

Building Linking Capital Through Religious Activity to Improve Educational Character

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ABSTRACT

This study aims to describe how to build network social capital through religious activities to improve character education. A qualitative approach is used to describe the religious activities carried out by the Banjar community. Interviews involving 15 sources a structured and conducted. Observations and documentation studies were carried out in Basirih and Mantuil sub-districts. Miles and Huberman's analytical technique model reduces research data from interviews. The study results describe that in the Banjar community, a religious activity that has been carried out from generation to generation until now is known as Bahandil Yasinan (reading of Yasin among residents). Bahandil Yasinan is carried out by both men and women. Bahandil Yasinan in building linking capital network relationships is represented through administrators, members, and participants who discuss social issues at each meeting. This problem is not only limited to material activities but also outside the context of these recitation activities. Linking capital serves as a system of communication channels to protect and promote interpersonal relationships. Thus, the established linking capital is able to increase emotional closeness between the Banjar community.

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1. INTRODUCTION

The existence of tradition in a society affects their identity. The matter was strengthened in the framework of activities that have been carried out until now. One of the community identities in question is the Banjar Community. The identity attached to the Banjar community is Islam (Daud, 1997). Islamic values do not only apply to belief systems but also become central in activities and are integrated with life. The value of Islam in the activities of the Banjar people from the past is closely related to cooperation (Abbas, Mutiani, & Nugraha, 2018; Syaharuddin, 2020). Thus, the people of Banjar are accustomed to helping each other and understanding each other to strengthen each other in groups.

One traditional value that has been maintained so far can be used as a cultural lesson that can be included as a wealth of values contained in education. This matter is intended to provide space for understanding local cultural insights to students. Of course, it is necessary to focus on local culture to sharpen the values you want to give. Referring to a study published by Nguyen and Tran (2018), local culture in specific communities is rich in life values. This value can be used as a source of norms that give people boundaries to behave, both good and bad. Therefore, research on culture is limited to the description of activities and analyses of the meaning of values for people who are still undergoing these activities (Nguyen & Tran, 2018). One of the cultures that exist in the people of South Kalimantan, especially in Banjarmasin, is the Bahandil tradition (Ayudya & Rahman, 2019). The life of the Banjar people in South Kalimantan is still thick, with religious traditions related to the journey of human life. Like the tradition of Bahandil Yasinan. Bahandil Yasinan represents cultural values originating from religious activities that are currently carried out by the community.

Strengthening the activity of Bahandil Yasinan lies in how the administrators, members, and audience develop interpersonal communication with each other. This theoretical study covers the study of social capital, which focuses on dynamic social functions in society (Mutiani & Subiyakto, 2019; Onyx & Bullen, 2000). The existence of social capital results in shared beliefs and norms between actors in the social structure. Social capital is an integrated component in acute trust, norms, and networks to create standard progress. As research results Guðmundsson and Mikiewicz (2012) described, social capital has become the most widely used concept in the last decade in international sociology. The implications of expanding the concept attached to social capital make it a trend to develop research studies across social disciplines (Guðmundsson & Mikiewicz, 2012).

The statement above is also in line with the research results of Pahl-Wostl and Hare (2004), which state that social capital has become a trend of research issues in the 21st century (Pahl-Wostl & Hare, 2004). Social capital states that society, which has different social groups, races, religions, and cultures, requires strong ties. This bond is then established based on interpersonal communication (Choong, Baharumshah, Yusop, & Habibullah, 2010; Lin, 2001). Interpersonal communication patterns are theoretically known as social network social capital (Claridge, 2018). This study focuses on the estuary of welfare in the internalization of social capital. The comparison that is put forward in this research is how the social capital network is formed in religious activities. In Indonesian society in general, religious activity is a vehicle for social interaction closely related to the value of cooperation.

This study describes how to build linking capital through religious activities to improve character education. The research also focuses on the religious activities of the Yasin recitation carried out by the Banjar community. It is different from the previous research, where the studied social capital leads to welfare in its internalization in everyday life. The urgency of this research is the integration of social capital and character education. Ideally, character education is not just a discourse if it is not understood more fully and thoroughly in the context of national education. Citing data from the Ministry of Health of the Republic of Indonesia in 2017, 3.8% of students and college students stated that they had abused drugs. KPAI 2018 data states that brawls among students increased by 1.1% compared to the previous year. In 2017 the number of brawls was only 12.9%, while in 2018, it was 14%. This figure increases 5-7% every year (Saepudin, 2020). Character education that is understood partially and is not right on target is counterproductive for forming students' character (Fitria, Kristiawan, & Rasyid, 2019; Lickona, 1992). The partial approach currently understood is that character education only focuses on

educational institutions (Abbas, 2020). Literacy on this problem must be conveyed in publishing research results that the closest character values come from the community's activities.

2. METHODS

The selection of the qualitative research design was based on the researcher's limitations to describe the activities of Bahandil Yasinan in South Banjarmasin. Bahandil Yasinan is a regular religious activity only carried out by the Banjar community. Researchers can understand how activities integrate with the Banjar community (Bohnsack, Praff, & Weller, 2010). Researchers conduct observations, interviews, and self-documentation (Creswell, 2010; Elliott & Timulak, 2005). In addition, the researcher also used a mobile phone as a recording device during the interview. The research is located in South Banjarmasin, Basirih, and Mantuil Villages. Data collection techniques are carried out in stages; 1) Observation of Basirih and Mantuil Villages; 2) Interviews using purposive sampling technique, and in-depth interviews were conducted with 15 sources as research subjects, which consists of traders, laborers, housewives, to students; 3) Documentation related to religious activities (Bahandil Yasinan) collected by researchers. The analysis technique used an interactive model from Miles and Huberman. Interview data and documentation dominate data reduction. The presentation of research data is described in narrative text. Conclusions are drawn by comparing the research findings and the selected theory (Hamilton & Finley, 2019; Iskandar, 2008). Researchers use triangulation in the validity of the data. In the triangulation of credibility testing, the examiner means checking data from various sources in various ways and at various times. In general, the data description explains that religious activities in the community still dominate the emergence of social capital networks. This social capital is directly inherited from parents to their children. In particular, material activities do not only involve parents. But also teenagers and children (Farquhar, Michels, & Robson, 2020; Gunawan, 2014).

3. FINDINGS AND DISCUSSION

Social capital is generally defined as information, trust, and reciprocal norms inherent in a social network system (Choong, Baharumshah, Yusop, & Habibullah, 2010; Mutiani & Subiyakto, 2019). In the context of people's lives, the concept of social capital can explain social relations and norms that work in a social structure to see the development of a society. The existence of social capital can enable the creation of economic prosperity associated with development issues in a country. In a more detailed scope, social capital binds the existence of a society (Mutiani & Faisal, 2019). This study focuses on the Banjar community with an emphasis on religious activities. The selection of religious activities is based on the reality of society with an Islamic identity.

From the historical perspective of the Dutch colonial period, the local people were grouped into two major groups, namely those who were Muslim (Islam) and those who were non-Islamic. The Islamic group is identified as the Malay ethnic group, and the non-Islamic group is the Dayak ethnic group. Because the Banjar tribe is one of the tribes of the Malay family, they are included in the Islamic group (Daud, 1997; Saleh, 1983). Urang Banjar is one of the Malay tribes with a traditional culture integrated with Islam (Syaharuddin, 2020). Implementing religious rituals and traditions in society is also carried out to instil religious values from an early age to future generations in the Banjarese tribe (Abbas, Mutiani, & Nugraha, 2018).

In harmony with the reality of the Banjar Community as an Islamic community, it attaches a community characterized by networks between community members/groups and socio-religious norms. This value can empirically facilitate coordination and cooperation to positively benefit community members/groups. In the Banjar community, one of the religious activities carried out for generations is known as Bahandil Yasinan. The word "Bahandil" comes from the word "andil" or as known share, which later in the Banjar language then added the suffix "ba". Bahandil is defined as share, referring to the meaning of joint activities that involve more than ten people for a specific purpose (Abbas, 2015; Syaharuddin, 2015). The word Bahandil is divided into two purposes.

First, work Bahandil (or work for share), such as farming. In a society, cooperation is not only limited to non-material activities. However, in the Banjar community, cooperation in work is also

found. For example, based on observations from July 13 to 17, 2021, in Basirih Village, people were working together to complete the work of their neighbours. Based on the interview results, Hairiyah (51 years old), “cooperation is not lured with material (money). However, cooperation occurs voluntarily between neighbors. Therefore, the meaning of gotong royong in this work is known as work material”.

Second, the money Bahandil (or money for share) supply is commonly found in sub-urban and urban communities in South Kalimantan. Money does not mean coercion for the community. As Aisyah (40 years old) illustrated in an interview on July 21, 2021, “each group member is asked to donate consumption money that one person will collect. Then, in turn, the money collected every week will be given to members who volunteer to host religious events. If the money collected is not enough, other host members voluntarily share the shortage of consumption costs”. The following is the documentation of reading Yasin in Basirih Village;



Figure 1 Yasin's Recitation Activity in Basirih Kelurahan Village
Source: Personal documentation (July 15, 2021)

Yasin's recitation is often found in the countryside and also found a lot in the urban area. Only in the area In urban areas, this event usually takes place rather briefly. The variety of food is served more practically by dividing boxed rice and drinks inside or the like. Yasin's recitation or event originates from centuries-old ancestors. Both men and women carry out the material activities of the Yasin. The female *Bahandil Yasinan* in Mantuil Village attended 74 housewives and 51 housewives in Basirih Village. Married women dominate overall members. However, its implementation was followed by teenagers and children. If in Mantuil Village, it is held every Monday night. In Basirih Village, it is held on Wednesday night.

The male *Bahandil Yasinan* in Mantuil Village was followed by 81 people and 48 people from Basirih Village. The implementation is the same on Thursday night. On the male yasinan material read surah *yasin*, *sholawat nariyah*, *java katil bakikah*, and *sholawat binafsiya*. For members of Bahandil Yasinan, this activity is carried out from generation to generation. This tradition is a relic of their ancestors, which Islam adopted as religious rituals. From implementing this tradition, there is another meaning apart from the meaning of the verses read together.

Cooperation, mutual assistance, sympathy, and empathy are also the other side of the Yasin tradition. Cooperation holding an event, please help so that event goes as expected, and a sense of empathy and sympathy when relative distress or relatives. The materiel Yasin is full of character values, especially religious values. Based on the observations and interviews with 15 resource persons, they read Yasin together and then-dhikr together to remind each other. Their waydhikrin carries out Allah SWT's commands by turning on social life. The *Bahandil Yasinan* is to remind each other in religion. The relevance between the activities of *Bahandil Yasinan* and linking capital is illustrated as follows:

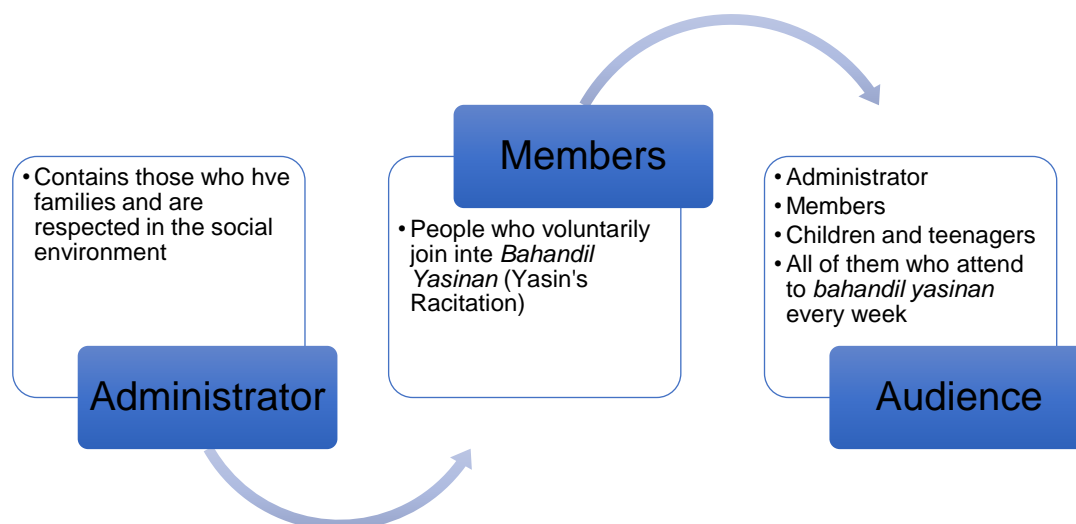


Figure 2 Relevance Between Material Activities and Linking Capital

Social issues are always discussed among the administrators, members, and participants of the material. This problem is limited to material activities and outside the context of these activities. As for the agreement between them, namely: (1) the members care for and pay attention to each other; (2) members are respected, and they know they are respected; (3) the agreement in the deliberation is strengthened by imposing a sanction on members whose behaviour deviates; and (4) there are outside parties who enforce the agreement, such as the structural leader of the social organization (Village Head/Lurah). Linking capital serves as a communication channel system to protect and promote interpersonal relationships (Hwang & Stewart, 2017; Lin, 2001).

Bahandil Yasinan currently describes the civil society movement at the micro-level. In the context of civil society, Bahandil Yasinan is a community activity that has the characteristics of independence, tolerance, cooperation, and upholds values and ethics, and upholds freedom of assembly, expression, opinion, and is full of a sense of justice in building a life in a broad sense. Bahandil Yasinan can become a focus of more comprehensive community activity as an "institutional" movement. If implemented correctly, this movement will make a social change in society (Syaharuddin, Handy, Mutiani, Abbas, & Subiyakto, 2021). The civil society movement was initially carried out in a more local scope movement. This movement has the slogan "Think Globally, Act Locally" as an effort of the grassroots movement to prioritize civil society oriented towards specific communities where the whole community is united through social capital (Moscardo, Konovalov, Murphy, McGehee, & Schurmann, 2017; Onyx & Bullen, 2000).

Interpersonal relationships are a sharper notion, reflecting shared beliefs. The network covers a broad domain. This network is tightly woven like a nuclear family and is as extensive as a voluntary organization. A person's desire to join a network may be due to shared values (Winter, 2000; Zhou, Chan, & Song, 2017). In general, a person decides to invest in a channel because it contributes directly to one's well-being (investing in friendship) or because the channel has economic significance (joining a union), or because of both (entering marriage). The channel's creation involves no cost at all because creating the channel adds to the blessings of one's life. Preparing meals and eating together; giving personal and decorative expression (merely pleasantries) to one's environment; telling his feelings to other people of his choice and all this is felt like a necessity.

CONCLUSION

In the context of people's lives, the concept of social capital can explain social relations and norms that work in a social structure to see the development of a society. The existence of social capital can enable the creation of economic prosperity associated with development issues in a country. In a more straightforward scope, social capital binds the existence of society. In the Banjar community, one of the

religious activities carried out for generations is known as Bahandil Yasinan. In Mantuil Village, it is held every Monday night. In Basirih Village, it is held on Wednesday night. Bahandil Yasin in building social capital relationships in the network is represented through administrators, members, and participants who discuss social issues at each meeting. This problem is limited to material activities and outside the context of these activities. As for the agreement between them, namely: (1) the members care for and pay attention to each other; (2) members are respected, and they know they are respected; (3) the agreement in the deliberation is strengthened by imposing a sanction on members whose behaviour deviates; and (4) there are outside parties who enforce the agreement, such as the structural leader of the social organization (Head of Village). Linking capital serves as a communication channel system to protect and promote interpersonal relationships. The weakness of this research is only limited to the research locus. Thus, research can be used to develop findings on social capital in other ethnic groups in Indonesia.

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