (Abbas, 2020; Abbas, 2021; Jumriani, 2020). The Micro, Small and Medium Enterprises (UMKM) sector has contributed to the increasing gross domestic product (GDP) in the last five years. The Ministry of Cooperatives and Small and Medium Enterprises (UMKM) sees that the contribution of the UMKM sector has increased from 57.84 percent to 60.34 percent and the UMKM sector has also helped the absorption of domestic workers. Labor absorption in the UMKM sector increased from 96.99 percent to 97.22 percent in the last five years (Taiminen, 2015). In this regard, the contribution of the marketing aspect is an influential part for the resilience of UMKMs in an area. How marketing methods and techniques are needed to support economic activity in an UMKM.

In the midst of the development of technology and internet access today, it is a tool that can be used in the aspect of marketing a product. The development of the internet has spread to various aspects of human life. The development of Information Technology is currently growing very rapidly, especially the development of internet technology whose existence has an impact and change on various aspects of daily life. One of them is economic activity, especially in the distribution sector. The contribution of the internet in the aspect of distribution or product marketing is known as digital marketing. Today, the marketing media that started only through newspapers, magazines, radio, and TV have become internet media.

Digital marketing is a new marketing approach and not just a strengthened traditional marketing by digital elements only, but Digital marketing has its own characteristics and dynamics that must be studied and understood more deeply to be able to use this digital marketing media effectively both in terms of marketing tactics or strategies (Wardhana, 2015). As written from the survey results of the Association of Indonesian Internet Network Providers (APJII) stated that more than half of the population in Indonesia has been connected to the internet. The survey conducted in 2016 showed that 132.7 million Indonesians were connected to the internet. While the total population

of Indonesia as a whole is 256.2 million people. It can be concluded that there was an increase of 51.8 percent compared to the number of internet users in 2014. The survey conducted by APJII in 2014 was only about 88 million internet users. The increase in the number of internet users in Indonesia is due to the development of infrastructure and the ease with which people get gadgets. So that this can be an opportunity for UMKMs to use information technology as a medium in developing their market. As many as 48% of internet users in Indonesia search for goods or services online, 46% of users visit online stores, 34% of users make online transactions via computers or laptops, and 33% of other users make online transactions via mobile devices such as smartphones. This shows that the potential for online shopping and the use of the internet as a medium to promote business is quite developed in Indonesia (Mokhtar, 2015; Canavan, 2007).

Social media or social networking is the platform most often used by the public. The available social networks sometimes have some differences. Some social media only focus on friendship like Facebook, Instagram, and Twitter. There are also those specifically for finding and building relationships like what LinkedIn offers. In addition, more personal media such as electronic mail (e-mail) and text messages are also available. Search engines like Google and Yahoo can also be empowered. In this way, business people can also take advantage of blogs and personal websites.

According to data from We are Social, which is a digital marketing agency in America, stated that the most frequently used social media platforms in Indonesia as of January 2017 were Youtube (49%) and Facebook (48%). The next position is occupied by Instagram (39%), Twitter (38%), Whatsapp (38%), and Google (36%). The rest are occupied sequentially by FB Messenger, Line, LinkedIn, BBM, Pinterest, and Wechat (Pradiani, 2017; Tarigan, 2013).

The development of information technology is growing rapidly. Most of the activities of Micro, Small and Medium Enterprises (UMKMs) utilize information technology to run their business. The increasing number of competitors becomes a consideration for business actors to innovate in winning the competition. The right marketing communication strategy is used to be able to reach the target market share so that it can increase sales (Pradiani, 2017). Micro, Small and Medium Enterprises (UMKMs) must be able to compete. Even in this era of competition, UMKM players should be literate in information technology (IT) in order to make it easier to market their products overseas.

In Banjarmasin City, tanggui craft is a form of UMKM product based on local wisdom. The traditional tanggui or head protector of the Banjar people. While the material for making tanggui comes from palm leaves, and the tree is a type of palm that grows in the mangrove forests of the tidal areas near the seaside. Tanggui craftsmen can now be found in the Alalak area, especially near the Pier of the Citra Bahari Alalak Selatan Floating Market Tourism Area, North Banjarmasin. The business activities of the tanggui craftsmen are expected to become a superior product with the nuances of local wisdom that can support regional economic growth at the local, national and even global levels. On this basis, this article aims to describe digital marketing as a strategy in developing local product-based UMKM through community service.

II. METHOD

This article is the result of community service. The activity was carried out on the banks of the Kuin River, North Alalak District, Banjarmasin City. The implementation time is on August 28 – 29, 2021, with a full day implementation design. The main activity carried out is by conducting training to create and use digital marketing through social media to tanggui craftsmen. To sharpen the results obtained from service activities, the authors conducted a relevant literature study. As literature study is understood as a theoretical study based on references, books and journals (Sarman, 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 results of the service scientifically and rationally because they are described based on experience and theoretical reviews.

III. RESULTS AND DISCUSSION

In the era of internet development where almost the whole world focuses on digitalization changes in various areas such as marketing, where marketing media changes their consumption media from newspapers, magazines, radio, and TV to internet media. According to Internet World Stats, in 2012 the internet was used by 2.4 billion users worldwide, and its users continue to grow every year. (Putro et. al., 2021a). Digital marketing is a new marketing approach and not just a strengthened traditional marketing by digital elements only. Digital marketing has its own characteristics and dynamics that must be studied and understood more deeply to be able to use this digital marketing media effectively

both in terms of marketing tactics or strategies (Putro et al., 2021b; Jumriani, 2021; Pradiani, 2017).

One-way digital marketing channels such as websites, e-mail newsletters, online directories, and banner advertising are marketing tools that have a very high level of control from the company, with websites having the greatest potential as one brand of the company, while SEO and SEA are marketing tools that cannot be fully controlled by the company. Because it only has the ability to provide information to buyers of goods or services offered by a company, which has a very large role to increase awareness or knowledge of buyers of a company (Putri et al., 2021; Tarigan, 2013).

Two-way digital marketing channels that are fully controlled by companies such as blogs have become unpopular again due to the emergence of social media which has changed the relationship between marketers and buyers from control of power in the hands of marketers to control of power in the hands of buyers. The nature of social media which is a two-way communication tool between companies and buyers that can make conversations between buyers and companies easier (Lestari, 2020; Fitriyani, 2021). However, in social media buyers do not expect a marketing word, but a tangible evidence or real information that is formed from conversations about a company's brand, where buyers want real and genuine information and conversations (Lestari, 2021).

The target audience in this service activity includes three groups, namely; Management of the Social Studies Education Study Program (all lecturers), students of the Social Studies Education Study Program, and community digital tanggui craftsmen on the banks of the Kuin River, North Alalak sub-district, Banjarmasin. The tanggui craftsmen include the following:

Table 1. List of Tanggui Craftsmen

No	Name	Age
1	Nurma	52 years old
2	Sanah	48 years old
3	Mahlita	51 years old
4	Hamimah	44 years old
5	Tarmiji	52 years old
6	Rusli	44 years old
7	Idrus	61 years old
8	Arbainah	72 years old

Source: Researchers (data processed, 2021)

Community Service Activities are carried out in the form of “Digital-based marketing strategies for tanggui craftsmen on the banks of the Kuin River, North Alalak sub-district, Banjarmasin” carried out in two forms of activities, namely; first, a discussion of the types of digital-based marketing strategies for tanggui craftsmen. Second, training on the use of digital channels in marketing Tanggui products so that they can increase customer interest.

Figure 1. Tanggui Product Raw Material



Source: Documentation, 28 August 2021

The activity was carried out in Sungai Kuin, North Alalak sub-district, Banjarmasin. The activity will be held in two days, namely 28 and 29 August 2021. To solve all the problems faced by partners, training and mentoring activities are carried out in various stages. The first stage of the Community Service Team’s activities was to consult with the head of the craftsman group in Purun Village to find out the types of training materials and set a date for training and mentoring. After the consultation is carried out, the activities of the second phase of the core implementation of the service are training and mentoring.

Figure 2. Tanggui Craftsman Activities



Source: Documentation, 28 August 2021

This activity is carried out to solve and answer existing problems, namely: The first problem is how to develop a marketing strategy for small businesses (UMKM) in Kampung Purun craftsmen, namely by providing training on types of marketing strategies that are useful for small businesses, for example explaining the types of promotional strategies for small businesses which is really needed because business actors feel they never do promotions. So that the products produced by small businesses can be known by the wider community, it will increase their sales turnover. The training was continued by practicing how to make simple promotions using various mass promotion tools and individuals.

Figure 3. Tanggui Products



Source: Personal Documentation, 29 August 2021

The positive thing is the enthusiasm of the participants who take part in this training, so it is hoped that the material provided can motivate these small business actors to promote the products produced using the promotional tools that have been taught. The second problem is how to increase income through quality improvement and differentiation for small businesses (UMKMs). The training with practical ways of making simple promotions is expected to motivate these small business actors to promote products produced using the promotional tools that have been taught and increase their income from product alternatives with easily found basic ingredients. UMKM players are enthusiastic about participating in training on how to make SME products, especially those engaged in culinary services. This is done in order to gain an understanding of the importance of managing capital and materials to produce goods as well as providing various product diversifications that are worthy of being marketed. The SME participants showed their enthusiasm for participating in product diversification training (Mutiani, et al., 2021).

In the current digital era, UMKM actors will need the right information technology to be able to grow and compete in the current digital era. UMKM actors find it difficult to get the right information technology solution because UMKM actors do not have special staff who are experts in the dynamic field of information technology. Another obstacle, namely the large variety of technology products, makes SMEs confused in choosing the appropriate solution. Therefore, UMKM actors need guidance in choosing the right information technology according to the type of business and their needs. Digital marketing has become one of the media that is often used by business actors because of the new ability of consumers to follow the flow of digitalization, some companies are gradually starting to leave the conventional marketing model / and switch to modern marketing. With digital marketing, communication and transactions can be done any time / real time and can be accessed all over the world, one can also view various goods via the internet, most of the information about various products is already available on the internet, ease of ordering and the ability of consumers to compare one another. product with other products.

IV. CONCLUSION

By holding this community service, it was concluded that service activities about assisting marketing strategies at UMKM for tanggui craftsmen can add insight and knowledge to UMKM actors in developing their business.

The response from the participants was very enthusiastic during the activity. This can be seen from the questions and discussions conducted during the training. Thus, it shows that there is a great interest and desire for participants to market their products and be able to develop and manage their business well. The suggestion that can be conveyed is that it is necessary to follow up this community service activity. By carrying out a marketing strategy on Tanggui SMEs by extension and training participants, their business can be more developed and organized.

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Portrait of Tourism Based on River Tourism in Banjarmasin

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ABSTRACT

River tourism-based tourism on the riverbanks of Banjarmasin continues to be developed. The tour is designed in such a way that it becomes a series of tourist trips. This study aims to identify a portrait of river tourism-based tourism on the riverbanks of the city of Banjarmasin. A qualitative approach with descriptive method is used in this study. Data collection techniques were carried out through observation, interviews and documentation. Data analysis was carried out by data reduction, presentation and conclusion drawing. Data analysis was carried out by triangulating techniques, sources and time. The results of the study describe that tourism based on river tourism on the riverbanks of the city of Banjarmasin is packaged in the form of a riverbank with the focal point of the tour starting at Siring Tendean. There are 24 attractions that can be visited by tourists and are divided into several aspects, namely religion, history, culture and culinary. These various tourism objects are an illustration of the development of tourism in the city of Banjarmasin based on river tourism.

Keywords: Tourism, River Tourism, and Banjarmasin.

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I. PRELIMINARY

Regional potential must be utilized optimally by implementing tourism, which can increase national income and even make a sizeable contribution to the economy. Tourism plays a role in national development because it can function as a foreign exchange earner. Tourism can also be said as an industry closely related to the production, marketing, and development of a service to meet the needs of individuals and groups when they travel (Zhang et al., 2021). The tourism sector owned by each region in Indonesia varies according to the tourist attraction (Ajidayanti & Abbas, 2019; Noerkhalishah et al., 2020).

The current tourism development is not only aimed at improving the regional economy. However, at the same time, the tourism activities carried out can positively contribute to the environment and the surrounding nature. Therefore, a tourist destination must be managed and appropriately developed to cope with the impacts or even vice versa; the tourism activities carried out can support the beauty of the environment for the sustainability of the environmental ecosystem in the future (Handy & Maulana, 2021; Subiyakto et al., 2021).

The tourism development of an area can be adapted to the local government by taking into account the potential and uniqueness of each (Lestari & Abbas, 2021). In Banjarmasin, the tourism sector has become an aspect that the government continuously develops. As written in the Mayor's Regulation Banjarmasin, Number 25 of 2016, one tourism sector developed in Banjarmasin City is river-based tourism. In the tourism concept, it is called river tourism. Banjarmasin City is a tourist destination in South Kalimantan.

The riverside area is an area that is very vulnerable to environmental damage and garbage because most of the population has a habit of throwing garbage into the river. In addition, the riverbank is a strategic area for the community to live (Husain, 2020; Mutiani et al., 2020). The existence of demands for the fulfillment of city facilities and the high needs of the population and limited urban land has led to many people in urban areas, especially in the city of Banjarmasin, who have built buildings/lived on the banks of the river (Syahrin et al., 2020; Handy & Maulana, 2021; Putra & Subiyakto, 2021).

An alternative to creating awareness and concern for the surrounding community for the environment around the riverbanks that have been carried out by the Banjarmasin city government through a riverbank arrangement program as a tourism object, so that the riverbank

area in Banjarmasin city can be used as a tourist attraction or recreation for tourists. As for the tourism objects in Banjarmasin, Abbas and Jumriani (2020) have done it, entitled Culinary Identification in the Banua Anyar Culinary Tourism Area; a Contribution for Tourism in Banjarmasin City. The study results describe that the culinary area of Banua Anyar consists of staple foods, side dishes, and traditional cakes. These various types of culinary are available at 14 culinary business stands in the Banua Anyar culinary area to support tourism development in Banjarmasin City. Another study was also conducted by Putro and Jumriani (2020) with the title Impact of Tourism for Economic Activities of Riverbank Communities in the Jingah River District, Banjarmasin City. The study results describe three main economic activities that take place in Sungai Jingah District from tourism in the City of Banjarmasin, namely the Sasirangan cloth industry, transportation trips, and the sale of traditional food and cakes.

In contrast to the two studies, this research focuses on tourism in the city of Banjarmasin which is packaged with river tourism-based tourism. The purpose of the research is to identify how the tourism portrait is seen from the tourism aspect. The tourism portrait includes several aspects including profiles and tourist objects available on the riverbanks of Banjarmasin City. Through this information, this research is expected to become information material about portraits and available tourist objects. This is expected to be information and evaluation material for tourism development on the riverbanks of Banjarmasin City.

II. METHOD

This study uses a qualitative approach. The study aims to describe portraits tourism based on river tourism between the rivers of Banjarmasin City in the research approach uses a qualitative descriptive method. The research was conducted in the city of Banjarmasin, South Kalimantan, Indonesia. Data collection is done by interview, observation, and documentation. Interviews, observations, and documentation were carried out on research activities to obtain data relevant to the research (Bungin, 2011; Sugiyono, 2010). The informants of this research are as follows:

Table 1. Informant List

No	Name	Age
1	<u>Muliawan</u>	38 years
2	<u>Muhammad Shaleh</u>	45 years
3	<u>Hatmawati</u>	30 years
4	<u>Supmawati</u>	40 Years
5	<u>Nasrullah</u>	50 years
6	<u>M. Rosidi</u>	53 years
7	<u>Ahmad Tholib</u>	27 years
8	<u>Armawati</u>	32 years
9	<u>Sapnah</u>	51 years
10	<u>Yandi Gunawan</u>	41 years
11	<u>Hj. Mursida</u>	49 years
12	<u>Karimullah</u>	35 years
13	<u>Muhammad</u>	45 years
14	<u>Sukmawati</u>	40 Years

Source: Data processed, 2021

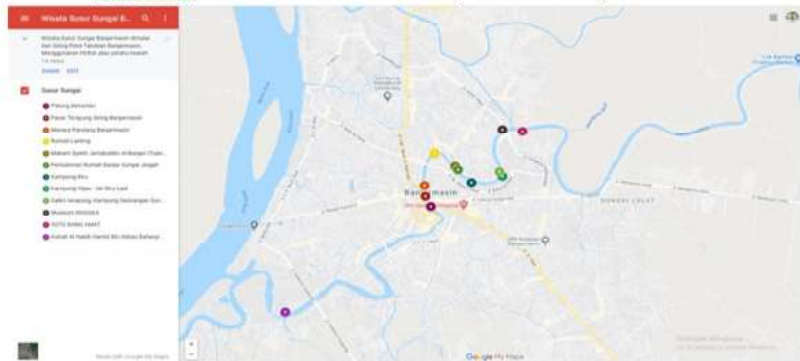
Secondary data was obtained from several literature studies and information relevant to the research, namely data related to tourism on the banks of the river, river tourism, and tourism objects in Banjarmasin. The data analysis technique carried out follows the pattern of Miles and Huberman, which begins with data reduction, data presentation, then verification (Moleong, 2015). In analyzing the data, it is done by selecting data relevant to the research focus, and then the data is presented in a narrative form to get a conclusion. In analyzing the data until it reaches the verification stage, the researcher also continues to test 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. Source triangulation is carried out by utilizing informants from several parties including tourists, tourism managers and the government. Technical triangulation is done by checking the data with different techniques, namely interviews, observation and documentation. While time triangulation is done by using the morning, afternoon and evening in conducting research.

III. RESULTS AND DISCUSSION

In the perspective of tourism, Banjarmasin continues to be developed in every area by utilizing the potential of nature, culture, and human resources that are packaged into one tourist attraction that tourists can enjoy. As the city of Banjarmasin is known as the city of a thousand rivers. Banjarmasin is a tourist destination in

Indonesia. In this city, to support the tourism sector, the city government has formed river crossing tours (Abbas, 2021; Ramadhanti et al., 2020). This is considering the number of tourists in Banjarmasin City in the last three years has continued to increase, namely in 2016 as many as 681,752 people, in 2017 as many as 733,816 people, in 2018 as many as 783,837 people, and in 2019 as many as 840,587 people (Data from the Banjarmasin City Culture and Tourism Office, 2020).

Figure 1. Route Location of Banjarmasin City Riverside



Source: <https://www.google.com/maps/search/rute+susur+sungai+banjarmasin/@-3.3182264,114.5908357,17z>, 2021.

With such empowerment and utilization, rivers can create independent communities, improve the economy and community welfare, and preserve rivers (Dianawati, 2021; Abbas, 2020; Juliana, 2019; Handy et al., 2021; Ahya et al., 2020). Genuine efforts What the Banjarmasin City government has done in realizing the benefits of the river towards an independent and prosperous society is by issuing various legal products such as policies on river management and management as outlined in Regional Regulation (Perda) Number 5 of 2016 concerning Efforts to Improve River Management. The aim is to utilize the river's potential optimally for welfare, prosperity, and environmental sustainability.

Meanwhile, legal products that focus on the use of rivers for tourism development are outlined in a policy in the form of Mayor Regulation (Perwali) Number 25 of 2016 concerning Management and Development of River-Based Tourism. The issuance of the Perwali indicates that the Banjarmasin City Government has a solid commitment to exploit the river's potential for the tourism sector. Moreover, river tourism destinations (river ridges) are one of the characteristics of the City of Banjarmasin, which has been developed in the last 3 (three) years (Jumriani et al., 2019; Putri et al., 2021). Therefore, the basis and

purpose of the issuance of Perwali Number 25 of 2016 concerning the Management and Development of River-Based Tourism is none other than to determine the direction and policy of managing and developing river-based tourism in the City of Banjarmasin (Handy et al., 2021).

Another form that indicates the seriousness of the Banjarmasin City government towards river or river management as a tourist destination is listed in the vision and mission of the City of Banjarmasin and the RPJMD Banjarmasin City in 2016-2021, which in strategy 4 reads revitalization for people's lives. The arrangement and management of the river as a tourism base is nothing but a manifestation of the promise of the current government leaders during the 2014 regional head election (Mayor) (Putro et al., 2021)

Specifically, the development of river tourism-based tourism in the Banjarmasin City Riverbanks is as follows:

Table 2. Tourist Attractions on the Riverbanks of Banjarmasin City

No	Aspect	Tourism site
1	Religion	Sultan <u>Suriansyah</u> Mosque
		Tomb of Sultan <u>Suriansyah</u>
		Sabilal <u>Muhtadin</u> Great Mosque
		Tomb of <u>Habib Basirih</u>
		Tomb of <u>Surgi</u> Mufti
		<u>Soetji</u> Conscience Temple
		Po An <u>Kiong</u> Temple
		Anno's house 1925
		<u>Banjar Kuin</u> Village
		<u>Jingah</u> River <u>Banjar</u> Village
2	History and Culture	<u>Wasaka</u> Museum
		Tomb of Prince <u>Antasari</u>
		<u>Sasirangan</u> Village
		Quinn floating market
		Siring <u>Tendean</u> floating market
		Tower of view
		<u>Ketupat</u> Village
		Blue Village
		Siring 0 KM
		Green Village
3	Culinary	<u>Bromo</u> island
		<u>Banua Anyar</u> Culinary
		<u>Mawarung Baimbai</u>
		Siring <u>Tendean</u> floating market

Source: Researcher Identification, October 25, 2021.

Tourism on the banks of the Banjarmasin river contains three aspects from a tourism perspective, including religious history and culture, as well as culinary. These various tourism objects are a series of river tours in Banjarmasin which can be accessed via river transportation. Based on the results of observations of researchers in the field, river tours in Banjarmasin can be reached for 130 minutes, with the focal point at Siring Piere Tendeau. The details are as follows:

1. Travel from Siring Piere Tendeau to Lanting House (6 Minutes)
2. Travel from Lanting House to Tomb of Sheikh Jamaluddin Al-Banjari Tuan Guru Surgi Mufti (4 Minutes)
3. A journey from the grave of Sheikh Jamaluddin Al-Banjari Tuan Guru Surgi Mufti to the Banjar Village of Sungai Jingah (2 Minutes)
4. Travel from Banjar Sungai Jingah Village to Kampung Biru (3 Minutes)
5. Travel from Kampung Biru to Kampung Hijau (6 Minutes)
6. Travel from Kampung Hijau to Sungai Jingah Sasirangan Craftsman (3 Minutes)
7. Travel from Sungai Jingah Sasirangan Craftsmen to Wasaka Museum (8 Minutes)
8. Travel from Wasaka Museum to Soto Bang Amat (5 Minutes)
9. Travel from Soto Bang Amat to Habib Basirih's Tomb (57 Minutes)
10. Travel from Habib Basirih to Siring Piere Tendeau (36 Minutes)

From an institutional perspective, the steps of the Banjarmasin City government to manage and organize rivers or streams as tourist destinations is a significant breakthrough. The river that surrounds the city of Banjarmasin has artistic value and uniqueness (Abbas et al., 2020, 2021; Putro et al., 2021). The culture is quite interesting, which not all cities have the contours and culture of Banjarmasin. The city government carries out various strategies to develop this potential. On the Martapura River, in addition to the Siring Pierre Tendeau destination, the Old Harbor, located in front of the Banjarmasin Mayor's Office, was developed as a city tourist destination by completing various park facilities as a relaxing and diverse place. When looking at the future, tourists can enjoy the splendor of the City Hall Office (Mutiani et al., 2020).

IV. CONCLUSION

River tourism-based tourism on the riverbanks of the City of Banjarmasin through river crossing activities continues to be developed. The river has functioned and encompassed all transportation activities,

the center of the public tourism area, the point of communication, economic activity, and political practice. Tourism on the riverbanks of Banjarmasin City, which is packaged in the form of a riverbank, offers various tourism objects that contain aspects of religion, cultural history, and culinary. The tour is designed so that it becomes a series of tourist trips with the initial focal point of the trip being at siring 0 KM. Thus, a series of tourist trips that can be done on the banks of the river in the city of Banjarmasin can make these destinations a place to travel.

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The Modernization and Globalization Teaching Materials for Social Studies

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ABSTRACT

Modernization and globalization contribute to the advancement of technology, information, and communication in various fields. However, the negative impact also cannot be denied for people's lives. Therefore, schools as educational institutions are expected to be a means for students as future generations to have an attitude ready for the times. Social studies subjects at school are suitable subjects to develop this attitude. This article aims to describe the material of modernization and globalization in social studies learning. The research design used in this study is a literature study. Data search strategy using various books, ebooks, and journals through the Google Scholar platform by searching selected keywords and 22 sources. The research results confirm that Modernization and globalization can cause social changes in people's lives. Therefore, through the content of the material in social studies learning, it is expected to be able to provide understanding to students about the concepts of modernization and globalization and instill attitudes and skills to live during the times.

Keywords: Modernization, Globalization, and Social Studies.

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I. PRELIMINARY

Modernization is a social change that occurs in society and will affect various aspects of life, such as technology, social organization, and other fields. So, in this case, by deliberately making changes that originally used a system that used to be still traditional to a more political and economic direction. So it can be said that modernization is a process of change that occurs in aspects of people's lives in various fields such as technology and social organization to lead to a much more modern pattern of life following the times (Lumintang, 2015).

In the era of modernization and globalization, it shows that there is no limit to relations between each country. This is because human life undergoes changes that are different from previous lives through information technology which is developing very rapidly and will affect Human Resources (HR). So that in this case, human resources will be replaced by the existence of technology (Nurhaidah, 2015; Rahayu, 2021). The existence of changes in several aspects of human life demands an increase in human quality to adapt amid modernization and globalization.

The quality of human resources can be formed through social studies learning. This is because learning Social Studies (IPS) aims to prepare students to become citizens who foster civic values, such as state ideology, morals, and religion (Soemantri, 2001). As well as preparing students to have knowledge, attitudes and values and social skills as a potential to solve individual problems and social problems, also have the potential to play a role in making decisions in various activities in the community (Sapriya, 2009; Abbas, 2013).

Social studies learning can be integrated with local values. Local values that exist in the community, such as cooperation, can shape the character of students. In addition, expected characters such as love for the homeland, the attitude of the ability to work together, and others to build the competitiveness of the Indonesian nation in the current global era (Subiyakto & Syaharuddin, 2016). The function of social studies learning is to instill scientific thinking and prepare and train students in solving the problems faced to form the development of creative and innovative thinking power of students in developing basic knowledge in the world of education (Jumriani et al., 2019; Aslamiah et al., 2021; Syaharuddin et al., 2021).

Social studies learning is also expected to create human resources, such as adapting to reliable science and technology capabilities, having a high

work ethic and fighting spirit, and having a responsible attitude towards society and the nation. (Abbas & Jumriani, 2020). In line with the above, in social studies, learning is expected to be able to prepare students to become good citizens by having a sense of responsibility and making agents of change filter from the influence of modernization and globalization (Ilmiyannor et al., 2021; Jumriani et al., 2021).

II. METHOD

This writing uses a literature study by collecting data or sources in the form of articles, journals, books, and other documents in which it describes a particular theory or topic as well as information and organizes the research into topics and documents needed. (Sugiyono, 2018). The author searches data/sources of books/ebooks or writing journals published on the internet or in a library with 22 sources, using the selected keywords modernization, globalization, and social studies learning. The literature study was synthesized using a descriptive method using Milles and Huberman data analysis by grouping the search data according to the data collection criteria.

III. RESULTS AND DISCUSSION

Modernization is a social change experienced in a society; the change in question is adopting new behaviors and leaving various activities and habits of previous lifestyles that are not following the times (Klasikal, 2017). Therefore, modernization is a social change that occurs in society and will affect various aspects of life such as technology, social organization, and other fields that intentionally make changes that originally used the system in aspects of ordinary life in various fields such as technology and social organization, which were previously still traditional direction towards a more political and economic. So it can be said that modernization is a process of change that occurs in aspects of people's lives in various fields such as technology and social organization to lead to a much more modern pattern of life following the times (Tika, 2018; Indriyani et al., 2021).

According to western society, modernization is a thought, movement, flow, and effort to change ideas, customs, old institutions, etc. Thus adjusting to the new atmosphere caused by advances in science and modern technology. Modernization is also explained as a concept of thought to make social changes

to adjust according to development in Century now. Still, it does not leave the existing culture to maintain its sustainability and existence (Rosana, 2011). Based on the explanation above, modernization is a change in the mind and a new understanding related to the times and the development of information technology, which aims to go in a better or advanced direction. It is also understandable that modernization is the latest phase of world history marked by belief in science, planning, secularism, and progress in science. Therefore, the requirements for modernization are as follows, namely: Scientific thinking (scientific thinking) means in this case that it is firmly embedded and already embedded in an institution both in the community and government so that it can create a well-planned, well-structured education and teaching system good administration to create a bureaucratic system that has been planned (Tika, 2018).

Modernization has a positive impact and a negative impact on people's lives, including the following:

a. Positive impact

The positive impacts of modernization are the transformation of values and attitudes. Through modernization in the current era, we can know that the people's point of view is rational and logical; The growth and advancement of scientific knowledge and technology. The existence of science can encourage people's mindsets to carry out activities and life activities to become more accessible and efficient. Therefore, modernization is currently experiencing a lot of development; Improve the structure of life to a better level. Through industrialization that utilizes the development of advanced science and technology by using very sophisticated communication and transportation tools, there are efforts to reduce unemployment and improve people's lives (Mahdayeni et al., 2019; Mutiani, 2021).

b. Negative impact

As for the negative impact of modernization, namely: Consumptive life behavior of society, due to the development and convenience of technology in terms of the progressing industry the faster and more modern to make people consuming well-known goods or branded goods so that it causes consumptive behavior and is not following the needs needed; The existence of an individualistic attitude, with the modernization of society, feels facilitated in everything through technology so that people rarely greet each other and feel they do not need other people anymore and cause feelings of indifference to others (Lestari, 2021).

Imitating the lifestyle of western people through modernization causes people to follow a western lifestyle; in this case, the original culture of the eastern people will begin to be shifted and faded by the presence of outside cultures, such as the behavior of children who do not respect people. Old and want to have a free life; The occurrence of social inequality, if only a part of society accepts the current of modernization, there will be social inequality or inequality including differences in viewpoints and principles. Among one another; The occurrence of criminal behavior crime occurs because of the opportunity for someone to commit a crime; this is often found in the city-big city or metropolitan city. Crime is caused by many unemployed people and the attitude of individualism, giving rise to social crimes such as robbing, stealing, mugging, and others (Klasikal, 2017).

Modernization has driving factors and inhibiting factors, among others, as follows: The driving factor is the existence of relationships and contacts with other cultures, meaning that with this, there will be an interaction which results in innovation from another culture so that it is combined with one's own culture will make the process a new culture and can preserve their own culture; the implementation of an advanced formal education system, in this case, it can provide and encourage to open one's horizons to become rational, think scientifically and objectively in a good way in facing the current developments; the growth of an attitude of respect for the work of others, appreciation of the work of someone will encourage someone to work even better (Klasikal, 2017).

The driving factor for modernization is also the existence of an open system of society (Open Stratification), in this case, because of social movements such as vertical and horizontal movements in a society, can establish good interactions, with this can provide opportunities for someone to be able to develop their potential in developing technology in a more advanced direction; the creation of future-oriented thinking, which always provides encouragement to think in a more modern direction and creates productive, creative, and innovative activities following developing trends (Lumintang, 2015; Rusmaniah, 2021).

The inhibiting factors for modernization include the following: the emergence of a feeling of fear of disintegration, this feeling usually arises in people who still adhere to the traditions of their ancestors so that modernization is considered to be detrimental to the integration or community organization that has existed before; lead to less development of Science and Technology. Second,

the slow development of education makes us backward and less able to keep up with the times that have advanced. This is because people who are still old-fashioned usually reject the progress of science and technology (Sari & Hasanah, 2019; Mutiani & Faisal, 2019).

The inhibiting factor for modernization is also due to the existence of something the teachings of values that have been embedded very firmly this is because these values already exist in era past ancestors who can hinder development or modernization; The existence of lousy prejudice against a foreign culture, meaning There is an assumption that foreign culture is terrible and will destroy the existing culture; modernization also creates a lack of relations with outsiders, the lack of relations from outsiders which makes an insight into foreign cultures less developed. The firm attitude of the community towards their traditions, people who hold fast to their culture and don't want to follow or even don't want to know about advanced developments, this is what hinders modernization; Existence the tendency to reject new things, this is because of the fear of the community if accepting a progressive change can result in happening a shakiness that will later give misery through living below the poverty line. Hence, they are reluctant to make these changes.

Globalization is a tremendous social change that occurs in various fields of social life and can encourage changes in an organization and affect socio-cultural values. Globalization is also experiencing changes and developments at the local, national, international level and penetrates worldwide (Amini, 2020). In Indonesia, globalization is very influential through the existence of increasingly rapid industrial development. The process of globalization is in the form of thinking about the transformation of social values that have geographical constraints. Globalization appears and can be seen from current developments where there is a lot of infrastructure and various aspects of communication, transportation, economy, science and technology, and cultural fields (Sari & Hasanah, 2019; Mutiani et al., 2021).

Globalization also has positive and negative impacts on life. Impact The positive aspects of globalization are as follows: the development and progress in the knowledge system and assisted by the role of technology, existence increase in effectiveness and efficiency, improve the country's economic process, have a good standard of living in society, makes it easier to communicate, can develop the world of tourism, and with communication that is experiencing development, the community to have the nature of openness in receiving information (Mahdayeni, 2019).

As for the impact of negative globalization, among others: emergence nature westernization which in this case is imitating the actions of western people to eliminate the sense of nationalism from the nation, imitating what is meant is through the way of dressing or spending spare time, demoralization is also a negative impact of modernization where demoralization is a decline and decreased behavior or a person's morals that are contrary to social values and norms in a society, the occurrence of social inequality, causing environmental pollution due to a large amount of industrial factory waste, causing juvenile delinquency and an increase in high individualism (Nurhaidah & Musa, 2015). Globalization has a very long process in shaping the occurrence of free trade to become a platform for expansion for world growth. The occurrence of globalization also provides the most comprehensive advantage to build cooperation and relations with outsiders such as foreign countries. However, we must not be careless in looking for opportunities in cooperation because human resources are fragile. After all, it will have an unfavorable impact within the nation itself, therefore to advance the nation itself by increasing competitiveness and showing excellence in all sectors, both from the monetary and real sectors that rely on the potential of human resources, technology systems and create effective and efficient management (Lumintang, 2015). Globalization can also lead to free trade, which must be utilized appropriately so that it will create prosperity in society through various aspects of life, including aspects of education and economic aspects where education can change one's thinking very quickly and give birth to humans who have potential and competitiveness high and robust in the face of intense free market competition.

IV. CONCLUSION

Modernization is an era of social change—these changes where many people leave various kinds of habits that are traditional to modern life. Modernization also affects various aspects in various fields of life, such as technology, economy, social, politics, and other fields. Globalization is a link between countries in conducting relations and interactions to carry out social change. Covering the fields of culture, communication, economics, as well as science and technology in a global or global scope that can encourage the advancement of a country and experience developed throughout the world, both at local and national and international levels so that with this there is no there are restrictions on a country in its relations with other countries.

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Actualization of Religious Values through Religious Tourism on the River As a Source of Social Studies Learning

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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*.

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* *Al- Ishlah: Jurnal Pendidikan*, December 2021, 13 (3), Pages 1663-1669

I. 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 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.

II. METHODS

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.

III. 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 Miao 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 are 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.

IV. 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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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

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I. 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.

II. METODE 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.

III. 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; Lasdyia 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, mengeja, 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 esensi dalam penanaman sikap sosial anak tunagrahita. Keterbatasan dari segi fisik maupun psikis bukan menjadi satu masalah 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.

IV. 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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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.

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I. 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 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; Nãã³-ããñüèèè 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.

II. 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

III. 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).

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.

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 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.

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	

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).



Figure 1. Patterns and product Sasirangan fabric



Figure 2. Sasirangan fabric patterns



Figure 3. The activity of artisan drawing Sasirangan fabric patterns

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).

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).

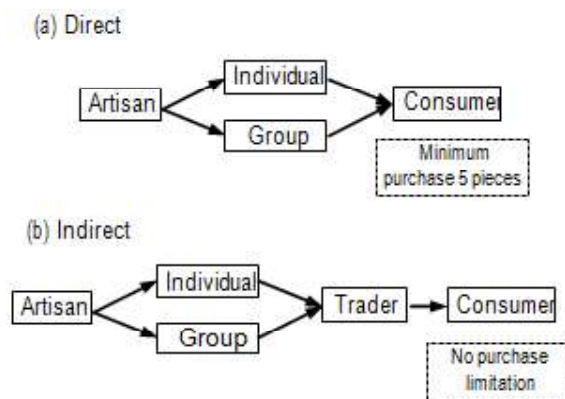


Figure 4. Distribution pattern of Sasirangan fabric

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; Baëik 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.

IV. 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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Pengantar Penulis

Jumriani

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Menurut EWA, menulis membenahi pikiran diwujudkan dalam bentuk tulisan sebagai gambaran pikiran. Orang tidak berpikir, tidak membelajarkan pikirannya, mustahil menulis. Menulis manajemen pikiran dan belajar dari pikiran. Tepatnya, menulis tidak hak bagi mereka yang enggan belajar, tidak berpikir, membiasakan mengagungkan alasan ini alasan itu, dan atau menilai tulisan orang tanpa bukti tulisan sendiri. Menulis keberanian dalam kehebatan berpikir tertampak dalam tulisan.

“Jumriani”, kata EWA suatu ketika “Kamu boleh bangga berhasil menulis skripsi dan tesis, akan tetapi ingat, ada campur pembimbing”. Menurut EWA, menulis skripsi dan tesis, sebagai kemampuan menulis terbimbing dan karena itu buktikan dengan menulis setelah itu. Sendiri atau bekolaborasi. Alhamdulillah, saya sungguh termotivasi untuk menulis karya ilmiah.

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Saya baru menyadari kata-kata EWA : “Jumriani. Menulis ratusan artikel ilmiah, ratusan buku, bukan perkara sulit. Istiqamah menulis”. Alhamdulillah, 23 artikel terpublikasi jurnal ilmiah tahun 2021 saya dibukukan menjadi buku : *Menulis Artikel Jurnal Menunaikan Amanah Akademis*.

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Jumriani, S.Pd., M.Pd.

Jumriani

Menulis Artikel Jurnal Menunaikan Amanah Akademis

Menulis buku untuk dibaca kalangan luas menjadi motivasi bergiat menulis. Menulis bukan saja untuk kalangan sendiri, tetapi untuk dunia akademik. Apalagi, kini buku cetak diterbitkan dalam paduan e-learning. Hal tersebut menjadi kebijakan Program Studi Pendidikan IPS ULM yang menjadikan dosendosen muda seperti saya semakin termotivasi menulis.

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Menurut EWA, menulis membenahi pikiran diwujudkan dalam bentuk tulisan sebagai gambaran pikiran. Orang tidak berpikir, tidak membelajarkan pikirannya, mustahil menulis. Menulis memajemen pikiran dan belajar dari pikiran. Tepatnya, menulis tidak hak bagi mereka yang enggan belajar, tidak berpikir, membiasakan mengagungkan alasan ini alasan itu, dan atau menilai tulisan orang tanpa bukti tulisan sendiri. Menulis keberanian dalam kehebatan berpikir tertampak dalam tulisan.



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