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Kajian-Kajian Pendidikan IPS Indonesia



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Kulit Dalam

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Buku *Kajian-Kajian Pendidikan IPS Indonesia* merupakan kumpulan karya “Insan APRIPSI”: Arnie Fajar (STKIP Pasundan, Cimahi), Ratna Puspitasari (UIN Syekh Nurjati, Cirebon) dan Syaharuddin (ULM, Banjarmasin). Mutiani dan Ersis Warmansyah Abbas bertindak sebagai editor dan Insya Allah diluncurkan pada Rapat Kerja APRIPSI di UIN Mataram 2024. Buku *Kajian-Kajian Pendidikan IPS Indonesia* termasuk karya kolaborasi antar perguruan tinggi dalam konteks Pendidikan IPS sebagai bagian dari kerja sama berbagai bidang. Kuliah bersama, penelitian bersama, publikasi bersama dan menerbitkan buku bersama.

Pengantar

VII

Buku *Kajian-Kajian Pendidikan IPS Indonesia* termasuk rintisan APRIPSI dalam memperkuat sikap dan kerja akademis kolaboratif. Sehubungan dengan tugas kami sebagai editor, mohon maaf atas segala kekurangan buku ini. Sekalipun demikian, tanggung jawab kepenulisan tetap menjadi tanggungan penulis. Semoga menjadi pemicu dan pemacu penerbitan buku-buku Pendidikan IPS Indonesia.

Akhirul kalam, semoga bermanfaat adanya. Aamiin Ya Rabbal Alamin.
Banjarbaru, 7 Februari 2024

Mutiani

Ersis Warmansyah Abbas

Pengantar Penulis

Arnie Fajar, Ratna Puspitasari, Syaharuddin

Menerbitkan buku sesungguhnya hal lazim dilakukan akademisi, terutama dosen di perguruan tinggi. Menerbitkan buku untuk keperluan akademis telah kami lakukan masing-masing sekalipun jumlahnya belum memuaskan. Dalam pada itu, Dr. Mutiani, S.Pd., M.Pd. dan Prof. Dr. Ersis Warmansyah Abbas, BA. M.Pd. meminta kami menulis tiga artikel mengenai Pendidikan IPS dan Pembelajaran IPS untuk dibukukan menjadi buku *Kajian-Kajian Pendidikan IPS Indonesia*. Kami bersemangat.

Tulisan atau artikel yang kami kirim di-*setting* dan di-*layout* Dr. Mutiani dan Prof. Ersis sebagai editor. Ketika dihubungi kami diberi tahu bahwa buku tersebut akan diluncurkan pada Rapat Kerja APRIPSI di UIN Mataram pada pertengahan tahun 2024. Hal tersebut menjadikan kami bersemangat. Bagi kami, sebagai tugas bersama, bukan saja dalam menyemarakkan Raker APRIPSI, tetapi terlebih memastikan dengan karya Insan APRIPSI, diantaranya menulis buku.

Pada awalnya ada keraguan akan terselesaikannya buku ini karena berbagai kesibukan, baik kami maupun para editor, akan tetapi ternyata tanpa halangan berarti buku diterbitkan lebih awal. Kami berterima kasih kepada editor dan tentu saja tetap bertanggung jawab atas muatan buku sebagaimana yang kami tulis.

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Pengantar

Semogalah buku ini bermanfaat adanya.
Cimahi, Cirebon, Banjarmasin, 7 Februari 2024.

Arnie Fajar
Ratna Puspitasari
Syharuddin

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1. Cultivation of Religious Character Values in Social Studies Learning: A Case Study at Islamic School in West Bandung Regency.

Arnie Fajar¹, Jajang Hendar Hendrawan, Asmanah

ABSTRACT

This study aims to describe the pattern of inculcation of religious character values in Social Sciences (IPS) learning at Islamic Madrasah Aliyah (MA) Cipeundeuy, West Bandung Regency. The research approach used is descriptive qualitative with case study method, with the research subjects being social studies teachers, students, assistant headmaster, and head master. The instruments used are interviews, observation, and documentation. Data analysis was carried out through the stages of data reduction, presentation, and verification. The results of this study indicate that: 1) Social studies teachers have planned social studies learning that integrates religious character values at the beginning of the school year and/or at the beginning of the semester including the preparation of annual programs, semester programs, syllabus and lesson plans. 2) The implementation of inculcating religious character values in the learning process includes preliminary, core, and closing activities. The values of religious character that are instilled are piety to the almighty God, gratitude, respect and tolerance for other religions, living in harmony with followers of other religions, and protecting the surrounding environment. 3) The efforts made by the teacher are to carry out habituation of behavior according to religious character values continuously, providing exemplary good/commendable behavior through various activities. 4) The implementation of the cultivation of religious character values in the social studies learning process has been implemented in accordance with the lesson plans prepared by the social studies teacher. Students show a good attitude/commendable inside and outside the classroom.

Keywords: Cultivation, Religious Character Values, Social Studies Learning

I. INTRODUCTION

The problems that occur to students in schools today, at the primary and secondary education levels, are lack of responsibility, lack of discipline, starting to lose mutual respect and respect for students. Many children today do not have good manners in speaking good words to their parents, let alone their teachers. This phenomenon does not only occur in big cities but has also begun to spread to children in rural areas. Even the stigma of students today is also exacerbated by various social deviant behaviors that they do in promiscuity, such as free sex, abortion, homosexuality, lesbianism, and so on as well as drinking alcohol and drug or drug abuse. (Ririn, 2018).

In Cimahi City, at least 1,909 junior high and high school students/ equivalent are thought to have tried to abuse drugs. The magnitude of this potential must be handled seriously so that students are not further involved with drugs that can damage their future. The student's drug abuse phase can progress from trial and error to becoming addicted. So service innovation is needed by involving schools (Ririn, 2018).

West Bandung is one of the regencies which is located adjacent to Cimahi City, there is a Madrasah Aliyah (MA) Muslimin as one of the Islamic religion-based schools. This school is a formal Islamic educational institution under Ministry of Religion and the Muslim College foundation which has the potential to develop because of its strategic location, namely on Jl. Raya Cipeundeuy supported by a safe and comfortable situation. This school has made efforts to inculcate the values of religious character and good behavior to realize its vision and mission, namely "The realization of an Islamic education that is superior, moderate, and becomes a world reference in the integration of religious science, knowledge and technology". This can be seen in the value system (school culture) that was developed, including getting used to commendable morals. Students in this school, in general, have quite good personalities such as honest, independent, responsible, critical in thinking, and do not like being arrogant and accustomed to a simple lifestyle.

Schools as places where education takes place through the learning process have a responsibility to make someone not only introduce good values, but also make students aware of these good values in everyday life as the embodiment of noble character or personality. Educators are not just a transfer of knowledge but also as a transformation of values and transfer of skills. Knowledge received by students is not only a collection of knowledge, but can be understood and absorbed into their hearts. Thus, it is hoped that it will become a guide for them to behave in their lives (Salirawati, 2016). Education is an effort to promote the growth of character (inner strength, character), mind (intellect) and the child's body. These parts should not be separated so that we can advance the perfection of our children's lives (Pusat Analisis Sinkronisasi Kebijakan, 2017).

Strengthening Character Education, further abbreviated as PPK, is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, taste, thought, and sports activities with involvement and cooperation between educational units, families, and communities as part of the strengthening of character education from the National Movement for Mental Revolution or further abbreviated as GNM (Presidential Regulation No. 87 of 2017). Based on the Presidential Regulation, the Secretariat of the Directorate General of Primary and Secondary Education as an organizational unit of the Ministry of Education and Culture of the Republic of Indonesia has the obligation to support the programs and policies of the Ministry, one of which is implementing the Regulation of the Minister of Education and Culture (Permendikbud) No. 20 of 2018 concerning Strengthening Character Education in formal education units (Fajar, Arnie et al. i, 2019).

The purpose of the PPK program is to instill values of national character formation massively and effectively through the implementation of the main values of the National Mental Revolution Movement, namely religious, nationalist, independent, mutual cooperation, and integrity. These values become the focus of learning, habituation, and civilizing, so that national character education is expected to change the behavior, way of thinking and acting of the entire Indonesian nation for the better (Fajar, Arnie. 7, 2018).

Character derived from Greek which means “to mark” and focuses on how to apply good values in real actions or daily behavior. Therefore, someone who dishonest, cheats, is cruel and greedy is said to have a bad character, while someone who behaves well, honest, and likes to help is said to be a person who has good/noble character (Wynne in Mulyasa, 2016). Thus, to form a character, a habit that is deliberately done repeatedly is needed so that something can become a habit and eventually become a culture.

Character is personality, behavior and manner that becomes the spirit of education (Fajar Arnie, et al, 7, 2018). Therefore, the essence of education should be able to make a positive contribution in the character building of the nation’s generation. In this context, social studies learning is expected to be one of the pioneers as well as motivators in implementing the cultivation of character values among students in schools. This can be done by educators, in this case teachers in schools to realize the goals of national education, namely developing and optimizing all the potential possessed by students so that it is hoped that when they grow up they will become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (UU No. 20/2003 Chapter 3, 2003).

Social studies learning has a strategic role of shaping character (Darmadi, 2008). Social Studies is a subject that must be taught to students at the primary and secondary education levels, namely SD/MI, SMP/M. Ts, and SMA/MA (UU, 2003 Chapter 37) (Government, 2013), and Government Regulations (PP) Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards Chapter 77J). (Chapter 37, 2003).

Social studies is the basis of social education, in preparing the function of citizens with the knowledge, skills and attitudes that enable each of these citizens to grow personally with one another, and in contributing to the future culture. Gross, E Richard et al in (Somantri, 96, 2010). Social Studies is identified as a study that pays attention to how people build a better life for

themselves and their family members, how people solve problems, how people live together, how people change and are changed by their environment. Crosby, Muriel, in (Somantri, 96, 2010). Social Studies is a combination of subjects History, Geography, Economics. Social Studies is defined by the National Council for Social Studies (NCSS) as a study that integrates social sciences and humanities in order to develop the competence of good citizens. Within the school program, Social Studies are given in a coordinated manner, as a systematic study based on the disciplines of anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, sociology, as well as related concepts of the humanities, mathematics, and natural sciences. Savage & Armstrong and Elis in (Somantri, 95, 2010).

The main purpose of social studies or in this case IPS must be to help students develop the ability to make reflective decisions, so that they can solve personal problems and shape public policies by participating in intelligent social action. James A. Bank in (Affandi, 2012). In addition, the purpose of social studies education is to educate students as good citizens (good citizenship), constructive and productive citizens; namely citizens who understand themselves and their society, are able to feel as citizens, and think as citizens, act as citizens, and if possible are also able to live like citizens. Saxe, Appendix in (Sapriya, 2017). Good citizens are those who have “social feelings”, “social thoughts”, and take “social action”. CSS in (Sapriya, 2017).

Thus, it can be said that the goals of social studies learning are to deliver, guide and develop the potential of students to: (1) become good citizens (and also citizens of the world); (2) develop an understanding of basic knowledge of economics, history, geography, sociology, citizenship, and society, in an integrated manner (3) develop critical thinking skills with full wisdom and inquiry skills to be able to understand, respond to, and take steps to participate in solving problems national social issues, (4) build commitment to human values and respect and participate in developing the noble values and culture of Indonesia, and (5) develop the ability to communicate and work together in the life of a pluralistic society, both local, regional and international.

Students can develop their potential and creativity, through learning activities. It is hoped that the potential of students can gradually develop into components of moral reasoning, active and creative humans who believe (Sardiman, 2018). So one of the efforts to develop the potential and creativity of students who are moral and believe is to instill character values, especially religious values. Social studies education is closely related to character education which instills character values, one of which is religious values through the learning process.

Religious value is one of the values found in character education, where a person's attitude and behavior to carry out and obey God's commands and obligations as His being. This value reflects faith in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with adherents of other religions. The value of this religious character includes three dimensions of relations at once, namely the relationship of the individual with God, the individual with others, and the individual with the universe (environment). In policy Number 8 it is stated that the value of this religious character is shown in the behavior of loving and maintaining the integrity of creation. While item No. 10 it is stated that religious values as a reflection of faith and piety to God Almighty are fully realized in the form of worship according to their respective religions and beliefs and in the form of life between humans as groups, communities, and nations (Pusat Analisis Sinkronisasi Kebijakan, 2017).

This study aims to describe the pattern of inculcating religious character values in Social Sciences (IPS) learning at Islamic Madrasah Aliyah (MA) Cipeundeuy, West Bandung Regency. Based on preliminary observations, this school has made efforts to inculcate religious character values and developed good behavior, among others, familiarizing with commendable morals. Students in this school, in general, have quite good personalities such as honest, independent, responsible, critical in thinking, and do not like being arrogant and accustomed to a simple lifestyle. Therefore, the urgency of this

research is to find out more deeply about how the pattern of inculcating religious character values in social studies learning in depth includes how to plan and implement learning, the efforts made by social studies teachers and how the learning outcomes are; so that it can be used as an example or pilot project for further researchers in other schools.

II. RESEARCH METHOD

This research uses a qualitative approach or often called a naturalistic research approach because the research is carried out in natural conditions (natural settings). Characteristics of qualitative research is carried out in natural conditions directly to the data source and the researcher as the key instrument. Qualitative research is more descriptive in nature with the data collected in the form of words or pictures, so that it does not show numbers, emphasizes more on processes than products or results that occur after the implementation of short-term activities, and emphasizes more on meaning and inductive analysis. Bogdan and Biklen, 1982 in (Sugiyono, 2018).

The research method used is a case study, which is the most suitable method for answering the “how and why” questions, so that it can clarify precisely the nature of the research questions. A case study is an inquiry that investigates a phenomenon in a real-life context, where the boundaries between phenomenon and context are not clearly defined, and where multiple sources of evidence are utilized. Yin, K, Robert translation (Mudzakir, 2015). Related to case study method, in this study it is more suitable to be used to express and understand broadly and deeply how to instill the value of religious character in social studies learning at Muslim Islamic Senior High Schools, Cipeundeuy District, West Bandung Regency.

The instruments used in this study were (1) observation, (2) interviews, (3) documentation, and (4) triangulation. The observation used is participatory. Implementation of participatory observation, the researcher observes what people do, listens to what they say, and

participates in their activities. Susan Stain Back in (Sugiyono, 227, 2018). Thus, researchers will be involved and directly involved with daily activities to find out at the level of meaning of each behavior that appears to get information on how to instill religious character values in social studies learning at MA Muslimin Cipeundeuy, West Bandung Regency. Implementation of observations refers to the observation guidelines that aim to strengthen the data so that the information obtained will be more accurate.

The function of the interview in this study is to communicate directly with the people being studied or research subjects, namely the Head of Madrasah, Assistant to the Head of Madrasah (PKM) for student affairs, teachers of social studies subjects (History, Geography, Sociology, and Economics), and students to collect data related to the problem and research focus. Structured interviews were conducted on respondents by asking the same questions, and the researcher took notes or recorded them. Structured interviews are used as a data collection technique, if the researcher or data collector already knows for sure what information will be obtained. Esterberg in (Sugiyono, 233, 2018).

Documentation is obtained by collecting data sourced from archives and documents both in school and outside school which are related to research conducted at MA Muslimin Cipeundeuy. The last is to re-check the validity of the data using triangulation technique that combines various data collection techniques from observations, interviews, and documentation during research at MA Muslimin Cipeundeuy.

Data analysis is done by interpreting the data in the form of words so that the meaning is obtained. Therefore, the analysis is carried out together with the data collection process and after the data is collected. Analysis of research data was carried out through three workflows of activities that occur simultaneously, namely: 1) data reduction, 2) data display, and 3) conclusion drawing/verification. Miles and Huberman in (Sugiyono, 246, 2018).

III. RESULT AND DISCUSSION

The cultivation of religious character values in social studies learning at MA Muslimin Cipeundeuy, West Bandung Regency can be described as follows.

1. Social Studies Learning Planning in Cultivation Religious Character Values

The research findings showed that social studies teachers had planned social studies lessons that were loaded or integrated with religious character values at the beginning of the school year and/or at the beginning of the semester. So, before social studies learning activities, teachers have prepared lesson plans including the preparation of annual programs, semester programs, syllabus and lesson plans. Compiled syllabus contains core competencies, basic competencies, learning materials, learning activities, assessments, time allocation, and learning resources. Compiled syllabus by social studies teachers is according to Government Regulation (PP) Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards Chapter 77F). (PP. , 2013). While the RPP contains the identity of the institution, namely the name of the school, subject, class/semester, subject matter, school year, and time allocation. Furthermore, it contains learning objectives, learning activities, assessments, and is signed by the social studies teacher and principal. RPP contains at least learning objectives, teaching materials, teaching methods, learning resources, and assessment of learning outcomes (PP Number 19 of 2005 concerning National Education Standards Chapter 20). Learning Design compiled by social studies teachers are in principle in accordance with PP no. 19 of 2005, but the subtitles do not contain teaching materials, teaching methods, and learning resources. This is because this section has been included in the learning objectives and learning activities section. Social studies teachers in the preparation Learning Design still refer to PP no. 19 of 2005, because PP No. 32 of 2013 does not regulate the Learning Design, in other words the regulation on Learning Design is abolished.

Religious character values are included in the material to be studied, namely by inserting or integrating religious character values into the syllabus and Learning Design and integrating into programmed activities and habituation to be carried out such as the Commemoration of Islamic Holidays (PHBI), congregational prayers, reading the Qur'an, get used to greeting and praying before and after learning. This is in accordance with the research results of Rukmini Theresia, (Theresia, 2016) who found that the integration of character education in social studies learning is listed in the Learning Implementation Plan. The implementation of the PPK Movement is adjusted to the curriculum in each education unit and can be done in three ways, namely 1) integrating the subjects in the curriculum structure and local content subjects (Mulok) through intracurricular and co-curricular activities; 2) implement PPK through extracurricular activities determined by the education unit; and 3) habituation activities through school culture are formed in the process of routine, spontaneous, conditioning, and exemplary school residents. (P.A. Policy, 2017)

2. Implementation of Cultivation Religious Character Values in Social Studies Learning

The research findings showed that the implementation of cultivation religious character values in social studies learning at MA Muslimin Cipeundeuy implemented during learning activities both at the beginning, middle and at the end of learning by integrating religious character values. This means that the cultivation of religious character values is carried out in the learning process which includes preliminary activities, core activities, and closing activities. The religious values that are instilled are the values of piety toward the One God, gratitude, respect for religious differences or tolerance for the implementation of religious worship and other beliefs, living in harmony and peace with followers of other religions, and protecting the surrounding environment. The value of gratitude is carried out with prayer activities before and after learning. Other religious values are implemented by linking material with religious values, such as when discussing humans and history, the teacher relates the origin of human creation, human obligations to God Almighty, to others and to the environment. This is in accordance with the results of research conducted by

Muta'alin (Muta'alin, 2017) that the cultivation of character values has been successfully implemented in the social studies learning process which consists of preliminary activities, core activities, and closing activities carried out in accordance with the learning implementation plan (Learning Design) that has been compiled by the social studies teacher.

The cultivation of religious character values is carried out through habituation activities, namely always saying greetings when meeting, starting each learning activity reading basmalah and at the end of learning always saying hamdalah and praying together. In addition, before learning takes place, they also do tadarus Al-Qur'an. Carrying out the Duha prayer is also carried out together every day at the time set by the school. Habituation is something that is intentionally done repeatedly so that something can become a habit. Character education is implemented in social studies learning starting from the preparation of the teacher in learning to habits in the classroom such as coming on time, shaking hands and opening and ending lessons by reading the Qur'an (Hanang, 2016). The implementation of inculcating character education values in students are accustomed to various types of habituation ranging from activities in the classroom to outside the classroom (Moh. Miftahul, 2015). In the learning process at school, habit is used as a habituation approach. Education is an educational tool, good habits at school will shape children into good personalities (Zain, 2009).

The cultivation of religious character values is also carried out through giving exemplary to students, namely by providing such us of good attitude, speech and behavior so that they can become good role models for students. Educators always try to set an example and be a good example to their students. The exemplary of educators has a major contribution in instill character values. The implementation of character education values, among others, is carried out through exemplary activities for students (Muhammad, 2017).

The attitude and behavior of educators always show good attitudes and behavior. This can be seen when the teacher always greets and shakes hands when meeting with other teachers or with other school members, always dresses neatly, arrives on time, speaks politely, and does not throw trash

anywhere. This is done so that students follow or imitate the behavior of the teacher. If imitation is done continuously then this will become a habit. Character are closely related to “habit” or habits that are continuously practiced and practiced. Aristotle in (Mulyasa, 3, 2016)

3. Efforts Made by Social Science Subject Teachers in Instilling Religious Character Values

Based on the findings of research conducted in the MA Muslimin Cipeundeuy, the efforts made by social studies teachers in instill the value of religious character at the MA Muslimin Cipeundeuy are carrying out learning starting from habituation that is carried out regularly or continuously so that it becomes a good habit such as greeting, pray together when starting learning, and recite the Qur’an. Setting a good example or exemplary to students through social service activities, visiting sick friends, and commemorating major Islamic holidays so that these efforts can instill the value of religious character in students so that they can become well-behaved, active and active individuals. initiative in doing good things in life. Rukmini Theresia’s research (Theresia, 2016) found that character building efforts were carried out through habituation of greetings and religious activities, extra-curricular activities, integration in learning units, teachers used various methods, namely keynote, question and answer, discussions, role playing and presentations.

Another effort is to socialize every habituation program and religious activity that will be carried out in schools so can be known purpose by students. The implementation of character values is carried out through programmed activities such as counseling and extracurricular guidance, and non-programmed activities such as exemplary habituation, spontaneous habituation, and routine habituation. Research (Sukri, 2013).

Learning is about what students have to do for themselves, so the initiative must come from themselves, the teacher is only a guide and director. John Dewey in (Komara, 2014). The activeness of students in learning with the law of “law of exercise” which states that learning requires the presence of practice. The relationship between stimulus and response will be strengthened if it is often used and will decrease or even disappear if it is never used. This

means that in learning activities it is necessary to have exercises and habituation so that what is learned can be remembered longer. The more you practice, the more you will understand. Thordike in (Komara, 2014).

4. Results of Social Studies Learning Implementation in Cultivation Religious Character Values

The research findings showed that the implementation of social studies learning in instill religious character values was successfully implemented. The success shown by students is reflected in the behavior of students in accordance with the observations and assessments made by the teacher when students show good attitudes both inside and outside the classroom. Success in the classroom, seen from the documentation of the attitude assessment carried out by the social studies teacher in the learning process, that all students have met the minimum completeness criteria determined by the social studies teacher. The learning process takes place in accordance with the learning implementation plan (RPP), meaning that the application of religious character values has been carried out according to the learning plan composed by the social studies teacher, as is the case with research conducted by Rukmini Theresia, (Theresia, 2016) that the integration of character education in social studies learning is listed in the Learning Implementation Plan.

While outside the classroom, the success of grow religious character values can be seen in the habituation activities carried out by students every day, such as getting used to reading prayers, reading the Qur'an / Asmaul Husna, perform the dhuha circumcision prayer together, respecting and tolerant of others, saying greetings when meeting, please help, and by getting used to applying 5S (smile, greeting, greeting, courtesy, and courtesy). The habits carried out by students cannot be separated from the examples or examples given by teachers, especially social studies teachers. Thus it can be argued that exemplary and habituation that is carried out continuously can become a good habit so that it can have a good impact on students in embed religious values into students both inside and outside the classroom.

Based on the planning, implementation and assessment carried out by social studies teachers related to the cultivation of religious character values, it

is in accordance with the Education Management Standards, namely the criteria about planning, implementing, and supervising educational activities at the education unit, district/city, provincial, or national level so that efficiency and effectiveness of maintenance education. (PP Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards Chapter 1 paragraph (10), (Pemerintah P. , 4, 2013). Therefore, MA Muslimin Cipeundeuy West Bandung Regency can be said to be a school of character. One of the main values of a character school is religious values, namely obedient attitudes and behavior in carrying out their religion, tolerance for adherents of other religions and being able to live in harmony (Fajar A. d., 2019).

IV. CONCLUSION

The conclusions obtained from the findings of this study are:

1. Social studies teachers have planned social studies learning that integrates religious character values at the beginning of the school year and/or at the beginning of the semester including the preparation of annual programs, semester programs, syllabus and lesson plans.
2. The implementation of inculcating religious character values in the learning process includes preliminary, core, and closing activities. The values of religious character that are instilled are piety to the almighty God, gratitude, respect and tolerance for other religions, living in harmony with followers of other religions, and protecting the surrounding environment.
3. The efforts made by the teacher are to carry out habituation of behavior according to religious character values continuously, providing exemplary good / commendable behavior through various activities.
4. The implementation of the cultivation of religious character values in the social studies learning process has been implemented in accordance with the lesson plans prepared by the social studies teacher. Students show a good attitude/commendable inside and outside the classroom.

IV. RECOMENDATION

1. To Social Studies Teachers
 - a. Maintaining and developing strategies or ways to embed religious character values in the learning process while still preparing the planning and implementation of learning properly and correctly,
 - b. Sharing knowledge and experience between subject teachers to improve habituation and exemplary good or commendable behavior carried out by all teachers and staff in Madrasah.
2. To the Principal
 - a. Improve supervision of all teachers in preparing integrated learning plans/containing religious character values,
 - b. Supervise the class to monitor the implementation of the learning process, especially related to the cultivation of religious character values,
 - c. Give awards to students who behave well or are commendable, to motivate all students in Madrasah.
3. To the Education Office of West Bandung Regency
 - a. Giving awards to educational units (schools/madrasah) that have succeeded in instill character values, especially religious values,
 - b. Organizing “Commendable Student Vestival” between schools in West Bandung Regency
 - c. Organizing “Character School Competition” County’s West Bandung Regency.
4. For Researchers
 - a. The results of this study are an opportunity to be followed up by adding other character values
 - b. Expanding the research locus is not only in one school/madrasah, but can be expanded County’s West Bandung Regency or even to West Java Province.

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2. Effectiveness of Social Science Learning on Socialization of Earthquake Disaster Potential and its Mitigation to Students of Junior High Schools in the City of Bandung.

Arnie Fajar, Ernandia Pandikar, Dachlan Rahadian

ABSTRACT

Abstract: This study aims to analyze the level of effectiveness of social studies learning on the socialization of potential earthquake disasters in the Bandung City Region and its mitigation in Junior High School (SMP) students in Bandung City. The approach used in this study is a quantitative approach, while the method used is descriptive analysis with a survey type with a sample of 194 people determined by proportional random sampling from 3931 students who are in areas prone to earthquakes in the city of Bandung, contained in 14 public junior high schools. The instruments used are observation, questionnaires, and documentation studies. The data analysis technique used descriptive statistics and inferential statistics. Based on the results of the study, it was shown that the effectiveness of social studies learning on the socialization of potential earthquake disasters in the city of Bandung along with its mitigation to the students of public junior high schools in the city of Bandung showed a positive and significant correlation, which had a relationship level of 67.8% with a correlation coefficient value of 0.824. Which is included in the category of very strong relationship. The social studies curriculum for junior high schools made a fairly high contribution to disaster education and disaster mitigation, which was 47.4% in the social studies curriculum for junior high schools based on Permendiknas no. 22 of 2006, and 69.2% of the social studies curriculum for junior high schools based on Permendikbud No. 24 Year 2016.

Keyword : Effectiveness, Social Science Learning, Mitigation Disaster, Socialization of Earthquake Potential

I. INTRODUCTION

Disaster is a systematic event and can threaten people's lives, caused by natural and non-natural factors, resulting in losses to the community (Maharani et al., 2021). It is further said that disasters can result in casualties, environmental damage, property and psychological losses (Adhitiya & Kurniawan, 2008). Therefore, identification of the characteristics and potential of disasters is very necessary knowledge, in order to reduce the risk of disaster. The importance of increasing understanding of disasters must be instilled, especially children at an early age who still do not understand the things they should do when an unexpected disaster event occurs (Desfandi, 2014). In junior high schools, data was obtained that the disaster knowledge of teachers, principals and school boards was generally not well understood, reaching 70% of respondents stated that they were few and did not understand disaster events (Maryani, 2009). The conditions mentioned above illustrate that not only junior high school (SMP) students do not have knowledge and understanding of various events and potential disasters, but many teachers, principals, and even school boards do not understand about disaster events. Although based on data and information about public knowledge about natural disasters in disaster mitigation is not yet available accurately, even though it is very necessary to prepare disaster prepared communities (Thene, 2016)

Socialization about potential disaster threats, especially earthquake disasters and their mitigation to junior high school students in the Bandung City area through learning relevant subjects is very important to be carried out immediately to build awareness, vigilance and preparedness to minimize the risk or consequences of disasters, if the earthquake event really occurs. The importance of schools as formal educational institutions through the learning process can play a role in disseminating information about potential disasters and providing knowledge and mitigation skills to students through the integration of Disaster Risk Management (DRR) in schools, both the curriculum and the school safety culture must be socialized (Dwiningrum, 2010). The level of knowledge and understanding of the disasters of the people of West Java is still low. Understanding, knowledge and skills about disaster mitigation need

to be improved, one of which is in the school education environment by including disaster materials in the local content curriculum in disaster-prone areas (Maryani, 2012).

The school has a firm mandate to socialize the cultural values and norms of the nation and its country. That's why in schools takes place the process of education and learning. Through the educational process, children are introduced to the values and norms or culture of their society, nation, and country, so that they are expected to be able to understand, live, and practice them in their daily life. All of this is very beneficial for the development of the child's personality as an individual and at the same time as a citizen of society, nation, and state. Schools actually also provide a means for the formation of peer groups (Saptono, 2007). Schools have a role or responsibility in helping students to grow and develop. In this regard, schools should strive to create a conducive or conducive climate that can facilitate learners to achieve optimal development, including aspects of maturity in social, personal interactions, achieving a philosophy of life, and maturity in faith and devotion to God Almighty (Yusuf, 2011).

Following the launch of a campaign of a million schools and hospitals safe from disasters, the Safe Education Unit Program (SPAB) in Indonesia has experienced encouraging developments. Along with the policies and strategies related to this, there are also more institutions that have SPAB programs. Awareness of the importance of disaster-safe schools and madrasahs is also increasing (Disaster Resilient Education: Realizing Disaster Safe Education Units in Indonesia, 2017). Thus, it can be said that the activities of disaster education in schools are one of the effective, dynamic, and sustainable strategies in an effort to disseminate disaster education. Systematic, measurable and implementive efforts in improving the ability of school residents are expected to be able to reduce the impact of disaster risk in schools in particular and the community in general. Education to build a better present and future life from the past with various intellectual abilities, communication skills, social attitudes, care, and participation to build a better life of society and nation (*experimentalism and social reconstructivism*) (Kerangka Dasar Dan Struktur Kurikulum Sekolah Menengah Pertama/Madrasah Tsanawiyah, 2013).

Effectiveness of Social Science Learning on Socialization of Earthquake Disaster Potential and its Mitigation to Students of Junior High Schools in the City of Bandung.

The subjects that will be developed in this study, specifically related to the dissemination of information and knowledge about potential earthquake disasters along with mitigation are Social Sciences (IPS). Social studies as a scientific discipline contributes a lot in the formation of attitudes, knowledge and skills of students. Social Science (IPS) subjects have a role in the cultivation of basic value education, because they are needed to make relevant relationships for the needs of learners (Susanti et al., 2018). The purpose of social studies education is to introduce concepts related to community life and the environment; have the basic ability to think logically, critically, curiously, inquiryly, and skillfully solve problems in people's lives; have a commitment and awareness of social and humanitarian values; and have the ability to communicate, cooperate, and compete in a plural society at the local, national, and global levels (Kementrian Pendidikan dan Kebudayaan, 2016).

Based on the explanation above, several problems can be identified related to the socialization of various potential threats of natural disasters, especially earthquake disasters and their mitigation to state junior high school students in the Bandung City Area, so it is hoped that through this study, the level of effectiveness of Social Science (IPS) learning can be known for the socialization of potential earthquake disasters in the Bandung City Area and its mitigation to junior high school students. The land in the city of Bandung. The goal is to encourage and train students to develop creative thinking based on the knowledge and skills they have to critically examine the situation and characteristics of the surrounding environment, especially those related to efforts to reduce disaster risks caused by earthquakes that threaten the Bandung City area. Therefore, this research is very important to be carried out in order to be able to plan an action after knowing the effectiveness of social studies learning on the socialization of potential earthquake disasters in the Bandung City Area and its mitigation to students of State Junior High Schools in the City of Bandung. When we find it difficult to determine when an earthquake comes, then the best effort is how we prepare ourselves if the earthquake really comes. That is a disaster mitigation effort, which is an effort to minimize the risk or consequences of disasters (Yulianto, 2016). In addition,

it is also to improve the function of school education as a socialization media (Titin et al., 2014).

II. RESEARCH METHOD

This research was conducted using a quantitative approach, where the results will be denoted by mathematical symbols or numbers (Sugiyono, 2017) The method used in this study is a descriptive method with a survey type. This is because the descriptive research survey is intended to describe existing phenomena, which take place at this time or in the past, and are used to obtain data naturally (not made by researchers) but researchers as actors in their data collection (Arifin, 2020; Sukmadinata, 2010). The location in this study was carried out in the Bandung City area, especially in areas in the Bandung City area which are prone to and potential earthquake disasters. Areas in the Bandung City area which are areas prone to earthquake disasters are in the East Bandung and South Bandung areas (Fortuga, 2013).

The population in this study is students and teachers of social studies subjects at public junior high schools located in the city of Bandung, with the East and South Bandung areas as the top priority for population determination, coupled with the West Bandung, North Bandung and Central Bandung areas. The sample technique used is simple *random sampling* with the determination of the amount based on the calculation of the formula from Taro Yamane, (2008) in (Bungin, 2010), is as follows:

$$n = \frac{N}{N \cdot d^2 + 1}$$

Information:

- n : Sample Size
- N : Population Size
- d : Precision Value (0,07, 93%)

Sehas calculated that from the entire study population of 3931 students, and 73 social studies teachers, 194 students were submitted, and 54 social studies teachers. The instruments used in this study were observations, questionnaires, documentation studies. For questionnaires, it is of two kinds, one for learners, and one for teachers. The questionnaire for learners consisted of 24 statement items, and after being tested for validity it turned out that only 20 items were valid and used for research. As for the teacher there are as many as 24 items as well, and all of them are valid. Data analysis techniques in quantitative research using *descriptive statistics*, and *inferential statistics*.

III. RESULT AND DISCUSSION

1. Learners' Knowledge of Disasters

a) Students' Knowledge about the Potential of Diversity in the Bandung City Area

Students' knowledge about potential disasters in the Bandung City areas based on data from 194 students who were used as research samples, 98.5% stated that Bandung City is an area prone to disasters which include floods (37.6%), landslides (17.0%), earthquakes (14.9%), volcanoes (8.2%), and air pollution (20.6%). This is reinforced by the results of interviews with student respondents, who stated that the potential disasters they often encounter around the environment where they live are floods and air pollution. The students who stated that the city of Bandung is an area prone to landslides and earthquakes, it is also based on the disaster events they have felt even with a very rare intensity. Social studies is learning that is close to the real life of students, because the richness of social studies learning is a theory or concept of how to foster social intelligence that is able to think critically, creatively, innovatively, with character and noble personality, be scientific in how to look at, analyze and study the real life it faces (Talitha et al., 2016).

b) Students' Knowledge about Earthquake Disaster Events in the Bandung City Area

The knowledge of students about earthquake events in the Bandung City area based on data processing shows that 92.78% of students felt earthquakes around their residences. Of the 92.78%, a large part (70.10 %) was felt by the students themselves, some students learned of the earthquake event from the announcement of the authorized officer (2.06 %), danger warnings / sirens (2.58 %), from parents or teachers at school (8.76 %), and the panic of those around them (13.40 %). The socialization process will not be separated from the peran of socialization agents, namely keluarga, peer groups, schools, and mass media (Dwikristanti, 2016).t

c) Social Studies Subjects as a Source of Knowledge Students about Potential Disasters

One of the factors that cause the high level of knowledge and understanding of students towards disaster events, including the potential for earthquake disasters in the Bandung City area, one of which is learning about disasters in schools through social studies subjects. Based on the data, it is known that most (99.0%) of the participants indicate have received information about disasters in social studies lessons at school. Of the 99.0% of this number, 60.3% have received information about the potential threat of earthquake disasters in the Bandung City area in social studies learning, while 39.7% have never received information. This shows that most social studies teachers have carried out social studies learning with a contextual approach, namely bringing the concepts learned closer to the conditions of the environment around students. *Contextual teaching and learning* is a learning concept that helps teachers relate the material they teach to the real conditions of students and encourages students to make connections between the knowledge they have and its application in their daily lives. This learning model makes learning outcomes more meaningful for students, so that educational goals can be achieved (Budiarti & Erni, 2018).

In addition to social studies subjects that can add insight into students' knowledge related to the potential threat of gempa bumi disasters in the Bandung City area, based on data processing, it is determined that 60.8% of students obtain information through lighting and reading from the mass media, 14% through writing on banners and notice boards, and 7.7% through leaflets that were deliberately circulated, and 18% of students had not obtained any information at all about the potential threat of earthquake disasters in the Bandung City area. This gives an idea that most of the students of public junior high schools in the city of Bandung have known and understood about disaster events, including knowing about the existence of the potential threat of earthquake disasters in the Bandung City area both through social studies learning that they get at school, as well as through other information media in the form of print and electronic media. Mass media is one of the socialization agents (Dwikristanti, 2016).

d) Sources of Learners' Knowledge about Disasters

Disaster knowledge is obtained by students not only from the educational environment through the learning process, but knowledge about disasters can also be obtained by students from the community environment around where they live, both the family environment, religious education environment, and playmate environment. Based on the data processing, it can be seen that teachers in schools make a considerable contribution (69.6 %) to students' knowledge and understanding of disaster events, while from parents 28.4%, from teachers reviewing 1.5%. Learning is something that learners do, not made by learners "*learning is something student do, not something that is done to student*". In doing something, students are always assisted and directed by educators so that what they do becomes directed and in accordance with the goals to be achieved (Supardan, 2015).

e) How Teachers Provide Disaster Education to Students

The role of the teacher as a facilitator in the learning process plays a very important role in conveying or transferring knowledge to their students, so that they are able to understand the material presented. Based on the processing of data, it can be seen that as many as 77.3% of teachers delivered disaster

material sourced from textbooks, 18.6% delivered disaster material by showing films about disasters, and as many as 2.6% of teachers delivered disaster material by discussing news from newspapers. Based on interviews conducted with students, they are more interested and will understand better if material about disasters is studied through audio-visual media, such as showing films about disasters. A learning model is a plan or a pattern that is used as a guide in planning learning in class or learning in tutorials and to determine learning tools including books, movies, computers, curriculum, and others. Each learning model leads us to design learning to help learners in such a way that learning objectives are achieved (Rusman, 2013).

f) Social Studies Lessons on Learners' Understanding

No less important factors play a role in increasing students' knowledge and understanding of disasters, in addition to the way teachers deliver material about disasters, students' responses and responses to social studies subjects can be used as a reference for whether the subject matter contained in the social studies subject can be accepted by students or not, including material on disasters and their mitigation. Based on the data processing, it can be seen that 51.5% of students think that social studies lessons are fun. The answer will affect the level of understandingn students to the social studies subject matter presented by the teacher, including material on disasters and their mitigation. However, it is worth being aware of, there are 46.4% of students stating that social studies subjects are ordinary subjects. It is a challenge for teachers to strive to make social studies subjects a more enjoyable subject, by innovating in carrying out the learning process more interesting, and making students understand about the subject matter presented, including material about disasters. The learning climate developed by teachers has a significant influence on the success and passion of learning of learners. The quality and success of learning is greatly influenced by the teacher's ability and the teacher's accuracy in choosing and using learning methods. Thus the selection of learning models and methods that are in accordance with the curriculum objectives and the potential of students is a basic ability and skill that must be possessed by the teacher (Solihatin et al., 2011).

Effectiveness of Social Science Learning on Socialization of Earthquake Disaster Potential and its Mitigation to Students of Junior High Schools in the City of Bandung.

2. *Disaster Learning and Its Mitigation in Schools*

a. *The Need for Disaster Materials and Their Mitigation to be Taught to Students in Schools*

How important the content of disaster material is taught by the teacher to students in schools will not be separated from the teacher's understanding of disaster events that will have an impact on the environment and the human rights around him. The data showed that 79.6% of go The Need for Disaster Materials and Their Mitigation to be Taught to Students in Schoolsru stated that catastrophic events would have more negative impacts on human life, and 20.4 % expressed doubt. This will be an encouragement for teachers to teach material about disasters along with mitigation to students to reduce the risk of property loss and casualties during a disaster event. Material with nuances of Geography are all very suitable for insertion of disaster mitigation materials, even through causal geography and disaster indicators and mitigation can be provided thoroughly both natural disasters in the form of volcanoes, earthquakes, tsunamis, hurricanes or storms, landslides and other natural disasters, as well as social disasters (Maryani, 2010).

The importance of disaster knowledge and its mitigation is taught to students in schools based on data processing, it is known that 92.6% of teachers stated that learning about disasters needs to be taught to students at school and 7.4% stated that disaster is sufficient as general knowledge. In addition, it is also known that 85.2% of teachers stated that knowledge and understanding of bencana mitigation needs to be learned in schools, and 14.8% is quite limited to general knowledge. Thus, teachers in schools should manifest themselves in concrete actions by teaching material about disasters and their mitigation, considering that Indonesia is a country with a high potential for disaster hazards. Potential disaster threats can be caused by natural disasters or man-made disasters. Judging from the existing disaster potential, Indonesia is a country with a very high potential for danger (hazard potency). Some of these potentials include earthquakes, tsunamis, floods, volcanic eruptions, landslides, storms, forest and land fires, volcanic eruptions (General Guidelines for Disaster Mitigation, 2006). Disaster mitigation is a series of efforts to

reduce disaster risk, both through physical development and awareness and improvement of the ability to face disaster threats. (Government Regulation No. 21 of 2008, concerning the Implementation of Countermeasures Bencana, on page 2 (two) of article 1 (one) point 6).

Social studies teachers at the junior high school (SMP) level in the city of Bandung based on data processing are known to most (88.9%) have taught disaster materials to students at school and 11.1% have never taught. The number of teachers who have taught disaster materials to students in schools is expected to increase students' understanding and knowledge of disaster events accompanied by students' skills in an effort to reduce risks from disaster impacts. The results of research by Rahayu et al, (2020) show that students' knowledge and attitudes about disaster mitigation are very influential. This means that if students really know and understand the disaster mitigation learning provided by the teacher, it will shape the attitudes of students well. In conclusion, disaster mitigation is actually able to form the knowledge and positive attitudes of students

b. Content of Disaster Material and Its Mitigation in Social Studies Learning

Disaster mitigation education in schools to students certainly does not have to stand alone as a subject but can be integrated with subjects that already exist in schools, one of which is integrated into social studies subjects. Based on the data processing, it can be seen that as many as 68.5% of teachers stated that they need to insert disaster material and its mitigation in social studies subjects, and there were even as many as 29.6% of teachers who stated that it was very necessary. Mitigation of disasters is part of the skills to maintain the survival of the learners. Learners are the ones who are the fastest to transfer knowledge gained from school for their families and communities. Empowering children from an early age to understand disaster mitigation is the first step in building a disaster-aware community. So that when a disaster occurs, students, teachers, and the community are no longer confused, panicked, because they have understood how to reduce disaster risk. The right choice to instill disaster mitigation is needed to match the character and growth

stage of students. Teachers as the key to implementing disaster mitigation activities play a very important role in involving students actively to build a student mindset (Widhi et al., 2015).

c. Socialization of Earthquake Disaster Potential in the Bandung City Area in Social Studies Learning

Related to the potential threat of earthquake disasters in the Bandung City area, the social studies subject is also a relevant subject used as a socialization media about the potential threat of earthquake disasters in the Bandung City area to students. Based on the data process, it is known that as many as 83.8% of teachers in social studies learning have delivered material on disasters related to the potential threat of earthquake disasters in the Bandung City area and as many as 16.7% of teachers who did not deliver. This condition shows that indirectly, socialization about the potential for earthquake disasters in the Bandung City area and education on mitigation skills in the form of providing cognitive knowledge to students has been carried out by teachers through social studies learning at school. Teachers' understanding of disasters is relatively quite good, judging from the aspects of sensitivity in responding and how to reflect on disasters, awareness to reduce disasters and avoidance actions carried out when disasters occur. The disaster knowledge approach is an important capital for disaster mitigation education relatively already owned by teachers (Dwiningrum, 2010). Socialization of the potential for earthquake disasters in the Bandung City area and its mitigation through social studies learning is very necessary so that students can respond quickly and proactively to disaster events when they are in school and around their residences.

d. Models, Methods, Media and Learning Evaluations to Teach Disaster Material and Disaster Mitigation in Social Studies Subjects

The implementation of the learning model that is considered the most appropriate use by social studies teachers to teach material about disasters and their mitigation, based on data processing shows that 88.9% of social studies teachers at the Junior High School level in the Bandung City area have applied an integrated learning model in defending material in social studies lessons including material on disasters and their mitigation, 7.4%

used partial learning, and 3.7% used other learning. Integrated learning is basically intended as a learning activity by combining several subject matter in one theme presented at each meeting. This learning approach involves several fields of study to provide meaningful experiences to learners, because learners will understand the concepts learned through direct observation and relate them to other concepts (Bahar, 2013). Model integrated learning on the integration of disaster risk reduction materials in social studies subjects is very effective in increasing disaster knowledge and disaster preparedness in junior high school students on the slopes of Merapi Volcano, Kemalang District, Klaten Regency (Pebriantika, 2019).

The use of social science (IPS) learning methods at the junior high school education level in the city of Bandung in the context of disasters and their mitigation applied by teachers in the learning process in schools is based on data processing, it is known that 68.5% of teachers apply *cooperative learning methods, problem solving*, discussions, simulations, and demonstrations to teach material about disasters and their mitigation. Only using *cooperative learning* 1.9%, using *problem solving* 11.1%, using discussion 11.1%, using simulation 5.6%, and using 1.9% demonstration. The use of a combination of *cooperative learning methods, problem solving*, discussion, simulation, and demonstration is considered very relevant and can be applied to teach disaster material and its mitigation at the Junior High School (SMP) level. Materials with geographical nuances are all very suitable for insertion of disaster material and its mitigation, even through causal geography and disaster indicators and mitigation can be provided thoroughly both natural disasters in the form of volcanoes, earthquakes, tsunamis, typhoons or storms, landslides and other natural disasters, as well as social disasters. The selection of learning methods is adjusted to the situation and conditions of students, as well as the characteristics of each indicator and competence to be achieved in each subject. Infact, there is not a single perfect method that best suits the purpose, the type of materi and the learning process that exists (Maryani, 2010).

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The use of learning media in the context of disasters and their mitigation applied by subject teachers, which is stated in the learning tool document, from the results of data processing, it is known that as many as 92.6% of teachers use film media, images, and maps to teach material about disasters and their mitigation, and 7.4% only use film media. The combination of films, images, and maps is considered relevant and effective for teaching mitigation materials at the Junior High School (SMP) level. Learning media that are considered effective are films, images and maps (Maryani, 2010).

The form of learning evaluation in the context of disasters and their mitigation applied by subject teachers, which is stated in the learning tool document, based on data processing is known as many as 72.2% of teachers use the form of test evaluation, portfolio, and *performance* to evaluate the results of the learning process that teaches material about disasters and their mitigation, using a portfolio of 22.2%, using a portfolio *performance* 3.7%, and using the test 1.9%. The combination of test evaluation forms, portfolios, and *performance* is considered very relevant to be applied to evaluate student learning outcomes for disaster materials and their mitigation at the Junior High School (SMP) level. Learning evaluation can be combined between tests, portfolios and *performance* (Maryani, 2010).

2. Test research hypotheses

a. Koefficient Korrelation *Product Moment* of Person

Measuring the effectiveness of social studies learning on socialization of potential earthquake disasters in the Bandung City Area along with its mitigation in students using statistical tests with *pearson's Product Moment* correlation formula. Statistical data processing was carried out using the SPSS version 16 program application, and from the measurement process obtained the results of the correlation and significance of each variable under study. The results of the measurement of the degree of correlation from the data of this study, presented in the following table.

Table 1. Correlation of the Effectiveness of Social Studies Learning to Socialization of Disaster Potential

Earthquakes in the Bandung City Area along with Their Mitigation		Social Studies Learning	Disaster Awareness and Its Mitigation
Social Studies Learning	Pearson Correlation	1	.853
	Sig. (2-tailed)		.000
	N	194	194
Disaster Awareness and Its Mitigation	Pearson Correlation	.853**	1
	Sig. (2-tailed)	.000	
	N	194	194

** Correlation is significant at the 0.01 level (2-tailed).

Based on data from table, it can be seen that the correlation value between the effectiveness of social studies learning and the socialization of potential earthquake disasters in the city of Bandung and its mitigation is 0.853 with a significance level of 0.000. The significance value of 0.000 is less than 0.05 ($0.000 \hat{< A > 0.05$), it can be concluded that it was rejected, thus it can be said that there is a positive relationship between the effectiveness of social studies learning and the socialization of potential earthquake disasters in the city of Bandung and its mitigation in students of State Junior High Schools in the city of Bandung.

Furthermore, to determine the magnitude of the contribution of the effectiveness of social studies learning to the socialization of potential earthquake disasters in the city of Bandung and its mitigation is to calculate the coefficient of determination with the formula $cd = r^2 \times 100\%$. The coefficient of determination, which is the magnitude of the quadrant of the correlation value of 0.853, then the coefficient of determination $= r^2 = 0.853^2 = 0.728 \times 100\%$, obtained a number value of 72.8%. This shows that the variation in social studies learning contributes to the socialization of potential earthquake disasters in the city of Bandung and its mitigation in students of State Junior High Schools in the city of Bandung by 72.8%, the rest is determined by other variations.

To test whether the relationship applies to the entire population, the next step is to do the significance of the product moment correlation or the statistical test t (t test) using the formula:

$$t = \frac{r\sqrt{n-2}}{\sqrt{1-r^2}}$$

Effectiveness of Social Science Learning on Socialization of Earthquake Disaster Potential and its Mitigation to Students of Junior High Schools in the City of Bandung.

The results of the analysis of the calculation of the t test calculation using the help of SPSS software version 16, obtained the results in the following table:

Table 2. T Test Calculation Results

		Paired Samples Test					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Paired Differences					
				Std. Error Mean	95% Confidence Interval of the Difference				
Pair				Lower	Upper				
1	The Effectiveness of Social Studies Learning - Socialization of Earthquake Potential and Its Mitigation	3.778	5.165	.371	3.047	4.510	10.188	193	.000

The conclusion that can be drawn from the results of the t-test is then stated that t_{count} fall on the area of rejection H_0 , then it can be stated that the null hypothesis which states that there is no relationship between the effectiveness of social studies learning and the socialization of potential earthquake disasters in the city of Bandung and its mitigation rejected, and the alternativ hypothesis is accepted. So in conclusion, the correlation coefficient between the effectiveness of social studies learning and the socialization of potential earthquake disasters in the city of Bandung and its mitigation of 0.853 is significant, meaning that the coefficient can be generalized or can apply to a population where a sample of 194 students is taken.

Based on the results of the research that has been obtained, it can be said that there is a relationship between the effectiveness of social studies learning and the socialization of potential natural disasters. Effective learning is a process of change in a student which is manifested in the form of increasing the quality and quantity of behavior given, led, guided by someone (teacher) with the intention of developing the intellectual, emotional, and spiritual potential contained in students appropriately and affecting the thinking patterns and behavior of students in accordance with the learning objectives (Dawn, 2009). Learning is said to be effective when it can actively involve students in the learning process, and they can successfully achieve their learning goals (Slameto, 2010). Learning is said to be effective if the learning objectives that

have been formulated are successful in order to be applied in learning. Effective learning can be achieved if it is able to provide new experiences, shape the competence of learners and lead them to the goals to be achieved optimally (Saefudin, 2015).

The selection and application of learning models that support the implementation of the effectiveness of social studies learning is very important. A learning model is a planning or a pattern that is used as a guide in planning learning in class or learning in tutorials and to determine learning tools including books, movies, computers, curriculum, and others (Rusman, 2016). Based on the results of research, the model applied to social studies learning is an integrated learning model. The integrated learning model is essentially a learning system that allows students both individually and in groups to actively seek, explore, and find concepts and principles holistically and authentically (Kartini, 2012). The method used to teach material about disasters and their mitigation is a combination of cooperative learning, problem solving, discussion, simulation, and demonstration. The cooperative learning model places students as part of a system of cooperation in achieving an optimal result in learning. This learning model departs from a fundamental assumption in people's lives, namely, "getting better together", or "achieving the best together (Supardan, 2015). The learning method already reflects the use of learning methods that are considered appropriate to be applied to disaster learning and mitigation, namely by using *cooperative learning* and *problem solving* methods, although in its implementation they (teachers) still look dominant using varied lecture methods, discussions, questions and answers, and simulations. The application of evaluation in the form of tests, portfolios, and performance is considered relevant to evaluate the results of the learning process that teaches material about disasters and their mitigation.

The importance of schools as formal educational institutions through the learning process can play a role in disseminating information about potential disasters and providing knowledge and mitigation skills to students. Thus, disaster education activities in schools become one of the effective, dynamic, and sustainable strategies in an effort to disseminate disaster education.

IV. CONCLUSION

The level of effectiveness of social studies learning on the socialization of potential earthquake disasters in the city of Bandung and its mitigation in students of State Junior High Schools in the City of Bandung shows a relationship level of 72.8% with a correlation coefficient value of 0.853 which is included in the very strong relationship category. This is inseparable from the social studies learning process designed and managed by social studies subject teachers through the preparation of the Learning Implementation Plan (RPP) program. As many as 96.13% of teachers of social studies subjects have compiled rpps in accordance with the rpp preparation signs listed in permendiknas No. 41 of 2007 concerning process standards for primary and secondary education units, which in the rpp contains components of models, methods, media, and relevant forms of learning evaluation, including when teaching material related to the socialization of potential threats of earthquake natural disasters and their mitigation.

With regard to the use of relevant learning models, methods, media, and forms of learning evaluation in teaching material in social studies lessons, as many as 88.9% of social studies teachers have implemented an integrated learning model; as many as 68.5% of teachers apply *cooperative learning methods, problem solving*, discussions, simulations, and demonstrations; as many as 92.6% of teachers use media that are considered very relevant and effective, including to teach mitigation themes, namely film media, images, and maps; and it is known that as many as 72.2% of teachers master assessment techniques in the form of tests, portfolios, and *performance*. The level of effectiveness of social studies learning on the socialization of potential earthquake disasters in the city of Bandung and its mitigation to students of State Junior High Schools in the City of Bandung can be seen from the results of research that shows that as many as 99.0% of students have received learning about disasters; as many as 60.3% of students have received information about the potential threat of earthquake disasters in the Bandung City area; as many as 96% of junior high school students in the Bandung City area know how to save themselves from disaster events, because as

many as 75% of students have received disaster mitigation education and training when they are in school through social studies subjects that discuss material related to disasters.

RECOMENDATION

1. To Social Studies Teachers
 - a. It is necessary to improve knowledge and skills regarding disaster mitigation through training or *refreshing* social studies teaching materials in order to continue the disaster-aware culture through continuous independent exercises;
 - b. *Sharing* knowledge between fields of study and across curricula to maintain mitigation skills in an integrated manner; implementing an integrated learning model to improve disaster knowledge and disaster preparedness in students in facing earthquake disaster risk in the Bandung City area;
 - c. Implementing disaster education and learning and mitigation is not limited to knowledge but accompanied by simulations on how to save yourself from disaster events.
2. To the Principal
 - a. It is necessary to make modules, teaching materials, and special guidebooks on disaster and mitigation materials or Disaster Risk Reduction (DRR) that are in accordance with local risk analysis (contextual) for both teachers and students,
 - b. Have a typical disaster preparedness action plan tailored to the conditions of each school starting with the formulation of a disaster safe school learning module including the formulation of a disaster risk map in schools. This map will be a guide to formulating an action plan whose formulation involves all stakeholders in the school from the principal, teachers, parents, to students.
3. For Policymakers

a. City and District Education Offices

It is necessary to implement the Circular Letter (SE) of the Minister of National Education Number 70a/SE/MPN/2010 concerning mainstreaming of DRR in Schools in the form of:

- 1) Pelatihan learning methods based on the integration of DRR in subjects,
- 2) The need for making media or learning tools based on DRR,
- 3) Disaster preparedness culture training for both teachers and learners,
- 4) Develop disaster education and its mitigation in schools with the assumption that schools have a strategic role in disaster mitigation policies that must mainstream the formation of disaster conscious behavior,
- 5) Conduct in-depth research through the study center of DRR Education in universities with educational backgrounds such as UPI and other universities that develop scientific insights about disasters such as ITB which since 1999 has developed research on the concept of disaster-safe schools to produce DRR products that are ready to be implemented or used as models such as curriculum models, syllabuses and lesson plans, learning models, facilities and infrastructure models, media models, and also DRR-based model teachers.

b. Bandung City Education Office

- 1) Integrate disaster awareness material in the existing subject, namely social studies, because at this time the local content subjects that were determined were Cultural Arts and Environmental Education Hidup
- 2) Incorporating the formation of a Disaster Conscious Culture in extra-curricular activities,
- 3) Incorporating Disaster Conscious Culture into the Character Education Curriculum.

4. For Researchers

- a. The results of this study are an opportunity to continue by adding other factors that affect the level of effectiveness of social studies learning that was not studied in this study.
- b. Expanding the scope of research, not only in the scope of education but also covering the scope of society in general.

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3. The Influence Of Honesty Cantine On Improvement Student Understanding About Anti-Corruption Values At SMPN 2 Cipunagara Subang

Arnie Fajar, Soppii, Lili Halimah

ABSTRACT

The word corruption is covered almost every day by the mass media and has become a topic of discussion in various circles of society. Corruption is an extraordinary crime because it can affect the community, and in the long run, it is more dangerous for the younger generation's behavior. If conditions like that are allowed, the country's future will be very bleak. Therefore, it is necessary to instill anti-corruption values through education to internalize anti-corruption values in various ways, one of which is through the application of an honesty canteen. The purpose of this study was to determine the effect of the honesty canteen in increasing students' understanding of anti-corruption values at SMPN 2 Cipunagara. The method used is quantitative with descriptive verification method. The population is 391 students with a sample of 78 students. The approach used is quantitative with a descriptive verification method. Data collection techniques through questionnaires, interviews, observation, and document analysis. Data analysis relies on statistical tests of questionnaire results which are supported by interviews, observations, and document analysis. The results showed that the honesty canteen development model had a significant effect on the culture of anti-corruption values. This is evidenced by finding a correlation coefficient (r) of 0.895 which means that the degree of relationship between variable X, namely honesty canteen, is very close and even perfectly related to variable Y, namely understanding anti-corruption values. The magnitude of the significance in the regression analysis is $0.174 > 0.05$. The t value is $17.463 > t$ table 00003289 so it can be concluded that H1 is accepted, that is, there is an effect of X on Y. And the R-square value of 0.800 in the analysis of the coefficient of determination, which means the effect of X on Y is seen as 80,0%. This shows that the existence of honesty canteen activities in schools has a very positive impact on students' understanding of anti-corruption values.

Keywords: Honesty Canteen; Anti-Corruption Values

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I. INTRODUCTION

In almost every country, corruption is a crime, so talking about corruption is always interesting. First, corruption is called a crime because it affects the people and property of the state and must be used following the will of the people and the laws passed by the state. second, corruption is a social disease that destroys the country if it is not stopped immediately. Third, corruption is about people being picked and chosen from among educated and knowledgeable people and therefore should be regarded as role models for society (Kaaba, 2007).

Both in developed and developing countries, especially in active developing countries such as Indonesia, the phenomenon of corruption always appears in all lines of people's lives. The performance results of the Corruption Eradication Commission (KPK), which include data on handling corruption cases by the KPK, show 417 corruption cases by politicians and community leaders, including 274 DPRD participants, 21 governors and mayors. From 2004 to May 2020, the Regent and his representatives numbered 122 people (Suyatmiko, 2020).

However, although various efforts have been made in Indonesia to eradicate corruption, different institutions have carried out corruption in different ways (Setiadi, 2018). The effects of corruption include increasing the cost of living because consumers or the public ultimately bear the cost of bribes from entrepreneurs. This caused a substantial financial loss to the country. Weakening the authority of the government. This has led to various other crimes, including counterfeiting, smuggling, intimidation, and decreased quantity and quality of development. The government lost public support (Saptono., 2007).

In addition, corruption also impacts economic development by creating turmoil and high inefficiency. The culture of corruption destroys the civilization of the country, the economic system, and, even worse, the spirit of the country, especially the younger generation (Muliawan, 2021).

Therefore, we need to act proactively through education and act in the form of oppressive regulations/laws. Educational institutions are strategic

ways to convey good things and keep the younger generation free from corruption (Admin, 2020). Successful education can produce graduates who are pious, have mature personalities, have up-to-date knowledge and achievements, have a sense of nationality, and have a global perspective (Anwar, 2021).

Anti-corruption education is essential. Because education is a conscious effort to change people's behavior, including students who become future leaders (today's students, tomorrow's leaders), hoping that the younger generation consciously does it. Build anti-corruption values unique to anti-corruption and have an anti-corruption spirit and character (Dawn, 2018).

Anti-corruption education is a personalized education that aims to improve the nation's personality, which is very important to be taught to school students. Education creates an anti-corruption character that promotes honesty, perseverance, courage and responsibility, independence, simplicity, justice, and tolerance. (Komalasari & Saripudin, 2015). Therefore, school institutions are expected to foster the anti-corruption spirit of students, strengthen the spirit of the younger generation, and work honestly, responsibly, and fairly when the management is renewed in the future.

The formal education sector can play a role in meeting the needs of preventing corruption indirectly through two approaches, namely: 1) targeting students; and 2) using students to suppress the environment so that it is not permissive to corruption (BPKP, 2004). Anti-Corruption Education in schools invites students to consciously build the mentality that corruption is a disease that harms themselves, society, and the nation's future (Darmawan, Kesuma, & Permana, 2008). The strategy for implementing anti-corruption education in schools is carried out by teaching students the conveyed anti-corruption values.

Schools need to develop curricula to guide the implementation of anti-corruption education in schools. People's lives today are faced with increasing corruption cases. This can harm the younger generation and society and the life of the nation and state. Therefore, with the support of the community, the government must immediately implement an education plan that can foster an anti-corruption spirit and ultimately act anti-corruption (Dawn, 2018).

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The addition of anti-corruption scores is carried out by integrating or entering anti-corruption scores into related courses. Anti-corruption class materials can later be added to Civics, Mathematics, Career Guidance, and Language subjects (Wibowo, 2012). In addition, it can be done through extracurricular activities such as scouting and creating/implementing an honesty canteen. The honesty canteen is a real laboratory to practice honesty so that students don't behave shamefully. Because honesty is part of the mandate, the value of honesty is an anti-corruption character (Halimah, Fajar, & Hidayah, 2021).

The honesty canteen is a tool to test students' honesty. The implementation of the honesty canteen is one of the efforts to increase students' spirituality in four aspects, namely awareness, truth, self-direction, and gratitude. However, based on the response of seller respondents, there is still an element of unwillingness when the income does not match the number of goods and becomes a loss. This means that the honesty canteen has not fully become a student's spiritual enhancer because many still use it by doing cunning things such as not paying or taking more change (Parhan, Astuti, Putri, Alia, & Oktapiani, 2020).

This study uses the value-oriented theory of social rationality from Max Weber, based on the motivations and goals of the actors, who have different motivations and goals for their actions (Jones & Saifuddin., 2003). The rationality of value-oriented social behavior is a theory related to research and analysis of school strategies in providing honesty values to students through the honesty canteen at SMPN 2 Cipunagara.

Students as individuals who consider honesty canteens where the value of honesty itself is already known by students through socialization of values and norms in society, family, several subjects at school (religious subjects, Pancasila education and so on) and also socialization of anti-corruption education from an early age that carried out by the Subang education office.

The novelty lies in the approach used, namely quantitative. Most of the research results related to anti-corruption are used as references using qualitative methods. Apart from that, the anti-corruption values used are based on a review of the economic, sociological, and legal dimensions. Research

that is used as a reference for reviewing anti- corruption values in general. How significant is the influence of the honesty canteen on increasing students' understanding of anti- corruption values at SMPN 2 Cipunagara?

II. RESEARCH METHODS

This study used a quantitative descriptive approach with an explanatory survey method, conducted on large and small populations to seek explanations and relationships between variables (Sugiyono., 2010). This survey was conducted on many individuals or units of analysis to find facts or factual information about the behavioral symptoms of groups or individuals and use the results as planning or decision-making material

The data processing in this study used appropriate statistics for causal purposes. The explanation includes explanations, but the focus of research as associative explanatory research is to explain the relationship between variables.

This study aimed at showing the effect of an honest canteen on students' understanding of the level of anti-corruption at SMPN 2 Cipunagara. The population of this study was all students with a sample of grades 7, 8, and 9. The sampling technique in this study used a random sampling technique, namely random or random sampling. The tools used were surveys, interviews, and observations carried out when researchers are trained to perfect their findings.

III. DISCUSSION

The Pattern of Honesty Canteen Development for Increasing Students' Understanding of Anti-Corruption Values at SMPN 2 Cipunagara

The honesty canteen as one of the government's programs in instilling the nature of honesty for the younger generation has indeed received a positive response from the community. Now, the wider community agrees that establishing an "honesty canteen" in their midst is certainly necessary. The honesty canteen has no sellers and is unattended. Food or drinks are displayed in the canteen. A cash box in the canteen helps accommodate payments from

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those who buy food or drinks. (Sri Narwanti 2011) suggests that: The honesty canteen is a real example of the application of character values included in extracurricular activities in the education unit. So, through extracurricular activities, students can learn to understand values that can later influence and even shape the character of the students themselves according to the values implied in the extracurricular activities they participate in. So that extracurriculars held by educational units seem limited to ordinary extracurriculars and extracurriculars that have meaning to apply character values to students. From the opinion above, it can be concluded that the honesty canteen is an implication of the application of character values, especially the honest character that the school instills in students from an early age.

Based on the results of the research that has been done, through interviews with 7 students and 4 teaching staff, it was stated that the honesty canteen can be developed because it has a positive impact on the growth of anti-corruption values, where students can get used to from an early age from the small things that exist in the community. The surrounding environment, including shopping with honesty.

The correlation test is known to have a significant value of $0.000 > 0.05$, which means the level of relationship between the X variable, the existence of an honesty canteen, and students' anti-corruption values. While the value of the correlation coefficient (r) of 0.759 can be interpreted that the level of relationship between the X variable, namely the existence of an honesty canteen, is very strongly related to the Y variable, namely the growth of anti-corruption values in students. The purpose of implementing an honesty canteen in schools is to create honest attitudes and behavior, instill discipline, a sense of responsibility, and develop a noble character for all school members (Phramantari, 2013).

Regression test can be seen that the significance value for the effect of X (Honest Canteen) on Y (Anti-corruption values) is $0.057 > 0.005$. The t-count value is $6.161 > t$ table 0.000893, so it can be concluded that H1 is accepted, which means there is an effect of X (honesty canteen) to Y (Anti-Corruption Values). The data from the results of the linear regression analysis

can be used as the basis for making decisions on the hypothesis in this study, namely the influence of the honesty canteen on the understanding of anti-corruption values in students. Based on the concept of psychological development, at this age, students have started to think in an abstract direction and leading to making hypotheses. Students can distinguish the motivation behind an action and consider it. They already have a standard of good or bad that appears in actual moral behavior. Therefore, it is necessary to use optimally to instill and foster their mindset independently and responsibly (Byrnes, 2008).

The correlation coefficient is known to have an R-square value of 0.575. This means that the effect of X1 (Honest Canteen) on Y (Anti-corruption Values). The magnitude of the impact of X1 (Honest Canteen) on Y (Anti-corruption Values) is 57.50%. Students' anti-corruption values are directly felt by the school, especially the teaching staff, principals, and administrative staff.

The pattern of developing an honesty canteen, starting with the procurement of similar items to more complex items, can significantly impact the inculcation of anti-corruption values. The more types of goods sold in the honesty canteen proportional to the increasing profits, the anti-corruption values in students will also increase. The honesty canteen is open, not guarded, how to pay it is put in a money box/place, and if there is change, the buyer takes it himself. Thus in the honesty canteen, students are touched by their awareness to learn and apply an honest and obedient attitude to themselves even though there is no supervising officer (Syaharuddin, 2009).

Supporting and Inhibiting Factors in the Development of an Honesty Canteen towards Increasing Students' Understanding of Anti-Corruption Values at SMPN 2 Cipunagara.

The implementation of the honesty canteen is not only involved in students, but all parties have the right to be involved, namely teachers, administrative staff and school guards. The teacher gives an example to be involved in the honesty canteen to become motivated to do it.

The supporting factors according to the results of interviews and observations in the field are as follows: the support from the school in the form of

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the availability of separate canteen building facilities from other canteens, the presence of outsiders who are willing to supply merchandise to the honest canteen, the enthusiasm of all students in play an active role in the honesty canteen.

Meanwhile, the inhibiting factors in the implementation of the honesty canteen are:

1. The lack of space available in the honesty canteen.
2. Only measuring 2m x 3m can hinder students' movement space and the limited space for storing goods.
3. The lack of suppliers of goods to the honest canteen.
4. The availability of goods in the honesty canteen.

Not every day, because the distance between the supplier and the school location is too far.

The results of this study are the efforts made by the school in running the honesty canteen as a strategy in teaching honesty values to students at SMK Pemuda Krian, namely in the form of:

1. Strategic placement of the honesty canteen with the aim of preventing fraudulent acts that will be committed by students when buying at the honesty canteen.
2. The existence of pamphlets containing words of encouragement to act honestly.
3. The existence of supervision in the operation of the honesty canteen through CCTV.
4. Involvement of students in the management of the honesty canteen.
5. Socialization to students about the importance of honesty canteen.

The existence of an honesty canteen can change students' attitudes to be more honest. The school's efforts in running the honesty canteen are actually able to encourage students to be honest when transacting in the honesty canteen (Maria & Suyanto, 2016).

After knowing the supporting factors and inhibiting factors, the researcher finally suggested some inputs for the continuity and progress of the honesty canteen in schools, including the canteen management

coordinating with the school in facilitating the honesty canteen by placing the canteen in a more strategic location and a wider building, outside parties in raising funds or procuring more varied types of goods, raising investment funds in the honesty canteen from the teachers, school principals, administrative staff and investors from outside the school, improving the management of the honesty canteen.

Students are involved in becoming administrators and managers of the honesty canteen by applying the principles of openness and honesty. Thus the principal capital of honesty canteen management is honest (People, 2008).

The significant effect of implementing the development of an honesty canteen on increasing students' understanding of anti-corruption values at SMPN 2 Cipunagara Pearson Correlation Test Results

The significance value of $0.00 > 0.05$ means that the level of relationship between variable X, namely the existence of an honesty canteen, has an increased understanding of anti-corruption values. While the correlation coefficient (r) of 0.895 can be interpreted that the level of relationship between variable X, namely the existence of an honesty canteen, is very strongly and even perfectly related to variable Y, namely understanding of anti-corruption values in students.

The results of the Pearson Correlation analysis are in line with the opinion (Fajar, 2018) (Arnie Fajar, et al, 2018) that people's lives are currently faced with corruption cases that always appear before their eyes. This can damage the younger generation and the foundations of the life of the nation and state. Therefore, the government, with the support of the community, must immediately arrange an educational curriculum that is able to foster an anti-corruption spirit

Educational institutions have a big role in giving moral messages. Students' success is measured by the high and low grades and honesty, character, or character possessed. this is in line with (Syaharudin 2009) opinion that: Efforts to eradicate corruption in the long term will reap success if carried out with a combination of repressive, preventive, and integral education.

The establishment of an honesty canteen in schools is a means to form a positive mental attitude and honest personality among students and a fairly effective medium in developing a sense of responsibility in students as cadres of national leaders in the future.

From this explanation, it can be concluded that there is a positive contribution to an honesty canteen in increasing students' understanding of anti-corruption values. The Honesty Canteen is a laboratory for applying anti-corruption personality values as outlined in school extracurricular activities. Through honesty canteen activities, students recognize and understand the values that influence and even shape their personality according to the values that have been instilled.

Thus extracurricular activities at school do not stop at ordinary extracurricular activities but are activities that mean applying anti-corruption values for students. (Narwanti, 2011, p. 40). Values describe the desire to be good, have values, and influence the attitudes and behavior of people who have these values (Lawang, 2004).

Linear Regression Test Results

Schools can be prevented from acts of corruption as a means of educating future generations. After school, instilling an anti-corruption character is expected to be an honest individual who will become a leader in the future. One of the efforts to prevent corruption before there is an intention (preventive) and there is an intention (preventive) not to commit immorality is by habituation.

The preventive approach is real action in preventing anti-corruption actions. This is in line with the material contained in the book the Financial and Development Supervisory Agency (2004), namely: The preventive approach is an effort to prevent corruption which is directed at minimizing the causes and opportunities of corruption, while the preventive strategy is directed at preventing corruption by eliminating or minimizing the causes or opportunities for corruption. One habituation as one of the real preventive actions carried out by schools is the existence of an open canteen. Prevention approaches and strategies are efforts to prevent corruption from reducing censorship and

opportunities for corruption to arise (BPKP, 2002).

The results of the linear regression test analysis with a significant value of the effect of X (Honest Canteen) on Y (anti-corruption values) of $0.174 > 0.05$ and the t value of $17.463 > t \text{ table } 0.0003289$, so it can be concluded that H1 is accepted which means there is an effect of X (honesty cafeteria) to Y (Anti-Corruption Values). So the existence of an honesty canteen carried out by a positive influence as a preventive measure to foster anti-corruption values from an early age.

From the explanation above, the researcher can conclude that an honesty canteen has a positive effect on students' understanding of anti-corruption values. The higher the role of the honesty canteen operated in schools, the higher the students' knowledge of anti-corruption values. According to the study results, the effect of applying the honest form shows a high degree in determining student morale (Nyimas, 2016).

Coefficient of Determination Test Results

Based on the results of the analysis, it can be seen that the R-square value of 0.800 means that the effect of X1 (Honest Canteen) on Y (Anti-corruption Values). The magnitude of the impact of X1 (Honest Canteen) on Y (Anti-Corruption Values) is 80.0%. This means that the existence of honest canteen activities in schools has a very positive effect on understanding anti-corruption values. The level of influence of 80.0% means that the influence is classified as strong. The role of the honesty canteen increases students' knowledge of anti-corruption values. The existence of Scout extracurricular activities and honesty canteens play an essential role in determining students' honesty values to achieve honest personalities (Fitra Aria, 2018).

In addition to the results of the analysis of the parameters above, which show a strong relationship and influence of the existence of an honesty canteen on students' understanding of anti-corruption values, it is also supported by the results of teacher questionnaires and field interviews. The positive influence between the existence of an honesty canteen with the level of understanding of student values.

The results of questionnaires and interviews with teachers and canteen managers show that the honesty canteen has a positive effect on the level of understanding of anti- corruption values , which is indicated by the number of goods sold according to the amount of money collected. As long as the honest canteen is in the school, it has never experienced a loss and generates increasing profits.

The successful application of an integrated honesty canteen approach with a combination of prevention education and a comprehensive strategy is one of the efforts to eradicate corruption. The application of honesty canteens in schools is very important to develop the attitude of thinking and behavior of honest and responsible students who are the next generation of the nation. (Syaharuddin, 2009).

In terms of education, eradicating corruption is a preventive measure before there is an intention (pre-prevention) and an intention (preventing) not to commit acts of corruption. Thus the application of the honesty canteen is the implementation of anti- corruption education (Dawn, 2018). From the results of the study in the form of distributing questionnaires and interviews conducted by researchers to a number of respondents, the results of the normality test of the data were obtained as follows.

IV. CONCLUSION

The honesty canteen implies the application of personal values, namely honesty which the school instills in students from an early age. Based on the results of research that has been carried out, this honesty canteen can be developed because it has a positive impact on the development of anti-corruption values where students can get acquainted since childhood. Environment including honest shopping.

Honesty canteen as therapy for students to instill anti-corruption character in the school environment. However, it has several supporting and constraining factors. The supporting elements are (1) support from the school in terms of canteen facilities and infrastructure (2) support from outside parties

in the form of suppliers of goods (3) the enthusiasm of students in conducting transactions in the canteen honestly. At the same time, the inhibiting factors are (1) the lack of space and location of the canteen (2) the lack of several suppliers of goods (3) the limited number of goods.

The results showed that the significance value was $0.00 > 0.05$. We can understand that the degree of relationship between the X variable, namely the existence of an honesty canteen, is related to students' better understanding of anti-corruption values. While the value of the correlation coefficient (r) of 0.895, it can be understood that the degree of relationship between the X variable, namely the existence of an honesty canteen, has a very close relationship. In fact, it fits very well with the Y variable, namely the understanding of anti-corruption values among students. Therefore, schools must establish and develop honesty canteens to train students to practice and test their honesty and responsibility.

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4. Kajian Konflik Sosial Terhadap Kebijakan Social Safety Net Pada Era New Normal Di Kabupaten Cirebon

Ratna Puspitasari dan Septiani Resmalasari

ABSTRACT

In early 2020, corona disease 2019 (Covid-19) appeared in Wuhan, December 2019 and rapidly spread to almost around the world so that it is determined by WHO as pandemic since it has attacked 114 countries including Indonesia. The growth of Covid 19 was confirmed to have experienced a high spike as of September 4, 2020. There were 26 million people exposed to the Covid 19 virus, so the Indonesian government needs to provide social assistance for people affected by Covid-19. Based on the latest Worldometers update at the beginning of 2021, namely on Friday, January 8, 2021, the SAR CoV-2 corona virus has infected a total of 88.368.538 people worldwide with a calculation of 63.454.087 people who have recovered from infection while a total of 1.904.030 people were declared dead. The Covid-19 data and information center said a total of 494 people were suspected of being exposed to Covid-19. Minister of Social Affairs, Juliari Batubara ensured that 120.000 Beneficiary Families of the Family Hope Program (KPM PKH) in Cirebon Regency would receive a certain amount of rice as social assistance. There are 15 kilograms of rice in three distributions to help the food needs of the Beneficiary Families. The distribution of social assistance to communities affected by Covid-19 caused conflicts in several areas in Cirebon Regency which caused social turmoil as a result of social changes in the Covid-19 era. This study tried to examine the social conflicts that arise in the process of distributing social assistance in Cirebon with Karl Marx's theory of Social Conflict which consists of vertical conflict and horizontal conflict. This study used qualitative research methods and a phenomenological approach in the Covid-19 era as a tool for the researcher to analyze this study.

Keywords: Social safety net, social conflict, new normal era

I. PENDAHULUAN

Covid-19 sangat membebani beragam aspek kehidupan masyarakat Kabupaten Cirebon. Sebagai bagian dari upaya meringankan beban terdampak Covid-19, pemerintah selaku pemegang kewajiban bertanggung jawab untuk menyalurkan bantuan sosial pada masyarakat yang membutuhkan. Beberapa contoh bantuan diantaranya adalah: bantuan beban keluarga pra sejahtera terdampak Covid-19 dengan empat instrumen bentuk dukungan kementerian sosial diantaranya penyaluran bansos program Sembako dengan menyiapkan fiskal guna penanggulangan dampak ekonomi akibat penyebaran virus corona sebesar Rp. 10 triliun dengan alokasi sebesar Rp. 4,56 triliun dengan total anggaran bansos Program Sembako sebesar RP 28,08 triliun (Adisasmita, 2011).

Bantuan diberikan dalam kurun waktu 6 bulan, dari bulan Maret hingga Agustus 2020 sebagai upaya membantu keluarga terdampak perlambatan perekonomian di Indonesia. Ragam bansos diantaranya Program Keluarga Harapan maupun program Cadangan Beras Pemerintah dengan pencairan yang bertujuan meningkatkan gizi anak sehingga mampu terhindar dari penyebaran Covid-19 dalam upaya mempertahankan ketahanan pangan warga. Program lainnya, penyaluran bantuan kematian Rp 15.000.000 bagi ahli waris korban meninggal dunia akibat Covid-19 yang bertujuan untuk meringankan keluarga korban dan sebagai bentuk perhatian negara terhadap kelompok masyarakat yang terdampak Covid-19.

Santunan diberikan setelah dilakukan assessment diantaranya surat keterangan dari rumah sakit maupun surat keterangan dari pemerintah daerah setempat (Dinas Sosial). Keputusan Menteri Sosial Republik Indonesia nomor: 861/1/KP.08.01/3/201 mengenai Tim Percepatan Penanganan Penyebaran Covid-19 di Lingkungan Kementerian Sosial berupaya mengambil langkah cepat dalam mengantisipasi pencegahan penyebaran dan penanganan Covid-19 setelah sebelumnya terbit Surat Edaran Menteri Sosial No. 2 Tahun 2020 terkait Panduan Pelaksanaan Bekerja di Kantor dan bekerja dari Rumah (WFH) di lingkungan ASN Kemensos (Ridwan & Widadi, 2016). Di samping itu, Kemensos juga menerapkan protokol keamanan dengan membagikan

masker dan hand sanitizer secara gratis pada unit-unit kerja di lingkungan kantor pusat maupun UPT-UPT termasuk pilar-pilar sosial.

Resiko yang dihadapi saat pembagian bantuan Covid-19 dikemukakan Murdiyana & Mulyana (2017) sebagai hal yang harus diwaspadai bersama karena mampu menimbulkan konflik di mana pemerintah bisa saja menjadi sasaran kemarahan masyarakat luas sehingga perlu penguatan bagi pemangku birokrasi dari tingkat pusat, daerah sampai pada tingkat RT/RW karena tidak tepat dalam menyalurkan bantuan. Pendataan penerima bansos merupakan hal yang sangat penting pada masa pandemi ini karena tanpa data yang tepat pemerintah dinilai mampu memunculkan konflik (*common enemy*) masyarakat. Pendataan bantuan sosial yang kurang terkoordinasi dengan baik akan menimbulkan kekacauan karena selama ini bantuan sosial dilakukan secara konvensional dengan menugaskan Ketua RT/RW sekalipun mereka bukan sebuah kepanitiaan namun tergolong sebagai figur yang tunggal.

Pada beberapa kasus Ketua RT/RW yang tergolong trampil maka mereka dapat membentuk kepanitiaan dalam pembagian bantuan sosial dengan melakukan pemutakhiran data sementara jika ketua RT/RW kurang terampil karena mereka masih menggunakan data lama atau belum mutakhir. Oleh sebab itu, dibutuhkan rekanan yang kompeten agar ketua RT/RW tidak sendirian dalam menyalurkan bantuan sosial pada masyarakat terdampak Covid-19. Alternatif dengan cara ini diantaranya dengan melibatkan pihak karang taruna, panitia masjid, organisasi gereja, WALUBI maupun rumah ibadah lainnya termasuk Pemberdayaan Kesejahteraan Keluarga (PKK). Para pegiat sosial juga menyarankan agar pembagian bantuan sosial tidak dilakukan di area publik seperti jalan raya namun dengan menyalurkan ke alamat pihak-pihak terdampak Covid-19. Alasannya adalah dapat membahayakan karena menimbulkan keramaian dan kerumunan yang digolongkan sebagai larangan di era Covid-19 dan sangat rawan adanya politisasi terutama menjelang dan saat pilkada yang berlangsung secara bersamaan di penghujung tahun 2020.

Data Terpadu Kesejahteraan Sosial selayaknya berisi semua data tentang keluarga miskin dan terdampak Covid-19 membutuhkan ketelitian dan kejelian pemerintah daerah. Pemerintah berupaya memaksimalkan

penyelarasan data agar kegiatan penyaluran bantuan sosial tepat guna namun demikian penyaluran bantuan sosial yang tepat guna merupakan sesuatu yang rumit dan rentan penyimpangan. Beberapa tantangan yang dihadapi oleh pihak Kementerian Bidang Sosial dan Penanggulangan Kemiskinan diantaranya adalah: pertama, memastikan bahwa pihak yang terdampak Covid-19 benar-benar telah mendapatkan bantuan sosial. Kedua, pemberian bantuan yang memadai diantaranya kemanfaatan program setara dengan pendapatan yang hilang, selama pelatihan memperoleh pembelajaran baru bagi kompensasi termasuk sistem. Ketiga, time delivery duration di mana pelaksanaan program telah melalui pemikiran yang matang dan tahapan-tahapan yang sesuai. Keempat, harus menampakkan proyeksi kemampuan keuangan pemerintah pusat maupun daerah, dukungan pihak legislatif, serta mampu memahami potensi konflik yang bisa terjadi di masyarakat luas. Kelima harus melihat dampak/akibatnya terhadap kesejahteraan diantaranya berdampak bagi tingkat kemiskinan dan tingkat ketimpangan.

Fokus pemberian bantuan sosial bukan saja bagi mereka yang tergolong miskin dan rentan miskin namun terhadap kelas menengah yang disebabkan terdampak pandemi mereka menjadi rentan turun kelas ekonomi bawah. Hal ini diprioritaskan karena 42 % konsumsi nasional ditopang oleh kalangan kelas menengah. Berdasarkan aspek karakteristik, aspiring middle class ini, 52 % berprofesi sebagai buruh, karyawan termasuk pegawai yang mengalami kesulitan karena melakukan social distancing sebab terpaksa keluar rumah sehari-hari demi memperoleh pendapatan. Berdasarkan aspek pendidikan, 17 % tidak sekolah, dimana 49 % adalah tamatan SMP, sehingga jenis pekerjaan ditekuni mereka tidak memungkinkan mereka untuk menabung karena upah yang diterima sangat kecil (Suharto, 2017).

Sejumlah 12 % bermukim di tanah kontrakan atau aset sewaan sehingga ada potensi gagal bayar atau menunggak biaya sewa menjadi lebih besar, oleh karena itu perlu dirancang kebijakan sosial yang adaptif. Dukungan terhadap pembuat kebijakan di Indonesia dalam mengembangkan kebijakan pembangunan yang lebih efektif agar memiliki basis data yang terintegrasi dan sinkron karena sering akibat perbedaan data pemerintah pusat dengan

pemerintah daerah berimbas pada jumlah penerima bantuan yang tidak sesuai dengan fakta di lapangan.

Adapun daftar penerima bantuan sosial di Kabupaten Cirebon sebelum Covid-19 diantaranya: bantuan sosial beasiswa, bantuan sosial guru ngaji, bantuan sosial TPQ DTA TKQ, Bantuan Kegiatan Bimbingan dan Rehabilitasi Sosial, Bantuan Seperangkat Peralatan Menjahit, Bantuan Penanganan dan Perlindungan Sosial Bagi Korban Bencana, Bantuan Penerima Alat Bantu, Bantuan Alat Perlengkapan Sekolah, Bantuan sosial dan Ketrampilan Bagi Penyandang Disabilitas dan lain-lain. Sementara itu, bantuan saat Covid-19 terdapat delapan pintu bantuan yaitu: Kartu Program Keluarga Harapan, Kartu Sembako, Kartu Sembako Perluasan, bansos sembako presiden, Dana Desa, bantuan tunai dari Kemensos, Bansos Provinsi serta bansos dari Kabupaten Cirebon. Pemerintah Kabupaten menggunakan Pikobar menunjang transparansi data bagi masyarakat yang berhak menerima bantuan.

Berdasarkan hasil survei dan wawancara terdapat sembilan jenis bantuan yang dibagikan diantaranya bantuan sosial presiden, bantuan sosial provinsi, bantuan sosial kabupaten/kota Cirebon termasuk dana desa dan ini sangat membingungkan masyarakat karena tidak dibagikan secara bersamaan. Penolakan data seringkali berbuntut panjang sehingga para kepala desa menolak bantuan sosial di propinsi Jawa Barat karena belum ada data. Penolakan data seringkali berbuntut panjang sehingga para kepala desa menolak bantuan sosial di Provinsi Jawa Barat karena belum ada data yang paling mutakhir dan tepat sasaran. Salah satu contoh kasus di Kabupaten Cirebon adanya serbuan ibu-ibu rumah tangga di Desa Kendal Kecamatan Astanajapura di Kantor Kecamatan dan Balai Desa karena ketidakpuasan terhadap bantuan sosial yang mereka terima.

Permasalahan pendataan oleh pemerintah selayaknya mesti diperbaharui kualifikasi penerima bansos sebab kualifikasi penerima bantuan sosial pada saat ini hanya berpedoman pada Data Terpadu Kesejahteraan Sosial (TKS) Kementerian Sosial dengan verifikasi data terakhir dilaksanakan tahun 2015. Sementara itu, sejalan dengan perubahan waktu, banyak orang yang pada saat itu terdaftar sebagai penerima bantuan, pada saat ini mengalami

perubahan kondisi, misalnya pekerja kantoran atau buruh perusahaan yang terdampak Covid19 di PHK, ASN yang saat ini sudah pensiun, atau beberapa orang yang mengalami peningkatan perekonomian dari miskin menjadi usahawan sukses karena mampu memanfaatkan peluang di era Covid-19.

Persoalan utama yang dihadapi pemerintah Kabupaten Cirebon pada saat ini adalah tersedianya big data yang harus diantisipasi secara nasional. Selayaknya big data sudah terintegrasi dengan sistem kependudukan yang terdapat pada Kementerian Dalam Negeri dengan demikian hanya ada satu data Indonesia.

Pendataan masyarakat yang berhak memperoleh bantuan sesungguhnya telah diatur dalam UU No. 13 Tahun 2011 mengenai fakir miskin di mana di dalam pasal 8 menjelaskan penetapan kriteria Fakir miskin dilaksanakan oleh menteri untuk selanjutnya dilakukan proses verifikasi dan validasi data fakir miskin yang dilaksanakan secara berkala dalam kurun waktu dua tahun sekali. Hasil verifikasi dan validasi data tersebut selanjutnya dilaporkan pada walikota/bupati, gubernur dan diteruskan pada menteri.

Bagi fakir miskin atau keluarga miskin yang mengalami perubahan data dan yang belum didata diberi hak untuk mendaftarkan diri pada kepala desa/lurah sehingga data ini akan diverifikasi dan divalidasi kembali oleh bupati/walikota sebelum disampaikan kepada menteri. Undang-undang tersebut menjelaskan data yang terverifikasi dan tervalidasi wajib berbasis teknologi dan dijadikan sebagai data terpadu.

Suharto (2017) menyebut pendataan sebagai persoalan klasik yang sejak awal menjadi permasalahan bagi pemerintah adalah data pemerintah pusat belum terintegrasi dengan pemerintah daerah terkait bencana non alam seperti Covid-19. Hal inilah yang menyebabkan timbulnya kekacauan.

Survei di lapangan menunjukkan bahwa di Desa Kendal Kecamatan Astanajapura 12 Mei 2020 terjadi gejolak sosial karena puluhan ibu-ibu menyerbu balai desa sebagai akibat perluasan penerima bansos BPNT dari pemerinta pusat pada hari pertama PSBB Provinsi Jawa Barat di kantor Kecamatan Astanajapura. Adanya penambahan peserta BPS, PKH dan

BNPT menimbulkan kecemburuan di kalangan masyarakat karena di Desa Kendal hanya mendapat kuota penambahan sejumlah 26 orang saja. Pihak desa dan kecamatan menolak bertanggung jawab karena penambahan kuota ditentukan DTKS Dinas Sosial Kabupaten Cirebon. Hasil survei awal inilah yang mendorong peneliti untuk melakukan riset.

II. METODE

Penelitian ini menggunakan kualitatif dengan pendekatan fenomenologi dan menggunakan metode observasi, wawancara dan studi dokumen. Pendekatan fenomenologi dalam penelitian ini untuk lebih memfokuskan penggambaran makna dari pengalaman hidup di era pandemi pada masyarakat kelas menengah ke bawah di Kabupaten Cirebon yang terdampak Covid-19, mengenai konsep atau fenomena social safety net (bantuan sosial) dengan mengeksplorasi struktur kesadaran masyarakat yang terdampak Covid-19 di Kabupaten Cirebon. Melalui riset ini, peneliti ingin mengetahui makna dari pengalaman yang dialami oleh masyarakat penerima bantuan sosial terkait dengan budaya baru di era pandemi sampai era new normal melalui studi fenomenologi. Sebagai disiplin ilmu, fenomenologi mengkaji struktur pengalaman dan kesadaran. Secara harfiah fenomenologi merupakan studi yang membahas tentang fenomena yang terdiri dari penampakan, segala sesuatu yang timbul dalam pengalaman subyek penelitian, cara subyek penelitian mengalami sesuatu, dan makna yang dimiliki dalam pengalaman (Idrus, 2009). Riset ini berusaha mencari arti secara psikologis dari pengalaman masyarakat terdampak Covid-19 terhadap fenomena melalui penelitian mendalam dalam konteks kehidupan sehari-hari subyek penelitian di era Covid-19. Core proses dalam riset fenomenologi meliputi epoche, reduction, imaginative variation dan synthesis of meanings and essences.

Data yang dikumpulkan bersifat empiris yaitu hanya mengumpulkan data-data yang mengandung fakta. Selanjutnya data-data yang diperoleh dari proses triangulasi dikembangkan dengan asumsi-asumsi yang sesuai dengan hal-hal yang terjadi di lapangan dalam hal ini wilayah Kabupaten Cirebon dan

hasil pemaknaan dari beberapa peraturan tentang bantuan sosial yang terjadi di Kabupaten Cirebon dalam kurun waktu April sampai dengan Desember tahun 2020.

Hasil Pengumpulan data selanjutnya dianalisis dengan menggunakan analisis wacana guna membedah peta persoalan yang terjadi berkaitan dengan penyaluran dana bantuan sosial dalam rangka penanganan Covid-19 di Kabupaten Cirebon. Pada tahap selanjutnya, peneliti melakukan clustering pada beberapa persoalan tersebut untuk segera dilakukan proses analisis lebih dalam guna memetakan faktor utama penyebab persoalan tersebut.

III. HASIL PENELITIAN DAN PEMBAHASAN

Peningkatan jumlah penderita yang terpapar virus corona semakin lama semakin menunjukkan angka yang progresif sehingga jumlah total antara yang sakit dengan yang sembuh adalah berbanding terbalik. Banyak pihak mengalami panic buying sebagai akibat kepanikan orang-orang dalam memborong barang karena kebijakan larangan berada di luar rumah. Kondisi ini mempengaruhi segala aspek kehidupan. Di bidang pendidikan, pembelajaran berlangsung secara daring (pembelajaran online). Di bidang transportasi, transportasi online hanya diperbolehkan mengangkut barang bukan penumpang. Di sektor perekonomian, aktivitas perdagangan dibatasi dalam kurun waktu tertentu dengan sanksi denda bagi yang melanggar dan berakibat pada merosotnya kehidupan ekonomi masyarakat luas, tingginya angka pengangguran dan PHK memicu kelesuan dan kemerosotan daya beli masyarakat kelas menengah dan bawah yang sangat merasakan dampak Covid-19.

Di sisi lain, harapan masyarakat agar negara berpihak pada rakyat yang terdampak Covid-19 sangat berbanding terbalik dengan kondisi yang ada di lapangan. Ketimpangan ekonomi antara si kaya dengan si miskin semakin nyata namun negara tak mampu menjembatannya. Meski di beberapa tempat dibangun solidaritas sosial untuk membantu masyarakat terdampak Covid-19 dari kalangan ekonomi menengah ke atas namun masih berlangsung sporadis dan temporal dan diterima oleh sebagian kecil masyarakat terdampak

Covid-19. Pemberian bantuan dari pemerintah pusat maupun pemerintah daerah terkesan sangat lambat sampai dan diterima oleh pihak yang membutuhkan disebabkan karena adanya jarak antara pemerintah pusat dengan pemerintah daerah termasuk dengan masyarakat (Davis et al., 1966). Perekonomian sebagai satu kesatuan circular flow yang berasal dari masyarakat konsumen dan produsen. Secara lugas pengeluaran sebuah entitas menjadi berkah bagi kelompok masyarakat lain, bukan hanya menjadi barang dan jasa yang siap dikonsumsi namun menjadi sumber penghasilan bagi rumah tangga produksi. Kebijakan pemerintah untuk mengikuti kebijakan dunia di era pandemi yaitu memberlakukan lockdown ternyata sangat melemahkan aktivitas kegiatan ekonomi yang dilakukan oleh warga masyarakat. Pekerja dan wirausaha di sektor non formal sangat bergantung pada omzet penjualan barang dan jasa yang mereka kelola dan di era Covid-19, pendapatan harian mengalami penurunan drastis karena sebagian besar warga masyarakat lebih banyak berdiam di rumah (Dahrendorf, 1959). Sebagian dari mereka memiliki tabungan yang disisihkan dari hasil jerih payah sehari-hari. Usaha para pekerja non formal dan pihak-pihak yang terdampak corona bukan lagi mencari penghasilan namun lebih pada upaya mempertahankan diri agar tetap hidup.

Lockdown yang diberlakukan sejak Maret 2020 sampai saat ini memunculkan panic buying sehingga muncul over consumption berpotensi memunculkan konflik sosial karena terhambatnya aktivitas jual beli para pedagang harian karena suplai kebutuhan masyarakat luas terutama golongan menengah ke bawah seperti: makanan pokok, obat-obatan dan sebagainya. Penghasilan maupun pasokan barang yang terhambat sangat berpotensi memunculkan kekacauan dan kepanikan karena harga barang dan jasa yang beredar di pasaran melonjak tak terkendali sementara di sisi lain permintaan konsumen semakin meningkat.

Permasalahan dalam penelitian ini adalah bagaimana kajian konflik sosial terhadap efektivitas social safety net di Kabupaten Cirebon dan Manajemen Penanganan Konflik yang dilakukan oleh Pemerintah Daerah Kabupaten Cirebon.

1. Kajian Konflik Sosial terhadap Efektivitas Bansos di Kalangan Masyarakat

Sejak kebijakan lockdown diberlakukan awal Maret 2020, Pemerintah Kabupaten Cirebon sesuai dengan arahan pemerintah pusat telah bergerak cepat dengan mewajibkan pemerintah daerah siaga Covid-19 diantaranya dengan memberikan sosialisasi berupa penyuluhan kepada segenap warga masyarakat mengenai segala aspek yang terkait dengan pandemi Covid-19 seperti: cara hidup sehat di era pandemi, antisipasi pandemi, termasuk di dalamnya terkait dengan bantuan sosial.

Surat edaran Menteri Desa No. 8 Tahun 2020 terkait Desa Tanggap Covid-19 dan Penegasan PTKD yang berhubungan dengan dana sebesar 8,1 Milyar yang dialokasikan untuk kegiatan padat karya desa namun bukan sebagai dana sosial sementara di sisi lain Instruksi Menteri Dalam Negeri Republik Indonesia Nomor 3 Tahun 2020 mewajibkan bupati untuk memerintahkan kepala desa agar menggeser dana padat karya desa dan dialihkan untuk bantuan sosial Covid-19 dan persoalan-persoalan sosial yang dihadapi di desa.

Disebabkan karena adanya perbedaan nomenklatur antara SE No. 8 tahun 2020 dari Menteri Desa dan Instruksi Menteri Dalam Negeri No 3 Tahun 2020, yang berlanjut dengan munculnya SE Menteri Desa Nomor 11 tahun 2020 yang berisi penguatan Surat Edaran No. 8 Tahun 2020 mengenai padat karya dan dana desa yang biasanya dialokasikan untuk BLT (Bantuan Langsung Tunai), namun hal yang membingungkan adalah kriteria BLT karena pada poin 1 terdapat kriteria miskin namun bukan terdampak Covid-19. Pada poin 1 di mana orang yang berdomisili di rumah beralaskan tanah dan berdinding bambu, tidak ada listrik sehingga menimbulkan permasalahan tersendiri sementara di poin 7 disebutkan pihak-pihak yang tidak diijinkan menerima bantuan BLT dari dana desa yaitu pihak-pihak yang telah mendapat bantuan dari pemerintah kabupaten, provinsi maupun pusat termasuk beberapa kalimat lain yang memicu perdebatan karena mengandung makna sangat rancu dan ambigu.

Kementerian Sosial memberikan batasan bantuan sejumlah 464.000 dengan kriteria penerima adalah pihak-pihak yang terdampak Covid-19. Namun, terlebih dahulu mereka harus membuka rekening di bank tertentu di mana syaratnya harus menyetorkan saldo awal dan dianggap memberatkan oleh masyarakat. Kantor pos sebagai tempat pengambilan BLT sangat jauh dijangkau dan biaya transportasi yang cukup mahal bagi masyarakat penerima bantuan.

Di sisi lain, kepala desa mengalami kebingungan dalam membagikan karena data yang diberikan pemerintah pusat dan pemerintah daerah sangat berbeda, tidak valid misalnya masih ada data warga yang telah meninggal terinput sebagai penerima bansos. Di samping itu, mobilitas masyarakat modern yang tinggi mengindikasikan perpindahan warga karena pendidikan maupun profesi menyebabkan pergantian identitas diantaranya KTP. Hasil survei di sejumlah desa menunjukkan bahwa sejumlah warga yang telah pindah domisili masih menggunakan KTP lama sehingga masih mendapat bantuan sosial dari domisili lama dan tidak mendapat bansos dari domisili baru. Kemensos masih menggunakan data lama sehingga sejumlah bantuan berpindah tangan pada pihak lain yang bukan menjadi prioritas penerima bantuan.

Permasalahan lainnya adalah persoalan timing atau waktu yang tepat seringkali menjadi persoalan tersendiri bagi sejumlah daerah yang menerapkan PSBB (Pembatasan Sosial Berskala Besar) misalnya yang terjadi di DKI Jakarta di mana bantuan justru diberikan lebih lambat 10 hari sesudah diterapkannya PSBB sehingga jeda waktu ini menimbulkan potensi konflik yang karena rentan terjadi kelaparan dan kriminalitas bagi pengangguran dan korban PHK. Isu pungutan liar juga menjadi blunder berkaitan dengan penerimaan bansos dengan dalih biaya transportasi, biaya untuk membungkus (plastik dan kertas) bantuan serta biaya untuk menyalurkan bantuan. Persoalan lain adalah faktor psikologis masyarakat yang memunculkan tekanan kejiwaan akibat terlockdown. Permasalahan lainnya adalah tidak meratanya alokasi penerima bantuan sosial, di mana ada banyak keluarga yang tidak memperoleh bantuan sama sekali padahal sangat membutuhkan, namun di sisi lain ada satu keluarga yang memperoleh beberapa bantuan sosial misal kepala keluarga

(ayah) mendapat bantuan kartu kerja, kakek nenek mendapat bantuan lansia, anggota keluarga yang berkebutuhan khusus mendapat kartu disabilitas sehingga dalam saat yang bersamaan keluarga tersebut menerima beberapa item bansos.

Persoalan-persoalan di atas menunjukkan bahwa peraturan-peraturan yang dikeluarkan oleh pemerintah pusat maupun daerah sangat tidak harmonis dan tidak sejalan dengan konflik-konflik yang dihadapi oleh masyarakat akibat kepanikan di era pandemi. Delinkuensi itu meliputi aturan agar masyarakat menaati kebijakan yang telah dikeluarkan oleh pemerintah namun di sisi lain kebijakan yang dikeluarkan pemerintah tidak sesuai antara pemerintah pusat dengan pemerintah daerah sehingga menimbulkan kebingungan di kalangan masyarakat penerima maupun petugas pelaksana untuk mengikuti kebijakan yang telah dikeluarkan.

Situs www.covid19.kemkes.go.id tanggal 4 September 2020 pukul 09.00 WIB menyebutkan bahwa jumlah penderita terpapar Covid-19 di Indonesia berjumlah 187.537 pasien dan yang meninggal dunia berjumlah 7.832 penderita atau 4,1 % dari jumlah yang terpapar Covid-19. Keputusan Presiden Nomor 2 Tahun 2020 mengenai Penetapan Bencana Non Alam Penyebaran Corona Virus Disease 2019 sebagai bencana nasional. Pemerintah telah menerapkan Pembatasan Sosial Berskala Besar (PSBB) melalui Peraturan Menteri Kesehatan Nomor 9 Tahun 2020 mengenai Pedoman PSBB. Imbas yang paling dirasakan oleh masyarakat luas saat wabah Covid-19 adalah kemunduran ekonomi, yang dengan segera diantisipasi oleh pemerintah melalui Peraturan Menteri Dalam Negeri No 20 Tahun 2020 mengenai penanganan Covid-19. Bagi pemerintah daerah, peraturan itu menjadi tindak lanjut instruksi presiden yang menginstruksikan pada Menteri Dalam Negeri dalam mengambil langkah lebih lanjut guna mempercepat penyerapan APBD. Peraturan tersebut memberi landasan hukum pada pemerintah daerah dalam mengubah peraturan pemerintah daerah terkait elaborasi APBD guna mempercepat proses penanganan Covid-19. Dalam peraturan Menteri Dalam Negeri disebutkan bahwa pemerintah daerah wajib memprioritaskan penggunaan APBD guna mengantisipasi dan mengelola dampak transmisi Covid-19

terutama pemberian bantuan sosial pada masyarakat terdampak corona. Pemberian bantuan selalu dilakukan pemerintah dari masa ke masa meskipun dalam pelaksanaannya menimbulkan pro dan kontra. Seperti halnya pada masa pandemi Covid-19, di beberapa wilayah misalnya DKI Jakarta, bantuan sosial dirasakan tidak tepat sasaran sehingga banyak warga yang mengembalikan bantuan, banyak warga yang belum terdata dengan alasan tidak memiliki KTP padahal mereka sangat membutuhkan. Di Bali, masih terdapat ketidaksinkronan data penerima bantuan karena beberapa orang yang sudah meninggal masih diberi bantuan. Demikian halnya yang terjadi di Padang, sudah dilaksanakan penyesuaian data namun masih ada warga masyarakat yang belum terdata sebagai penerima bantuan meskipun mereka sangat membutuhkan untuk bertahan hidup.

Berdasarkan hasil survei dan wawancara di lapangan menunjukkan bahwa pemberian bantuan sosial di Kabupaten Cirebon oleh sebagian masyarakat dianggap membingungkan, lambat diterima oleh warga masyarakat yang seharusnya menerima bantuan untuk bertahan hidup di era Covid-19, dan dianggap tidak tepat sasaran. Alur birokrasi dalam penyaluran bantuan yang terkesan panjang dan berbelit-belit dan melibatkan banyak pihak ditambah pemberian bantuan dari berbagai pintu memunculkan pembuatan jadwal dan perspektif yang berbeda dan seringkali data yang diberikan pemerintah pusat kepada pemerintah daerah kurang valid, begitu pula sebaliknya.

Beberapa hasil riset yang membahas tentang bantuan sosial di Indonesia seringkali mengupas tentang perbedaan variabel dan hasil penelitian yaitu kesemrawutan kebijakan pemerintah berkaitan dengan bantuan sosial Covid-19 yang dikeluarkan oleh pemerintah sehingga memunculkan kebingungan dan konflik sosial yang berujung pada penolakan dan pengembalian dalam pelaksanaan pemberian bantuan sosial.

Bantuan sosial sebagai bagian dari jaring pengaman sosial di era Covid-19 dalam penyalurannya masih belum menjangkau semua pihak yang terdampak corona. Hal tersebut disebabkan karena ketidakakuratan data yang dimiliki pemerintah sehingga diperlukan sistem yang mampu menjangkau semua pihak terdampak. Hal ini disebabkan data milik pemerintah pusat berbeda

dengan data pemerintah daerah. Oleh sebab itu dibutuhkan pembaharuan data dengan harapan efektivitas kebijakan.

2. Kebijakan Social Safety Net pada Era New Normal di Kabupaten Cirebon

Undang-Undang Dasar 1945 pasal 34 ayat 2 menjelaskan bahwa fakir miskin dan anak terlantar dipelihara oleh negara. UUD 1945 pasal 34 ayat 2 menjelaskan bahwa negara mengembangkan sistem jaminan sosial bagi seluruh warga dan memberdayakan masyarakat yang secara ekonomi lemah dan tidak mampu sesuai dengan martabat kemanusiaan. Kesejahteraan sosial sebagai kondisi tercukupi kebutuhan material, spiritual dan sosial masyarakat agar hidup layak dan mampu mengembangkan diri sehingga mampu melakukan fungsi sosial. Undang-Undang No. 11 tahun 2009 terkait Kesejahteraan Sosial disahkan SBY tanggal 16 Januari 2009 dan diundangkan oleh Menkumham Andi Mattalatta dalam Lembaran Negara Republik nomor 12 tahun 2009. Dasar hukum diberlakukan PMK 43/2020 menyebut bahwa pertama, pasal 17 ayat (3) UUD NRI Tahun 1945; kedua UU No 39 Tahun 2008 tentang Kementerian Negara RI (Lembaran Negara RI Tahun 2008 nomor 166, tambahan Lembaran Negara RI Nomor 4916, ketiga, Peraturan Pemerintah Pengganti UU No 1 Tahun 2020 tentang Kebijakan Keuangan Negara dan Stabilitas Sistem Keuangan untuk Penanganan Pandemi Covid-19 dan/atau Stabilitas Sistem Keuangan (Lembaran Negara Republik Indonesia Nomor 6485); keempat, Peraturan Presiden Nomor 28 Tahun 2015 tentang Kementerian Keuangan (Lembaran Negara RI Tahun 2015 Nomor 51); dan kelima, Peraturan Menteri Keuangan Nomor 38/PMK.02/2020 mengenai Pelaksanaan Kebijakan Keuangan Negara guna Penanganan Pandemi Covid-19 yang dialokasikan dan/atau menghadapi ancaman yang Membahayakan Perekonomian Nasional, dan/atau Stabilitas Sistem Keuangan.

Ruang lingkup materi muatan pada PMK 43/2020 mengenai: pertama, mekanisme pelaksanaan anggaran belanja atas beban APBN dalam penanganan pandemi covid-19 dialokasikan dalam penanganan pandemi Covid-19; kedua, alokasi dana untuk penanganan pandemi Covid-19 dialokasikan dalam DIPA Kementerian Negara/Lembaga; ketiga dalam

mempermudah perencanaan kegiatan, koordinasi pelaksanaan dan monitoring serta evaluasi kinerja penanganan pandemi Covid-19, alokasi dana penanganan pandemi Covid-19 dikelompokkan dalam klasifikasi akun khusus Covid-19; dan keempat, diberlakukannya PMK 43/2020 dalam masa penanganan pandemi Covid-19.

Dengan berpedoman pada Peraturan Menteri Keuangan mengenai sistem akuntansi dan pelaporan Keuangan Pemerintah Pusat yaitu: pertama, Peraturan Menteri Keuangan Nomor 215/PMK.05/2016 tentang Perubahan Atas Peraturan Menteri Keuangan Nomor 213/PMK.05/2013 tentang Sistem Akuntansi dan Pelaporan Keuangan Pemerintah Pusat; dan kedua, Peraturan Menteri Keuangan dan Nomor 213/PMK.05/2013 tentang Sistem Akuntansi dan Pelaporan Keuangan Pemerintah Pusat.

Pelaksanaan penyaluran belanja bansos pada Kementerian Negara/Lembaga dalam wujud uang dapat dilaksanakan melalui bank/pos penyalur pada penerima bantuan sosial sesuai Peraturan Menteri Keuangan mengenai belanja bansos pada kementerian Negara/Lembaga yaitu dalam bentuk uang dapat dilaksanakan melalui bank/ pos penyalur pada penerima bansos sesuai Peraturan Menteri Keuangan mengenai belanja bansos pada Kementerian Negara/Lembaga yaitu: pertama, Peraturan Menteri Keuangan Nomor 228/PMK.05/2015 mengenai Belanja Bantuan Sosial pada Kementerian Negara/Lembaga dan Peraturan Menteri Keuangan Nomor 254/PMK.05/2015 tentang Belanja Bantuan Sosial pada kementerian Negara/Lembaga.

3. Kajian Konflik Sosial Karl Max terhadap Social Safety Net di Kabupaten Cirebon

3.1. Konflik Sosial

Teori konflik timbul sebagai reaksi atas perkembangan teori fungsionalisme structural yang dipandang kurang memperhitungkan fenomena konflik sebagai salah satu gejala yang muncul di masyarakat. Marx menyebut sejarah masyarakat manusia sebagai sejarah perjuangan kelas yang melahirkan kelas mapan dan kelas marginal. Kaum marginal yang menyadari posisi di bawah berupaya melakukan perubahan dalam masyarakat sampai

memenangkan perjuangan tersebut dan melahirkan masyarakat tanpa kelas (Cosser, 1967). Konsepsi konflik Marx meliputi kelas sosial, perubahan sosial, kekuasaan dan negara dimana keseluruhan konsepsi tersebut saling berkaitan. Negara memiliki kepentingan sehingga kaum mapan yang memegang kendali atas alat-alat produksi dan menentukan hal-hal yang diproduksi maupun didistribusikan. Teori konflik melahirkan perspektif konflik yang berorientasi pada struktur sosial dan lembaga-lembaga sosial di masyarakat dan memandang masyarakat yang secara kontinu berubah sampai menciptakan perubahan sosial (Dahrendorf, 1959).

Konflik berasal dari bahasa latin *configure* yang mengandung arti saling memukul. Konflik memiliki latar belakang perbedaan ciri-ciri yang dibawa individu pada sebuah interaksi. Dengan adanya ciri-ciri individual dalam interaksi sosial, maka konflik menjadi situasi yang wajar timbul pada setiap kehidupan bermasyarakat. Konflik sosial dipahami sebagai kekuatan sosial utama pada perkembangan masyarakat yang ingin maju pada langkah-langkah yang lebih sempurna. Hal ini muncul karena antar elemen sosial memiliki kepentingan dan sudut pandang yang berbeda. Marx menyebut potensi konflik sosial lebih sering muncul terutama dalam bidang perekonomian. Konflik sosial di tengah bantuan sosial di era pandemi di Kabupaten Cirebon merupakan fenomena sosial yang menarik untuk dikaji dan diteliti. Teori konflik sosial memandang bahwa perubahan sosial tidak muncul sebagai akibat proses nilai-nilai yang membawa imbas perubahan namun muncul sebagai akibat adanya konflik yang merepresentasikan sesuatu yang berbeda dengan keadaan awal, yang selanjutnya berdasar sarana-sara produksi menjadi unsur pokok munculnya pemisahan kelas dalam masyarakat karena secara etimologis konflik merupakan bentuk perselisihan akibat perbedaan.

Karl Marx menyebut teori konflik sebagai bentuk anti thesis terhadap teori struktural fungsional di mana secara individualisme masyarakat mempunyai beragam kebutuhan yang tak terbatas namun dengan kemampuan yang terbatas sehingga terdapat perbedaan pencapaiannya dan hal inilah yang menimbulkan konflik sehingga terdapat tiga isu sentral yaitu teori perjuangan kelas, teori materialisme, dan teori nilai lebih (Cosser, 1967).

Bagi Marx, pengembangan analisis politis dan ekonomi dilakukan dengan asumsi bahwa konflik merupakan bagian yang terkait dengan masyarakat. Semua peristiwa yang digerakkan oleh konflik berhubungan dengan konflik antar kelas dan ketidakmampuan alat-alat produksi. Kajian konflik klasik lebih dikaitkan dengan hal-hal bersifat destruktif selanjutnya dikembangkan oleh kajian konflik kontemporer bersifat konstruktif karena telah menjadi bagian yang permanen di seluruh lapisan masyarakat (Poloma, 2010). Materi dalam pandangan Marx menjadi bagian yang sangat penting bagi manusia untuk bertahan hidup diantaranya pemenuhan kebutuhan pangan dan sandang yang hanya bisa dipenuhi dengan materi yang apabila tidak dapat memenuhi kebutuhan dasar tersebut akan menimbulkan konflik individu dan jika berlangsung pada banyak orang akan berimbas pada konflik sosial. Hal ini terjadi karena sistem kelas cenderung bersifat implisit (Mas'udi, 2015). Ketimpangan ekonomi dan sosial merupakan bentuk ketidakberdayaan yang menjadi tindakan destruktif berpotensi konflik dengan disertai penjarahan, pencurian, bahkan penipuan. Contoh yang terjadi di Indonesia adalah peristiwa 27 Mei 1999.

Pada masa kini, konflik merupakan sebuah fenomena yang umum sebagai fakta yang muncul di era pandemi di tengah pembatasan hubungan kemanusiaan maupun kemasyarakatan. Di antara negara ASEAN lainnya, masyarakat Indonesia tergolong berada di kisaran sejarah panjang konflik kekerasan yang berdampak pada kerusuhan bahkan sampai pada pergantian kepemimpinan dalam pemerintahan dan ketidakstabilan ekonomi. PSBB yang diputuskan melalui PP Nomor 21 tahun 2020 dalam upaya mempercepat penanggulangan Covid-19 sehingga hampir seluruh masyarakat melakukan kegiatan sehari-hari di dalam rumah termasuk kegiatan bekerja. Kerentanan kriminalitas akibat PHK, pengangguran harus ditanggung oleh buruh pabrik, para pekerja sektor non formal ini semakin memperpanjang persoalan pada saat perubahan sosial yang tiba-tiba muncul dan harus dihadapi tanpa persiapan tabungan apalagi asuransi. Oleh sebab itu peran pemerintah desa sebagai penghubung pemerintah daerah maupun pusat dalam membantu.

3.2. Manajemen Penanganan Konflik Sosial dalam Kebijakan Social Safety Net pada Era New Normal di Kabupaten Cirebon

Berdasarkan hasil survei dan wawancara dengan aparat dan warga di Kabupaten Cirebon yang tergolong dalam wilayah kantong kemiskinan terdapat beberapa kendala yang ditemukan di Pemda diantaranya adalah sebagai berikut: pertama, data penerima Bansos yang masih tumpang tindih dengan penerima bantuan lainnya seperti halnya pada data penerima Bansos tunai yang namanya tertulis juga pada program BLT Desa atau program bantuan lainnya seperti Program Keluarga Harapan termasuk Bantuan Pangan Non Tunai. Kedua, data yang dipakai bersumber pada data DTKS yang diperoleh dari kewilayahan melalui RT/RW. Bisa juga terdapat kemungkinan pihak RT/RW lalai memasukkan data terbaru warga terdampak Covid-19 dan warga terdampak belum melaporkan data mereka pada pihak RT/RW. Ketiga, Persoalan data yang seringkali menimbulkan permasalahan pada masyarakat luas yaitu kurang sadarnya masyarakat terhadap perubahan tingkat perekonomian yang terjadi pada diri dan keluarganya, misal: pada saat lalu terdata sebagai penerima bantuan sosial namun pada saat pandemi mereka sudah mengalami peningkatan taraf ekonomi dan secara sadar

3.3. Tipe Konflik Sosial Bantuan di Kabupaten Cirebon

Tipe konflik pada era covid ini dibedakan menjadi dua yaitu tipe konflik vertikal dan tipe konflik horisontal. Tipe konflik vertikal biasanya terjadi pada masyarakat desa dengan RT/W, pemerintah desa, Pemda Kabupaten Cirebon, Pemda Jabar termasuk pada Pemerintah Pusat yaitu pada saat terjadi kekeliruan pendataan, salah input data, data yang tertukar, manakala penerima bantuan telah pindah mukim atau meninggal sementara pihak lain yang lebih membutuhkan malah tidak memperoleh bantuan sosial yang diharapkan sebagai kompensasi atas pemutusan hubungan kerja (PHK) sebagian orang. Pada tipe konflik vertikal ini mayoritas adalah para pekerja sektor informal melawan pihak yang memberi bantuan sosial yaitu pihak desa beserta aparat keamanan sebagai sasaran kemarahan warga yang berujung anarkhis yaitu demonstrasi, konflik fisik, pengembalian bantuan karena dianggap jumlah nominalnya sangat sedikit dan tidak sebanding dengan dilarangnya mereka bekerja di luar rumah,

masa tunggu pencairan bantuan, proses mengantri di bank maupun kantor pos yang dibatasi aksesnya sehingga kekecewaan yang berujung pada kemarahan ini seringkali ditanggapi secara represif oleh aparat keamanan sehingga memicu konflik antara warga dengan pemerintah desa maupun birokrasi di atasnya (Turner, 1998). Kisruh antara masyarakat yang terdampak Covid-19 dengan aparat keamanan menjadi kasus yang mencolok di banyak desa di Kabupaten Cirebon sehingga catatan kriminal yang ada di kepolisian resort kabupaten Cirebon mengalami peningkatan tindak kriminal sebagai jalan pintas masyarakat untuk dapat bertahan hidup. Di samping itu program asimiliasi napi yang diberikan oleh Kemenkumham ternyata tidak sesuai harapan karena beberapa napi melakukan tindak kriminalitas kembali. Hal lainnya adalah permasalahan distribusi bantuan sosial dari pemerintah kepada masyarakat yang menjadi penerima bantuan sosial ternyata di beberapa Desa di wilayah Kabupaten Cirebon tidak merata dan tepat sasaran. Kondisi ini di samping membingungkan masyarakat penerima bantuan, juga pemerintah desa yang menjadi panitia penyaluran bantuan sosial karena data yang diterima berbanding terbalik dengan kebutuhan masyarakat di lapangan. Beberapa kepala desa berinisiatif mengembalikan bantuan yang tidak tepat sasaran namun setelah melalui beberapa dialog dan klarifikasi dengan petugas dari Dinas Sosial Provinsi maupun Pusat agar permasalahan ini dapat diselesaikan.

Tipe konflik kedua adalah konflik horisontal yaitu konflik antar masyarakat dengan masyarakat lain seperti halnya keributan yang terjadi karena terjadi pertukaran data penerima bantuan, warga mampu masih menerima bantuan sementara yang telah di PHK dan dilarang keluar rumah tidak memperoleh bantuan, ada warga yang meninggal akibat Covid-19 dimakamkan di desa lain dan warga menolak. Penolakan warga terhadap warga yang berprofesi sebagai tenaga medis dan berusaha mengucilkan mereka karena takut tertular virus corona. Tipe konflik horisontal cenderung lebih mudah diselesaikan karena campur tangan tokoh agama, tokoh masyarakat, pihak desa, dinas kesehatan.

Pada era pandemi Covid-19 hubungan antar warga dalam masyarakat cenderung mengalami gesekan sementara itu, di sisi lain kebijakan pemerintah

seringkali dianggap kurang mempertimbangkan unsur keselamatan seluruh warga masyarakat semisal saat menerima bantuan masyarakat diminta antri yang memicu kerumumnan sebagai salah satu kondisi yang seharusnya dihindari pada era Covid-19. Prasangka ini muncul karena terlihat secara kasat mata pemerintah mengelola aspek kesehatan, keselamatan ekonomi dan kelumpuhan sistem birokrasi yang mengatur warga. Di sisi lain, warga masyarakat cenderung mencari keselamatan sendiri-sendiri untuk kepentingan masing-masing keluarga. Dalam keluarga sendiri, perempuan merupakan kelompok warga yang paling rentan terdampak kekerasan domestik, terganggunya hak dan kesehatan reproduksi dan seksual sehingga terjadi kehamilan yang tidak diinginkan, PHK besar-besaran terhadap buruh perempuan dan bagi perempuan yang berperan sebagai ibu rumah tangga menghadapi beban ganda pada aspek pendidikan termasuk fungsi perawatan pada saat diberlakukan kebijakan sekolah melalui belajar daring dan kerja dari rumah (WFH/ Work From Home).

Pada aspek sosial ekonomi, desa terbagi dalam konsistensi tiga sistem yaitu: Liberal Market Economy (LME), Coordinated Market Economy (CME) dan Socialist Market Economy (SME). Posisi desa-desa di Kabupaten Cirebon yang terintegrasi dengan sistem pasar dunia menimbulkan transformasi relasi antara warga masyarakat dengan negara menjadi warga negara pasar yang berjuang sendiri (Suharto, 2017). Sistem ekonomi gotong royong yang menjadi Ekonomi Pasar Pancasila berbasis pada prinsip inklusif, rasa kebersamaan, kerjasama, berbagi keuntungan serta negosiasi memperoleh keuntungan maupun kerugian.

3.4. Pancasila Konflik melalui Nilai-Nilai Sosial

Pancasila merupakan nilai nasional yang diukur dalam lima dimensi yaitu: religitoleransi, nilai kemanusiaan, nilai persatuan-patriotisme, nilai demokrasi dan nilai keadilan sosial. Gotong royong sebagai produk budaya desa di Kabupaten Cirebon menjadi watak yang sesuai dengan asas Pancasila mewujudkan relasi kewargaan yang bersifat lokal dan nasional.

Dinas sosial Kabupaten Cirebon berupaya memastikan bantuan sosial melalui validasi jumlah penerima bantuan agar tidak ada penerima bantuan

ganda, menghindari tumpang tindih bantuan pusat maupun propinsi. Berdasarkan hasil monev tim pemda masih ditemukan warga penerima bantuan program keluarga harapan (PKH) dan bantuan pangan non tunai (BPNT) mendapatkan bantuan pemerintah propinsi Jawa Barat. Masyarakat penerima bantuan sosial ganda wajib mengembalikan pada pihak kantor pos dan selanjutnya disalurkan pada warga terdampak lain yang belum menerima bantuan sebagai bahan evaluasi pada bulan selanjutnya seperti halnya yang terjadi di Kecamatan Mundu.

Pemerintah daerah berupaya meredam gejolak sosial yang timbul pada seluruh warga masyarakat agar tidak khawatir karena bantuan bukan saja dari pemerintah provinsi saja, namun dari pemerintah daerah, kementerian maupun desa. Pemerintah daerah menghitung ulang jumlah masyarakat miskin karena jumlah penerima bantuan dari pemerintah Provinsi Jawa Barat mengalami penurunan drastis dari 123.000 menjadi 14.000. Bagi masyarakat yang tidak memperoleh bantuan pemerintah Propinsi Jawa Barat, Pemerintah Kabupaten Cirebon telah menyiapkan anggaran Rp. 25 Milyar yang dibagikan dalam jangka empat bulan nominal Rp500.000 diberikan dalam bentuk sembako. Jika masih ada masyarakat miskin yang belum menerima bantuan dari pemda dan propinsi maka kepala desa wajib menganggarkan bantuan dengan menggunakan dana desa.

IV. KESEIMPULAN

Harapan masyarakat agar pemerintah Kabupaten Cirebon lebih berpihak pada masyarakat yang terdampak Covid-19 sangat jauh dengan kondisi yang mereka hadapi di lapangan. Ketimpangan bidang ekonomi antara masyarakat yang kaya dengan masyarakat miskin semakin nyata namun pemerintah daerah bahkan pemerintahan desa dan kecamatan kurang mampu menjembatani. Meski di beberapa tempat telah dibangun solidaritas sosial untuk membantu masyarakat terdampak Covid-19 dari kalangan ekonomi menengah ke atas misalnya lembaga swadaya masyarakat namun masih berlangsung sporadis dan temporal dan hanya diterima oleh sebagian kecil masyarakat yang terdampak Covid-19. Pemberian bantuan pemerintah dari

pemerintah pusat maupun pemerintah daerah terkesan sangat lambat sampai dan diterima oleh pihak yang membutuhkan disebabkan oleh karena adanya jarak antara pemerintah pusat dengan pemerintah daerah dan masyarakat. Perekonomian sebagai satu kesatuan circular flow yang berasal dari masyarakat konsumen dan produsen. Secara lugas pengeluaran sebuah entitas menjadi berkah bagi kelompok masyarakat lain, bukan hanya menjadi barang dan jasa yang siap dikonsumsi namun menjadi sumber penghasilan bagi rumah tangga produksi. Kebijakan pemerintah untuk mengikuti kebijakan dunia di era pandemi yaitu memberlakukan lockdown ternyata sangat melemahkan aktivitas kegiatan ekonomi yang dilakukan oleh warga masyarakat.

Pekerja dan wirausaha di sektor non formal sangat bergantung pada omzet penjualan barang dan jasa yang mereka kelola dan di era Covid-19, pendapatan harian mengalami penurunan drastis karena sebagian besar warga masyarakat lebih banyak berdiam di rumah. Sebagian dari mereka memiliki tabungan yang disisihkan dari hasil jerih payah sehari-hari. Usaha para pekerja non formal dan pihak-pihak yang terdampak corona bukan lagi mencari penghasilan namun lebih pada upaya mempertahankan diri agar tetap hidup. Kondisi ini diperparah dengan penyaluran bantuan yang lambat dan tidak tepat sasaran sehingga menimbulkan konflik vertikal dan horizontal. Pemerintah daerah Kabupaten Cirebon berupaya menangani konflik vertikal dan horizontal dengan mengurangi alur birokrasi penyaluran bantuan sosial, membuat laporan online yang transparan dan adil sehingga bisa diakses siapapun dan menerapkan nilai kerjasama dan gotong royong bersama-sama masyarakat untuk menghidupkan solidaritas di masa pandemi Covid-19.

V. SARAN

Berdasarkan hasil temuan atas permasalahan penelitian di atas maka selayaknya pemerintah daerah Kabupaten Cirebon memaksimalkan upaya agar kegiatan validasi jumlah penerima bantuan dilakukan secara rinci dan berkala berdasarkan data terbaru yang dihimpun untuk diserahkan juga pada pemerintah pusat sehingga tumpang tindih dan kesemrawutan daftar penerima bantuan sosial dapat dihindari. Pemerintah daerah sebaiknya mampu meredam

gejolak sosial akibat kesalahpahaman masyarakat terkait penyaluran bantuan sosial melalui nilai-nilai sosial yang diyakini untuk menguatkan solidaritas sosial dan kebersamaan masyarakat di era Covid-19.

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5. Penguatan Literasi Digital Berbasis Kearifan Lokal Dalam Pembelajaran IPS di MTs Kota Cirebon Pasca Pandemi

Ratna Puspitasari dan Septiani Resmalasari

ABSTRACT

Penelitian ini dilatarbelakangi oleh fenomena digitalisasi pembelajaran sejak Kurikulum 2013 yang pada tahap awal pengembangannya dilakukan secara perlahan karena tidak adanya tantangan dalam kegiatan belajar mengajar melalui sistem tatap muka. Fenomena tenaga pendidik di Kemenag masih tertinggal karena kurangnya pelatihan pembelajaran jarak jauh yang melibatkan tenaga pendidik dalam penggunaan media digital mengakibatkan kesulitan dalam pembelajaran, penyampaian materi pembelajaran yang kurang maksimal sebagai kelebihan akses yang terbatas ke media digital oleh guru dan siswa. Literasi digital perlu disesuaikan dengan tuntutan perkembangan PIPS. Penelitian ini bertujuan mengidentifikasi penguatan literasi digital berbasis kearifan lokal dalam pembelajaran IPS. Metode penelitian menggunakan penelitian kualitatif dengan pendekatan fenomenologi melalui teknik pengumpulan data observasi, wawancara, dan studi dokumentasi. Observasi yang dilakukan dalam penelitian pada objek penelitian di 12 MTs di Kota Cirebon dengan mengambil sampel 3 MTs yang melibatkan 90 siswa kelas VIII, 9 guru IPS, 3 wakil kepala sekolah dan 3 kepala sekolah MTs, diperkuat dengan studi dokumen untuk mempertajam analisis kearifan maritim lokal dan perdagangan Cirebon pada sistem digital dalam pembelajaran IPS di MTs kota Cirebon. Hasil penelitian menunjukkan bahwa Penguatan literasi digital berbasis kearifan lokal dengan cakupan materi kelas 8 bab 3 keunggulan dan keterbatasan antara lingkup pengaruh terhadap kegiatan ekonomi, sosial, budaya di Indonesia dan ASEAN dengan menjelaskan aspek ekonomi kelautan dan kelautan di Cirebon dengan dimensi kearifan lokal yaitu Kebaharian Cirebon melalui media digital berbasis website ILSOSPEDIA (Pedia Ilmu Sosial) adanya penguatan dengan siswa banyak mengakses website ILSOSPEDIA. Situs ILSOSPEDIA dapat diakses oleh siswa sehingga dapat meningkatkan rasa bangga dan cinta terhadap nilai-nilai budaya Cirebon.

Kata kunci: Literasi digital, kearifan lokal, PIPS

I. PENDAHULUAN

Sejak pandemi menjadi bagian dari perubahan revolusioner pada segala aspek kehidupan, digitalisasi pada segenap institusi pendidikan menjadi sebuah kebutuhan yang paling mendesak. Direktorat Pemberdayaan Informatika Direktorat Jenderal Aplikasi Informatika Kementerian Kominfo RI menyebut bahwa pada awal tahun 2021 terdapat sejumlah 202,6 juta pengguna. Kebijakan pembelajaran daring sesuai dengan SE Kemendikbud Nomor 4 tahun 2020 tentang implementasi Kebijakan Pendidikan pada Masa Penyebaran Covid 19 di mana pada satu itemnya menyebut proses pembelajaran dilakukan dengan sistem dalam jaringan atau PJJ (pendidikan jarak jauh) didukung dengan keluarnya SKB empat menteri (Mendikbud, Menag, Menkes dan Mendagri 19 Juni 2021 mengatur tatap muka berdasarkan beberapa tahap seperti tatap maya, GCR, GWA sampai menganulir ujian akhir pada semua tingkat satuan pendidikan. Pembelajaran tatap muka hanya dapat dilaksanakan pada zona hijau, sementara data Dinas Kesehatan di Kota Cirebon menunjukkan sepanjang tahun 2021 Cirebon berada pada zona kuning dan merah.

Digitalisasi pendidikan sebagai bagian dari proses transformasi digital pada beragam aspek maupun proses pembelajaran IPS membutuhkan terpenuhinya perangkat pembelajaran atau LMS melalui pemanfaatan teknologi dan jaringan internet guna mengantisipasi kekurangan ruang maupun waktu sehingga kegiatan pembelajaran mampu diakses, dimana pun dan kapan pun (Madona, 2017). Pada dasarnya digitalisasi pembelajaran sudah berlangsung sejak diberlakukan Kurikulum 2013 namun di awal perjalanannya berlangsung lambat karena tidak banyak tantangan dalam proses pembelajaran dengan sistem konvensional atau luring. Perubahan itu justru muncul pada saat pandemic diantaranya pemanfaatan zoom cloud meeting, google meet, jit si, dalam pertemuan secara tatap maya menggantikan pertemuan tatap muka.

Survey awal di lapangan menunjukkan bahwa pembelajaran IPS di MTs kota Cirebon selama pandemi menghadapi banyak kendala diantaranya pendidik menghadapi batasan atau jarak jika pembelajaran dilakukan secara digital, sehingga dengan digital skill yang dimiliki oleh pendidik maka pendidik

yang hebat mampu menggunakan teknologi sebagai transformasi. Masing-masing komponen dibutuhkan untuk mencapai keberhasilan selayaknya bersinergi diantaranya kurangnya perangkat pembelajaran berbasis digital, koneksi jaringan internet pada sebagian siswa yang tinggal di pedalaman atau *blank spot*, serta ketersampaian materi oleh pendidik, termasuk skema pembelajaran dalam jaringan secara jelas maupun terstruktur sehingga memudahkan pendidik dalam menciptakan media pembelajaran serta memudahkan peserta didik menerima penyampaian pembelajaran. Secara umum, lingkungan pendidik di bawah Kementerian Agama jauh tertinggal jika dibandingkan dengan Kemendikbud. Dengan minimnya jumlah pelatihan pembelajaran jarak jauh yang melibatkan pendidik maupun wali peserta didik dalam penggunaan media digital mengakibatkan pendidik dengan wali murid mengalami kesulitan belajar, penyampaian materi sehingga kurang maksimal akibat keterbatasan penguasaan media digital oleh siswa.

Pendidik mengalami kesulitan sebagai penghubung sumber belajar atau *resource linker*, atau fasilitator di mana pendidik memberi fasilitas, mencari narasumber yang relevan, peserta didik belajar dengan siapa, peserta didik membutuhkan fasilitas apa, di samping pendidik berperan sebagai gate keeper atau penjaga gawang informasi termasuk memfilter informasi- informasi yang membahayakan siswa diantaranya pengaruh ideologi yang berlawanan dengan Pancasila. Tentunya dibutuhkan kearifan digital dalam proses digitalisasi pembelajaran IPS. Pada sisi lain pendidik mengalami kesulitan dalam melakukan monitoring sehingga dibutuhkan kearifan digital dalam menyikapi proses pembelajaran daring.

Kemunculan era digitalisasi menyentuh pada hampir keseluruhan dimensi kehidupan sosial masyarakat modern yang membentuk tatanan baru mensejajarkan manusia dengan teknologi agar selalu berkolaborasi, mampu menghapus batasan-batasan geografis maupun fisik. Transformasi massif timbul akibat komputasi awan (*cloud computing*) dan melalui internet untuk semuanya (*internet of things*). Pendidik sebagai agen perubahan selayaknya mampu mengaktualisasikan diri dengan membangun harmonisasi dengan memperkuat kapabilitas digital termasuk membentuk ekosistem digital yang mumpuni

sehingga budaya digital mampu bertransformasi di ranah pendidikan. Membangun budaya digital bukan hal yang mudah karena dibutuhkan komitmen pendidik dalam membangun budaya digital yang arif karena teknologi mendorong perubahan radikal dan perubahan tersebut adalah *change the culture*.

Interconnection and networking atau dikenal dengan istilah internet merupakan salah satu jaringan informasi global dengan milyaran jumlah sumber informasi yang pada masa kini telah dimanfaatkan sebagai media belajar yang sanggup mengkondisikan siswa dalam belajar secara mandiri dengan mengaksesnya secara *on line* dari beragam perpustakaan, data base, museum, dan memperoleh sumber primer terkait data statistik, laporan, biografi, rekaman dan ragam peristiwa sejarah (Saljo, 2010). Internet memudahkan penggunaannya memperoleh informasi terupdate pada wilayah cyber, institusi pemerintah termasuk pendidikan melalui ragam komunikasi yang difasilitasi *discovery* (penemuan), *communication* (komunikasi) dan *collaboration* (kolaborasi). Sistem pembelajaran menggunakan basis *web* tidak saja memosisikan materi pembelajaran melalui *web*, atau menjadikan *web* sebagai alternatif yang menggantikan paper untuk mengarsipkan segala informasi maupun dokumen, menugaskan pada peserta didik untuk mendownload materi sebagai tugas baca.

Denis Mc Quail (1987, hal 16-17) menyebut media belajar elektronik menjadi beragam sistem teknologi, sistem transmisi, sistem miniaturisasi, sistem penyimpanan data serta proses pencarian informasi termasuk sistem menyajikan gambar (memanfaatkan kombinasi teks maupun grafik otomatis secara fleksibel termasuk sistem otorisasi perangkat computer. Inovasi media berbasis digital di mana semua data disimpan dan diproses dengan ragam karakteristik internet, virtual, interaksi digital, simulasi, petampilan teks terpisah, dari fisik, data dapat diekstrak, akses dengan kecepatan maksimal dan mudah direkayasa. Kondisi tersebut memudahkan pengguna saling berkomunikasi dengan penggunayang berbeda dan melibatkan pengguna tersebut mengubah akses gambar maupun teks.

Pengguna memiliki peran dalam budaya media yang ada untuk dapat mengembangkan budaya dengan tetap terjaga makna dalam budaya dengan memanfaatkan media digital yang makin berkembang dan bervariasi. Jenkis (2020) mendeskripsikan proses budaya media dengan memberi pilihan pada masyarakat umum untuk mengambil alih peran sebagai pengguna sekaligus penghasil, harus mampu berkreasi menghadapi konten media dengan memunculkan budaya kontemporer tersendiri dalam usaha merinci dan menemukan makna (meaningfull) pada hasil budaya berbasis teknologi internet ini.

Dalam pemanfaatan digital dalam budaya yang memperhatikan kearifan lokal untuk dapat dikembangkan dan menjadi salah satu solusi dalam mengatasi permasalahan pandemic yang terjadi. Prasetyo (2019) menjelaskan bahwa kearifan lokal yang dihadapi masyarakat perbatasan di daerah pinggiran menjadi alternatif dalam mencegah wabah pandemi maupun pasca pandemi. Kearifan lokal yang berkembang pada kehidupan sosial menjadi solusi konstruktif jangka panjang bagi persoalan hidup masyarakat Cirebon. Pasca pandemi ditandai dengan melandainya angka masyarakat terdampak covid 19 pada pertengahan tahun 2021. Pemerintah memanfaatkan nilai-nilai kearifan lokal sebagai pendekatan kultural. Salah satu masyarakat transisional adalah Masyarakat Kota Cirebon. Masyarakat Cirebon masih memegang teguh adat istiadat yang menjadi falsafah hidup masyarakat misal menghindari beraktivitas di luar rumah pada hari Selasa dan pasaran Kliwon. Dalam kehidupan sosial budaya ditekan tiga hal utama pada keseharian mereka yaitu kesederhanaan, keterbukaan, bersahabat dengan alam serta spirit kemandirian.

Proses pembelajaran IPS di tingkat MTs mengalami banyak perubahan di era pandemi selama kurun waktu 1, 5 tahun ada beberapa tahapan belajar yang dilalui siswa diantaranya pada 6 bulan di awal pandemi siswa diwajibkan belajar dari rumah dengan system daring, diperpanjang lagi hampir satu tahun dengan model daring, 2 bulan belakangan ini siswa melalui kebijakan tatap muka terbatas, siswa melaksanakan blended learning dalam atri 50 % pembelajaran on line, 50 % pembelajaran offline dengan system Nomor Induk Siswa ganjil dan genap, pembelajaran dibatasi selama 4 jam yaitu jam 07.00 sampai dengan pukul 11.00. Budaya e learning yang muncul adalah: siswa

mengenal model LMS, dengan tata cara yang ditetapkan sekolah maupun Kementerian Agama pusat. Kondisi ini memunculkan pola interaksi baru yang berorientasi pada penguatan literasi digital berbasis kearifan lokal dalam pembelajaran IPS.

Pembelajaran dengan menggunakan teknologi digital bisa dilakukan sesuai dengan penelitian yang dilakukan Farah bahwa dengan menggunakan metode information search memberikan solusi dengan menerapkan dalam pembelajaran daring pada mata Pelajaran Al-Islam, penelitian yang akan dilakukan memiliki perbedaan yang akan memfokuskan pada pembelajaran IPS dengan materi tentang keunggulan dan keterbatasan antar ruang.

Kemajuan teknologi seharusnya dapat mendorong siswa dapat mengembangkan kemampuan literasi digital sesuai dengan penelitian Adila, dkk tentang Pengaruh Literasi Digital terhadap Ketrampilan Sosial dalam Pembelajaran IPS pada Peserta Didik Kelas IX SMP Islam Al Azhar 29 Semarang. Melihat aspek literasi digital dalam kompetensi pemanfaatan teknologi, dalam memaknai kredibilitas isi dan sumber literasi berbasis digital. Hasil penelitian menunjukkan literasi digital belum dapat mengarahkan peserta didik untuk dapat memberikan umpan balik terutama pada aspek berkolaborasi dengan teman dalam mencari informasi. Penelitian yang dilakukan memfokuskan pada aspek kearifan lokal yang ada di kota Cirebon berkaitan dengan pembelajaran IPS.

Penggunaan digital dalam pembelajaran belum maksimal dan belum dipahami secara menyeluruh oleh pendidik dan juga siswa dalam pemanfaatannya. Literasi digital perlu ditingkatkan kepada siswa dalam proses pembelajaran agar dapat memanfaatkan teknologi digital yang berkembang dan mendasari pada kearifan lokal. Dalam penelitian ini akan terfokus pada literasi digital dengan berbasis kearifan lokal dalam pembelajaran IPS di MTs kota Cirebon. Dengan tujuan Untuk mengetahui penguatan literasi digital pada pembelajaran IPS di MTs kota Cirebon, untuk memahami kearifan lokal dalam pembelajaran IPS, dan untuk mengetahui penguatan literasi digital berbasis kearifan lokal.

II. METODE PENELITIAN

Metode penelitian dengan pendekatan fenomenologi dilakukan secara longitudinal yang mendalam terhadap fenomena pembelajaran pasca pandemic di MTs Kota Cirebon yang dikenal dengan fenomena literasi digital berbasis kearifan local dalam pembelajaran IPS melalui cara-cara yang sistematis dalam melaksanakan pengamatan di MTs Kota Cirebon.

Subyek penelitian merupakan informan yang menjadi sasaran penelitian atau sumber yang dapat menginformasikan data yang dipilih berkaitan dengan tujuan penelitian ini yaitu siswa, kepala sekolah, wakil kurikulum dan guru yang terlibat dalam kegiatan penguatan literasi digital di lingkungan MTs Kota Cirebon. Partisipan dalam penelitian ini adalah sejumlah 90 siswa dari tiga Madrasah Tsanawiyah (MTs) yang berbeda di Kota Cirebon dengan kriteria 2 (dua) madrasah mencerminkan madrasah yang terletak di pinggiran kota Cirebon yaitu MTs Madinatunnajah dan MTs Salafiyah dan 1 madrasah mencerminkan madrasah di tengah perkotaan Kota Cirebon yaitu MTs Darul Hikam.

Data yang dikumpulkan berupa data primer dan data sekunder. Data primer diperoleh melalui wawancara semi struktur dengan pihak-pihak terkait terutama siswa, guru, kepala sekolah dan wakil kurikulum serta pihak yang ada di MTs kota Cirebon. Teknik pengumpulan data sekunder yang dikumpulkan dalam penelitian ini di samping melalui beberapa literature/ pustaka, statistik kependidikan lokasi penelitian, monografi lokasi penelitian serta observasi partisipasi dan non partisipasi. Metode wawancara dilaksanakan secara terbuka dengan memilih informan kunci (*key informant*). Instrument wawancara berkaitan dengan proses pembelajaran, pemanfaatan teknologi digital, media pembelajaran, kearifan lokal, serta literasi digital siswa.

Tahap-tahap analisis data dalam riset yang berlangsung di MTs Kota Cirebon dilalui dengan kegiatan *pertama* membuat batasan secara kasar mengenai fenomena literasi digital berbasis kearifan lokal dijelaskan secara lugas dan rinci, *kedua* memformulasikan hipotesis guna menjelaskan fenomena literasi digital berbasis kearifan lokal berdasarkan data, penelitian sejenis yang dilakukan peneliti lain dan instuisinya, *ketiga* melihat fenomena literasi digital berbasis kearifan lokal dalam pembelajaran IPS guna mencocokkan fenomena

dengan hipotesis, *keempat* jika hipotesis tidak mampu menjelaskan kasus, memformulasikan kembali hipotesis atau mendefinisikan kembali fenomena literasi digital berbasis kearifan lokal dalam pembelajaran IPS di madrasah, *kelima* mencari secara aktif fenomena negative untuk menunjuk bahwa hipotesis tidak terbukti dan *keenam*, saat fenomena negatif ditemukan maka memformulasikan kembali hipotesis atau mendefinisikan kembali fenomena dan *ketujuh* adalah melanjutkan sampai hipotesis dapat dibuktikan secara meyakinkan dengan mengamati sejumlah fenomena yang berbeda terkait literasi digital berbasis kearifan lokal dalam pembelajaran IPS.

III. HASIL DAN PEMBAHASAN

Proses Penguatan Literasi Digital Pada PIPS Di MTs Kota Cirebon

Digitalisasi pembelajaran sudah berlangsung sejak diberlakukan Kurikulum 2013 namun di awal perjalanannya berlangsung lambat karena tidak banyak tantangan dalam proses pembelajaran dengan sistem konvensional atau luring. Secara revolusioner, perubahan itu justru muncul pada saat pandemic diantaranya pemanfaatan *zoom cloud meeting*, *google meet*, *jit si*, dalam pertemuan secara tatap maya menggantikan pertemuan tatap muka, sistem pengisian kehadiran, angket, kuesioner melalui *google form* dan soal-soal ujian termasuk *google class room* pada kegiatan pengelolaan kelas dan penyampaian informasi pembelajaran pada peserta didik (Nurhayati, 2016). *Learning management system (LMS)* menjadi salah satu solusi dalam memudahkan proses pembelajaran sebab telah tersistematisasi dan menggantikan proses transfer ilmu pengetahuan yang umumnya di laksanakan pada kelas sebagai jaringan lewat web (Marhaeni, 2018).

Glitser (2007) menyebut literasi digital sebagai kemampuan memahami dan menggunakan sebuah informasi dari sumber digital seperti *handphone*, tablet maupun perangkat komputer. Literasi digital diartikan sebagai bentuk kemampuan dalam memahami, menganalisis termasuk di dalamnya adalah menilai, mengatur sampai mengevaluasi informasi yang terdapat dalam teknologi digital (Ginancar, 2019). Literasi digital bukan hanya dimaknai sebagai kemampuan menggunakan teknologi digital, namun menjadi sebuah sikap dan

kemampuan seseorang dalam memberdayakan dan mengakses teknologi digital, berwawasan baru, berkomunikasi dengan orang lain termasuk di dalamnya adalah kemampuan menganalisis dan terdapat tiga komponen didalamnya yaitu: pertama, kompetensi dalam pemanfaatan teknologi, pemaknaan serta penilaian sumber literasi berbasis digital serta penelitian termasuk komunikasi informasi serta pengetahuan tentang literasi digital dengan media yang mampu mengantarkan peserta didik yang memiliki ketrampilan, sikap dan pengetahuan dalam media tersebut (Ahmadi dan Hamidulloh, 2018).

Penguatan literasi digital dalam pembelajaran IPS di MTs Kota Cirebon diawali dengan dasar pertimbangan bahwa pada abad 21 perangkat teknologi yang semakin canggih siapapun mampu mengakses informasi secara mudah dan cepat. Media digital dalam bidang pendidikan sangat membantu penggunaannya dalam hal ini guru maupun siswa untuk saling berinteraksi dan berkomunikasi secara personal maupun sosial (Giddens, 2013). Salah satu kunci penguatan literasi digital dalam pembelajaran IPS di MTs adalah minat baca yang tinggi terhadap bahan bacaan yang bermutu, mudah dijangkau melalui pembiasaan membaca dan menulis di kalangan siswa dalam lingkungan sekolah maupun di lingkungan masyarakat.

Literasi digital dalam pembelajaran IPS di sekolah membantu siswa dalam memperoleh informasi menyangkut materi pembelajaran IPS serta permasalahan sosial. Penguatan literasi digital memiliki fungsi untuk meningkatkan kemampuan peserta didik dalam mengaplikasikan serta menerapkan ketrampilan mengakses media digital dalam upaya mendorong *critical thinking*, *creativity* serta *innovative* dalam kegiatan menganalisis evaluasi media pembelajaran yang digunakan dalam proses pembelajaran IPS. Munculnya multimedia dalam pembelajaran IPS memiliki arti penting bukan hanya menjadi bahan penyampaian pembelajaran IPS namun juga melakukan proses adaptasi dengan karakteristik peserta didik. Multimedia dalam pembelajaran IPS menjadi sarana penyampaian informasi yang diciptakan sejalan dengan tujuan pembelajaran yaitu agar siswa memahami aspek kemaritiman dan perdagangan Cirebon pada masa lalu maupun masa kini. Dalam multimedia ini disalurkan pesan, proses merangsang kemampuan

berpikir, menggunakan perasaan, menarik perhatian maupun kemampuan siswa sehingga mampu mendorong keberhasilan proses belajar mengajar (Madona, 2017). Jadi, jika sebelumnya proses pembelajaran yang disampaikan oleh guru *sebatas transfer of knowledge*, dengan multimedia ini maka siswa menjadi semakin tertarik dengan multimedia yang ditampilkan.

Faktor yang mendorongnya adalah peningkatan kemampuan literasi digital di mana siswa memiliki alat utama dalam melihat serta menginterpretasikan informasi yang berhubungan dengan tema pelajaran yaitu Perdagangan dan Kemaritiman Cirebon. Di sisi lain, dengan dikuasainya aspek teknologi informasi oleh guru yang selanjutnya dikembangkan melalui multimedia pembelajaran secara optimal maka siswa memiliki rasa aman, senang dan nyaman pada saat mengikuti pelajaran IPS (Depdikbud, 2018). Literasi digital dalam pembelajaran IPS tentunya berkaitan erat dengan etika digital yang terdiri atas beberapa item diantaranya bagaimana penggunaan media digital secara aman, etis, tepat serta bertanggung jawab dalam kegiatan penilaian informasi, membaca, menulis secara kritis.

Perlu kerjasama dari beberapa pihak yang bertanggung jawab atas keberlangsungan pendidikan, yaitu pihak sekolah, pihak orang tua atau wali siswa dalam meningkatkan pengawasan yang lebih ketat terhadap siswa pada saat menjalankan media digital. Pihak sekolah dalam hal ini guru sebagai fasilitator utama yang bukan saja mengandalkan sumber belajar yang sudah ada misal: buku ajar namun perlu giat mengkolaborasi dengan sumber belajar lainnya, diantaranya media digital sehingga mengikuti trend pembelajaran di era global (Mulyasa, 2009: 175-179).

Sampel yang diambil dalam penelitian ini adalah 3 MTs dari total 12 jumlah MTs yang ada di Kota Cirebon, meliputi: MTs Darul Hikam mewakili madrasah di pusat kota, MTs Madinatunnajah dan MTs Salafiyah mewakili madrasah di pinggir kota menggunakan obyek penelitian siswa kelas VIII. Masing-masing sekolah memiliki 3 rombel dengan kisaran siswa sejumlah 90 orang siswa.

Di era pasca pandemi ketiga madrasah tersebut menggunakan layanan teknologi informasi seperti *platform Google Class Room, Whatshap, Google Meet, Zoom Meeting* termasuk *Quizlet* yang mencakup *game, quis, game* termasuk forum (diskusi), *video conference* dilakukan evaluasi secara berkala digunakan untuk mengetahui kekurangan siswa sehingga guru dengan cepat segera memperbaiki melalui ketrampilan teknologi yang dimiliki. Pada akhirnya masyarakat pendidikan yang melek literasi digital sangat diperlukan dalam membangun penguatan literasi digital. Penguatan literasi digital bagi guru dan siswa di MTs meliputi penguasaan literasi komunikasi, visual, media, informasi serta jejaring komunikasi.

Kemampuan literasi secara global meliputi semua kegiatan berbicara, menulis, mendengar dan membaca dengan mengenalkan sejak dini pada siswa teknologi informasi yang menjadi alat utama dalam mencapai progres dari tujuan pendidikan (Marheni, 2018). Upaya mengembangkan kemampuan siswa meliputi tiga ranah pendidikan yaitu kognitif, afektif dan psikomotorik. Pembelajaran IPS memiliki peran krusial dalam menyiapkan siswa menjadi warga negara yang baik dengan sikap, nilai, penguasaan pengetahuan membantu memahami permasalahan lingkungan sosial terutama dalam mengambil keputusan dan berpartisipasi pada kepedulian sosial (Madona, 2017).

Salah satu penguatan literasi digital yang dilaksanakan di lokasi penelitian adalah mengintegrasikan literasi digital pada kurikulum Merdeka Belajar di mana guru memasukkan unsur literasi digital selama proses pembelajaran. Bahan bacaan diarahkan pada bahan ajar berbasis digital seperti *e book*, dengan pedoman bahwa membaca adalah salah satu kebutuhan siswa dalam menambah wawasan ilmu pengetahuan (Ratu, 2020).

Kegiatan melatih siswa sering dilakukan untuk merangkum hasil belajar melalui media pohon literasi sesungguhnya dilaksanakan dalam file yang dimiliki masing-masing siswa yang tersimpan dalam dokumen. Di sisi lain, guru terus melatih diri untuk memaksimalkan kegiatan belajar mengajar berbasis *e learning* misalnya memanfaatkan *google class room* melalui penugasan, penyampaian materi, ujian harian, pengumuman-pengumuman, diskusi *on line*, review proses belajar mengajar IPS termasuk penginputan nilai melalui pembelajaran yang kondusif, kritis dan aktif (Rusdiana, 2020).

Kearifan Lokal Dalam PIPS

Pada materi kelas 8 bab 3 Keunggulan Dan Keterbatasan Antarruang Pengaruhnya Terhadap Kegiatan Ekonomi, Sosial, Budaya di Indonesia dan ASEAN dipaparkan aspek Ekonomi Maritim dan Kelautan di Cirebon dengan dimensi kearifan lokalnya. Kaitannya dengan Kurikulum Merdeka Belajar, tiga madrasah yang menjadi sampel dalam penelitian ini memasukkan unsur kearifan lokal pada materi bab 3 di kelas VIII yaitu kemaritiman Cirebon melalui media berbasis digital book sheet Aku Cinta Cirebon (ACC). Book sheet ACC dapat diakses oleh siswa sehingga mampu meningkatkan rasa bangga dan cinta pada nilai-nilai budaya Cirebon.

Book sheet ACC berisi Historiografi tradisional Cirebon yang dikemas menarik dan mengikuti perkembangan jaman ini menjelaskan pendirian Cirebon sebagai kota yang memiliki konstruksi *landscape* konstruksi dataran rendah terdiri atas daerah pesisir pantai dan pedalaman subur memiliki model mata pencaharian hasil pertanian di pelabuhan strategis dengan intensitas perdagangan yang padat dengan Bandar niaga menjadikannya sebagai kota pelabuhan ke empat paling besar sesudah Batavia, Surabaya dan Semarang (Kartodirjo, 1993: 32) di samping dikenal sebagai wilayah penghasil gula dan beras. Sejak dahulu kala, Cirebon terintegrasi dengan mata rantai perdagangan internasional yang berimplikasi pada perubahan dan penyesuaian struktur internal masyarakat Cirebon karena interaksi sosial yang terjadi dalam aktivitas perdagangan memunculkan bertemunya nilai-nilai budaya lokal dengan kaum pendatang sehingga memunculkan pemukiman yang mencerminkan akulturasi budaya lokal dengan kaum pendatang (asing) (Breman, 1986).

Dalam kurun waktu berkepanjangan hal ini memunculkan implikasi terhadap perubahan dan pengembangan sistem pengetahuan, nilai-nilai yang ternyata bukan hanya terjadi pada tingkat bawah namun juga pada level atas sebagaimana munculnya pemukiman untuk orang Arab, India, China bahkan Eropa yang makin menguatkan posisi kota Cirebon yang sebelumnya dikenal sebagai kota agraris beralih sebagai kota industrialis yang Nampak dalam perubahan bentuk fisik kota dengan beragam fasilitas umum pada akhir abad 19 merupakan percepatan perubahan dari masyarakat tradisional agraris menjadi masyarakat industrialis yang mengarah pada pra kapitalisme Jawa (Kuntowijoyo, 2002).

Wilayah pesisir Cirebon dengan fasilitas pelabuhan Muara Jati memiliki letak geografis yang strategis khususnya dari aspek ekonomis yang berimplikasi pada peningkatan aktivitas ekonomi yang terpusat pada pelabuhan sebagaimana tertuang dalam Memori Serah Jabatan 1921-1930 Jawa Barat: CXLIII dalam (Wahid, 2009: 27). Selain Kota Perdagangan dan Pelayaran, Cirebon didukung daerah penunjang (hinterland) yaitu daerah subur yang terletak di bagian barat, utara dan selatandengan dataran tinggi maupun perbukitan. Bagian barat dan berbatasan dengan Indramayu ditanami padi saat hujan dan palawija saat kemarau karena tanah berasal dari bentukan pengeringan sungai Cimanuk yang subur bagi padi namun kurang bagus bagi palawija (Wahid, 2009).

Sungai Cimanuk di bagian utara, Sungai Pekik dan Kesunean di tengah serta Sungai Losari berperan menyuplai air untuk pertanian sekaligus jalur transportasi sebelum transportasi darat dikembangkan. Sampai dengan sebelum akhir abad 19, tanah menjadi bagian dari alat produksi dalam pemenuhan kebutuhan hidup diperkuat era penguasaan wilayah Cirebon oleh koloni Belanda di mana masyarakat diwajibkan menanam tanaman komoditi perdagangan jenis baru namun berdampak besar pada pola pertanian masyarakat karena budidaya tanaman tebu, kopi, tembakau untuk dibudidayakan, dijual dan diekspor ke pasar internasional (Rabani, 2010: 25-27).

Pada awal abad 20 Cirebon dengan luas wilayah 5626km terbagi dalam dua wilayah afdelling, 6 wilayah distrik serta 21 ondersistrik. Pada tahun 1905 Cirebon mempunyai penduduk sejumlah 71.000 jiwa multi etnis terdiri atas 500 etnis Eropa, 1.100 etnis Arab, 3.500 etnis Cina serta 170 etnis Asia Timur dan sisanya pribumi (Effendy, 1994). Peningkatan jumlah penduduk menjadi konsekuensi perubahan mode produksi dengan ragam pilihan profesi berdasar stratifikasi sosial. Peningkatan aktivitas pelayaran dan perdagangan terjadi karena Cirebon mampu mengeksplorasi kemampuan sumber daya alam wilayah industri, perdagangan, pertanian serta perkebunan.

Di sisi lain, ciri kehidupan subsisten masih terjadi pada banyak petani yang lama kelamaan mengalami pergeseran pola hubungan sosial kepada masyarakat yang lebih maju melalui pembukaan lahan kering menjadi lahan basah menempatkan keluarga (sikep) mampu menampung jumlah penghuni (wuwung) (Effendy, 1994). Adeng (1996: 47) menyebut citra Cirebon sebagai Kota Pelabuhan yang menjadi pusat ekonomi, salah satu tempat perdagangan, jalur ekspor dan impor, pintu gerbang masuknya barang-barang ke pedalaman sehingga mudah menerima masuknya pengaruh dari luar. Intensitas perdagangan meningkat melalui hubungan dagang dengan saudagar dari Arab, Cina, Persia dan India termasuk pedagang nusantara yang berniaga di Cirebon. Perdagangan menggunakan mata uang China menjadi bukti kuatnya hubungan Cirebon dengan China. Selain mata uang China, berlaku pula mata uang Crusados (Portugia), Malaka (Calais) dan Tumya/tail (Jawa) . Kearifan lokal yang masih bertahan di Cirebon diantaranya tradisi yang diajarkan oleh unan Gunung Jati berupa petatah petitih atau nasehat dalam nilai ketakwaan dan keyakinan, kedisiplinan, kearifan, kebijakan, kesopanan, tata karma termasuk kehidupan sosial Sulendraningrat (1985). Berikut adalah daftar kearifan lokal yang berhasil dirangkum dalam kegiatan observasi, wawancara dan studi dokumen terkait kegiatan perdagangan dan kemaritiman di Cirebon:

Tabel 1
Petatah Petitih Ketaqwaan dan Keyakinan

Nomor	Petatah Petitih	Makna
1.	Ingsun titipna tajug lan fakir miskin	Aku titip tajug dan fakir miskin
2.	Yen sembahyang kungsi pucuke panah	Jika salat harus khusu dan tawadhu seperti anak panah yang menancap kuat
3.	Yen puasa den kungsi totaling gundewa	Jika puasa harus kuat seperti tali gondewa
4.	Ibadah kang tetep	Ibadah harus terus menerus
5.	Edia ing Allah	Takutlah kepada Allah
6.	Manah den Syukur ing Allah	Hati harus bersyukur kepada Allah
7.	Kudu ngahekaken pertobat	Banyak banyaklah bertobat

Tabel 2
Petatah Petitih Kearifan dan Kebijakan

1.	Singkirna sifat kanden wanci	Jauhi sifat yang tidak baik
2.	Duweha sifat kang wanti	Miliki sifat yang baik
3.	Amapesa ing bina batan	Jangan serakah atau berangasan dalam hidup
4.	Angadahna ing perpadu	Jauhi pertengkaran
5.	Aja ilok ngamad kang durung yakin	Jangan suka mencela sesuatu yang belum jelas kebenarannya
6.	Aja ilok gawe bobat	Jangan suka berbohong
7.	Ing panemu aja gawe tingkah	Bila pandai jangan sombong
8.	Kenana ing hajate wong	Kabulkan keinginan orang
9.	Aja dahar yen durung ngeli	Jangan makan sebelum lapar
10.	Aja nginum yen durung nginum	Jangan minum sebelum haus
11.	Aja turu yen durung katekan arif	Jangan tidur sebelum mengantuk
12.	Yen kaya den luhur	Jika kayta harus dermawan
13.	Aja ilok ngijek rarohi ing wong	Jangan suka menghina orang lain
14.	Den bisa megeng ing nafsu	Harus dapat menahan hawa nafsu
15.	Angasana diri	Harus bisa mawas diri
16.	Tepo saliro den adol	Tampilkan perilaku yang baik
17.	Ngoletena diri	Harus bisa mawas diri
18.	Aja akeh kang den pamrih	Jangan banyak mengharapkan pamrih
19.	Den suka wenan lan suka mamberih gelis lipur	Jika bersedih jangan cepat hilang
20.	Gegunem sifat kang pinuji	Miliki sifat terpuji
21.	Aja ilok gawe lara ati ing wong	Jangan suka menyakiti hati orang
22.	Ake lara ati ing wong, naming saking duriat	Jika sering disakiti orang hadapi kecintaan tidak dengan aniaya
23.	Aja ilok gawe kaniaya ing mahluk	Jangan membuat aniaya kepada makhluk lain
24.	Aja ngagungaken ing salira	Jangan mengagungkan diri sendiri
25.	Aja ujub ria suma takabur	Jangan sombong dan takabur
26.	Aja duwe ati ngunek	Jangan dendam

Table 3
Petatah Petitih Kesopanan dan Tata Karma

Nomor	Petatah Petitih	Makna
1.	Den hormat ing wong tua	Harus hormat kepada orang tua
2.	Den hormat ing leluhur	Harus hormat kepada leluhur
3.	Hormaten, emanen, mulyaken ing pusaka	Hormat, sayangi dan mulyakan pusaka
4.	Den welas asih ing sapapada	Hendak menyayangi sesama manusia
5.	Mulyaken ing tetamu	Hormati tamu

Salah satu aspek kearifan lokal yang dilaksanakan secara turun temurun adalah nadran yaitu upacara adat akulturasi Hindu dengan Islam yang dilaksanakan dari tahun ke tahun oleh masyarakat setempat bertujuan mensyukuri hasil laut yang melimpah. Nadran atau upacara labuh saji berasal dari nazar mengandung makna pemenuhan janji dengan persembahan sesajen sebagai ritual penghormatan pada nenek moyang agar terlindung dari mara bahaya. dalam melaut, serta tangkapan hasil laut mereka berlimpah pada tahun mendatang.

Kemanfaatan Literasi Digital dan Kearifan Lokal dalam Pembelajaran IPS

Hasil observasi dan wawancara pada tiga madrasah yang menjadi lokasi penelitian menunjukkan bahwa media elektronik menjadi salah satu media pembelajaran di sekolah penunjang pembelajaran misalnya Cirebon TV dengan siaran acara budaya dan idiom lokal memudahkan audiens memahami berita terutama media elektronik televisi, keunggulan televisi lokal ini hanya menggunakan listrik tanpa pulsa dan kuota, dari segi waktu, media elektronik menjangkau masyarakat luas, menyampaikan berita atau informasi secara langsung dari tempat kejadian, mampu menampilkan proses terjadinya suatu peristiwa dan mudah diakses semua pihak. Daya penyampaian dan pengaruhnya sangat kuat karena disajikan dengan bahasa lokal maupun bahasa yang komunikatif, populer karena merupakan kombinasi suara dengan gambar yang bergerak, bahasa Cirebon yang komunikatif dan diterima berbagai kalangan, dengan gambar semua orang dapat memahami makna. Di sisi lain, kelemahan media ini adalah pesan sangat cepat, tidak semua lokasi dapat dijangkau dan tidak bisa diulang.

Radio RRI Cirebon menjadi salah satu media dapat diakses siswa karena menampilkan aspek kearifan lokal misal kegiatan budaya dan bahasa atau dikenal *Kabudaya lan Bebasan Cirebon* merupakan salah satu media elektronik berbiaya rendah yang dapat dijangkau oleh siapapun, bersifat auditif, lebih bebas dalam penyampaian pesan karena mudah dicerna, mempunyai efek yang lebih kuat dibanding efek visual

dengan daya tembus besar, penetrasi area yang luas hingga pesan dapat tersampaikan dalam mengatasi jarak, ruang dan waktu, dapat dijangkau tanpa daya listrik, dapat diakses di area tanpa listrik.

Meski telah mengenalkan media berbasis internet, penggunaan media cetak dalam pembelajaran masih dilakukan karena kelebihanannya yaitu dapat dibaca berulang-ulang sehingga siswa mampu belajar lebih spesifik, lebih mudah menyimpan, mampu menjelaskan hal-hal yang sifatnya kompleks atau rigiddengan harga yang lebih terjangkau. Meskipun demikian, media cetak ini memiliki keterbatasan yaitu idak secara langsung menyebarkan berita pada siswa, berupa tulisan dengan biaya produksi yang mahal.

Literasi digital dalam pembelajaran IPS di kelas VIII memunculkan ragam metode pembelajaran baru yang membantu guru dalam menjelaskan materi pembelajaran kepada siswa dalam mewujudkan pembelajaran aktif. Media internet sangat universal dan mudah diakses siapapun termasuk siswa terutama dalam mencari glosarium atau daftar istilah penting, menjadi referensi yang tepat dalam pengambilan keputusan, siswa mampu memanfaatkan media digital yang direkomendasikan guru dengan materi pembelajaran PIPS yang lebih kreatif dan inovatif.

Penguatan literasi digital ini memiliki sisi lain, dampak negatifnya berupa pergeseran peran guru karena pembelajaran cenderung bersifat individual. Kecanduan pada dunia maya yang berlebihan sehingga berimbas pada aspek psikologis maupun kesehatan. Apatis yang berlebihan akibat sifat individualism di karangan siswa maupun guru. Kendala akses internet sulit dan berbiaya terutama saat berada di rumah. Hal lainnya, pemantauan orang tua dan guru yang lemah memungkinkan terjadi akses negative pada siswa. Solusinya adalah pengawasan yang ketat saat mengakses internet terutama menyangkut durasi waktu dan pemilihan akses digital bagi siswa.

IV. SIMPULAN

Literasi digital dalam pembelajaran IPS menjadi salah satu pendukung untuk mengembangkan pengetahuan peserta didik terhadap isu-isu sosial yang terjadi pada masyarakat secara riil time, memunculkan ragam metode pembelajaran baru yang mampu membantu guru dalam menjelaskan materi pembelajaran kepada siswa dalam mewujudkan pembelajaran aktif. Media internet sangat universal dan mudah diakses siapapun termasuk siswa terutama dalam mencari glosarium atau daftar istilah penting, menjadi referensi yang tepat dalam pengambilan keputusan, siswa mampu memanfaatkan media digital yang direkomendasikan guru dengan materi pembelajaran PIPS yang lebih kreatif dan inovatif. Secara umum literasi digital yang diterapkan oleh MTs se Kota Cirebon bertujuan meningkatkan budaya membaca, menulis dan mampu menyusun peta konsep dari materi yang sudah dipaparkan oleh guru. Bagi guru, teacher hours atau jam guru dilakukan dengan membuat perangkat pembelajaran berbasis digital, mengikuti pelatihan *e-learning*, meningkatkan ketrampilan IT, *powerpoint* plus dan membiasakan pembelajaran berbasis android. Evaluasi penguatan literasi digital dilakukan secara mingguan dengan mereview tugas siswa maupun kinerja guru. Penguatan literasi digital berbasis kearifan lokal dengan cakupan materi kelas 8 bab 3 keunggulan dan keterbatasan antara lingkup pengaruh terhadap kegiatan ekonomi, sosial, budaya di Indonesia dan ASEAN dengan menjelaskan aspek ekonomi kelautan dan kelautan di Cirebon dengan dimensi kearifan lokal yaitu Kebaharian Cirebon melalui media digital berbasis website ILSOSPEDIA (Pedia Ilmu Sosial) adanya penguatan dengan siswa banyak mengakses website ILSOSPEDIA. Situs ILSOSPEDIA dapat diakses oleh siswa sehingga dapat meningkatkan rasa bangga dan cinta terhadap nilai-nilai budaya Cirebon.

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6. Peran Guru Sebagai Figur Panutan Dalam Penerapan Keterampilan Saling Berbagi Di Era Disrupsi

Ratna Puspitasari dan Septiani Resmalasari

ABSTRACT

Individual dualism has become a symptom of a society in the 21st century, with all its excesses, including materialism and selfishness, which are present at all levels of society. 21st-century teachers have a different role from conventional teachers, where they act as facilitators, collaborators, mediators, and motivators in learning and teaching activities with effective and fun learning targets that require abilities that are influenced by knowledge, training, and experience. The era of disruption makes a form of play that leads to selfishness, including through gadgets, so there are limitations in interacting directly with peers. Therefore, the teacher strives to encourage sharing skills as a form of skill to students so that they can receive and give to others who are instilled in the early to late class so that it affects the ongoing interaction. This study used Slavin Theory, about efforts to increase social contact among students to achieve goals and the role of teachers in learning and teaching activities. This study used qualitative methods with a phenomenological approach.

Keywords: Teacher's role, sharing, era of disruption

I. PENDAHULUAN

UU nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional menyebut pendidik sebagai tenaga professional yang bertugas merencanakan dan melaksanakan proses pembelajaran, menilai hasil pembelajaran, melaksanakan pembimbingan dan pelatihan serta penelitian dan pengabdian masyarakat sehingga mengandung makna bahwa pendidik wajib menciptakan suasana pendidikan bermakna, menyenangkan, kreatif dan dialogis, memiliki komitmen professional guna meningkatkan mutu pendidikan, memberi teladan dan menjaga nama baik lembaga, profesi dan kedudukan sesuai kepercayaan yang diberikan dengan kompetensi pedagogik, kepribadian, professional dan sosial.

Sebagai makhluk sosial, manusia sangat memerlukan kegiatan bersosialisasi terutama dalam berinteraksi dengan pihak lain, membutuhkan bantuan dan hubungan timbal balik yang membutuhkan proses pembelajaran sejak dini. Sikap social adalah hal yang wajib diterapkan agar menjadi fondasi dalam menanamkan pembentukan karakter, sifat, sikap perilaku serta kepribadian sehingga kepribadian sosial yang positif mampu terimplementasi dalam perilaku sehari-hari peserta didik (Baron & Byrne, 2012). Kegiatan belajar di sekolah atau madrasah sangat keras berupaya agar di usia tumbuh kembang anak secara sempurna mampu menyerap nilai saling berbagi. Anak adalah generasi penerus sebagai wujud keseriusan orang tua dalam mendidik dan mengarahkan nilai-nilai yang ditanamkan sejak kecil yaitu nilai akidah maupun etika sehingga tumbuh kembang sebagai manusia yang berkarakter (Ernawati, 2013). Nilai merupakan sesuatu yang universal, sebagaimana kebiasaan berbagi ditanamkan orang tua di lingkungan rumah sejak anak mengenal lingkungannya. Berbagi diyakini membawa pengaruh positif bagi tumbuh kembang aspek sosial interpersonal anak.

Hal ini mengacu pada Peraturan Pemerintah Nomor 57 Tahun 2021 yang menjelaskan tentang Standar Nasional Pendidikan seperti halnya sudah diubah melalui Peraturan Pemerintah Nomor 4 Tahun 2022 yang membahas Perubahan terhadap Peraturan Pemerintah Nomor 57 Tahun 2021 mengenai standar Nasional Pendidikan di mana Standar Isi yang dikembangkan dalam memastikan kriteria ruang lingkup materi yang sejalan dengan

kompetensi lulusan yang sudah dirumuskan melalui standar kompetensi lulusan. Penyusunan Standar Isi dilaksanakan melalui beberapa hal sebagai berikut: pertama, perumusan ruang lingkup materi pembelajaran yang tepat guna mengembangkan kompetensi peserta didik yang sejalan dengan standar kompetensi lulusan, penyesuaian kemajuan pembelajaran atau learning progression bagi peserta didik di setiap jenjang, kedua, penyesuaian melalui kemajuan pembelajaran peserta didik pada tiap jenjang, ketiga, perumusan ruang lingkup materi dengan fleksibilitas bagi pendidik dalam memfasilitasi peserta didik guna mengembangkan kompetensi, keempat mengadopsi prinsip diferensiasi dalam mengembangkan ruang lingkup materi pembelajaran.

Pada dasarnya pengembangan standar isi berpedoman pada standar kompetensi lulusan bagi satuan pendidikan jenjang SD/ Madrasah Ibtidaiyah. Begitu juga dengan lokasi penelitian di MI Al Hidayah GUPPI Kota Cirebon yang terletak di Jl. Kalitanjung-Penyuken, No. 165 harjamukti Kota Cirebon Jabar 45143. Madrasah Ibtidaiyah Al Hidayah memiliki jumlah peserta didik yang cukup banyak dibandingkan MI sejenis di kota Cirebon telah melaksanakan Pengembangan Standar Isi berpedoman pada Standar Kompetensi Lulusan pada Satuan Pendidikan jenjang Pendidikan Dasar yang berfokus pada: pertama persiapan peserta didik sebagai anggota masyarakat yang beriman dan bertakwa pada Tuhan YME serta berakhlak mulia; kedua penanaman karakter yang sesuai dengan nilai-nilai Pancasila dan ketiga penumbuhan kompetensi literasi dan numerasi Peserta Didik guna mengikuti pendidikan selanjutnya. Standar Isi tersebut mencakup ruang lingkup materi Pendidikan Dasar di jalur pendidikan formal madrasah yang termaktub dalam Pendidikan Agama Islam diantaranya pertama. Akidah keimana dan ketakwaan kepada Allah SWT diwujudkan dengan menjalankan rukun Islam terutama sholat dan puasa sebagai nilai diri dan praktik yang dijalankan tiap hari, kedua AlQur'an dan Hadits dengan pemahaman ulama yang sah menjadi pedoman dalam berucap, berpikir, berperilaku dan bertindak melalui akhlak mulia di rumah, sekolah dan tempat bermain terutama kepada orang tua, guru dan kasih sayang pada teman dan makhluk lainnya; ketiga adab, akhlak dan teknik bacaan Al Qur'am yang sesuai dengan makharijul huruf dalam ilmu

tajwid memiliki nilai ibadah, kemuliaan dan keagungan firman Allah SWT bagi yang mengamalkannya; keempat hukum Islam dalam Fikih Ibadah memandu tata cara peralatan dan praktok ibadah yang memudahkan dalam menjalankan perintah ajaran Islam dan larangannya, dan kelima manusia merupakan makhluk Allah SWT yang paling mulia dan bermartabat dibandingkan makhluk lain dengan keragaman kebiasaan, kebutuhan dan keterbatasan yang harus diapresiasi, dihormati dan dihargai karena menjadi bagian dari sunnatullah (Al Ghazali, 2012).

Penelitian ini mendasarkan Teori dan Konsep Profesionalisme guru berasal dari kata profession yang mengandung arti pekerjaan sebagaimana dikemukakan Arifin dalam Kapita Selektu Pendidikan (Islam dan Umum) (1995, 105) disebut juga occupation atau pekerjaan membutuhkan keahlian yang didapatkan melalui pendidikan atau latihan khusus. Martin Yamin dalam Profesionalisme Guru dan Implementasi KTSPJkt Gaung Ada Press 2007 hal 3 menyebut profesi sebagai seseorang yang menekuni pekerjaan berdasarkan keahlian, kemampuan, teknik serta prosedur berdasarkan intelektualitas. Hal ini mengandung arti sebagai pekerjaan yang membutuhkan keahlian dan ketrampilan tertentu dimana keahlian dan ketrampilan tersebut diperoleh dari sebuah pelatihan khusus maupun pendidikan. Jadi professional secara harfiah mengandung pengertian sebagai pekerjaan yang dilakukan oleh orang-orang yang secara khusus dipersiapkan maupun dididik guna melaksanakan pekerjaan tersebut dan menerima imbalan atas hasil kerja berupa upah karena telah melaksanakan tugas.

Guru adalah seorang pendidik dan sosok panutan bagi peserta didik serta menjadi penentu arah bagi kemajuan suatu bangsa. Guru selayaknya memiliki kemampuan mengajar karena mata pencahariannya adalah sebagai pengajaran memiliki kemampuan sebagai pendidik untuk mengarahkan peserta didik pada kehidupan yang lebih baik (Daradjat et al, 2016). Jadi, guru professional merupakan orang yang memiliki kemampuan dan keahlian dalam bidang keguruan sehingga mampu melaksanakan tugas dan fungsinya sebagai guru dengan kemampuan maksimal, telah melalui proses pendidikan, pelatihan serta pengalaman di bidangnya.

Usman dalam Menjadi Guru Profesional menyebut keahlian sebagai kompetensi, selanjutnya dalam menjalankan kewenangan profesionalnya dituntut mempunyai seperangkat kemampuan (competency) beragam.

Mulyana (2011) memandang nilai sebagai rujukan dan keyakinan dalam memastikan pilihan. Nilai menjadi sesuatu yang dikehendaki sehingga memunculkan tindakan pada diri seseorang. Frankel dalam Kartawisastra (1980) menyebut nilai sebagai standar perilaku, keindahan, kebenaran, keadilan serta efisiensi yang mengatur manusia selayaknya untuk dilaksanakan dan dilestarikan. Sebagai salah satu bagian yang menjadi fondasi penting bagi penentuan karakter sebuah masyarakat dan bangsa ternyata nilai tidak muncul secara mendadak namun melalui proses penyebaran termasuk kesadaran di mana salah satunya adalah pendidikan di sekolah. Mulyana (2011) menyebut pendidikan nilai sebagai pengajaran atau bimbingan terhadap peserta didik agar memahami dan menyadari kebaikan, kebenaran, serta keindahan melalui proses pertimbangan nilai yang sesuai dengan pembiasaan bertindak yang konsisten.

Pendidikan nilai memiliki tujuan untuk membantu peserta didik dalam memahami, menyadari serta mengalami nilai-nilai serta mampu memosisikan secara integral dalam kehidupan. Jadi melalui pendidikan nilai saling berbagi, guru madrasah diharapkan mampu memasukkan ketrampilan-ketrampilan sosial yang menjadi kumpulan sikap perasaan maupun anggapan pada sesuatu hal terkait hal baik buruk, benar maupun salah, hina maupun mulia, termasuk didalamnya adalah penting maupun sepele/remeh. Pada lingkungan rumah dan sekolah.

II. METODE

Penelitian kualitatif dengan pendekatan fenomenologi dipilih sebagai jenis yang digunakan dalam penelitian ini. Penelitian ini bertujuan untuk menginterpretasikan dan menjelaskan pengalaman-pengalaman yang dihadapi peserta didik maupun guru maupun peserta didik saat berkomunikasi, berbagi dengan orang lain, warga sekolah bahkan dengan masyarakat sekitar tempat tinggal. Penelitian fenomenologi ini lebih mengedepankan pada mencari, mempelajari, dan menyampaikan arti fenomena kebiasaan saling berbagi, event atau peristiwa yang berkaitan dengan kapan kebiasaan saling berbagi

itu terjadi atau diadakan dan bagaimana hubungannya dengan peran guru sebagai profil yang menjadi panutan atau teladan dalam situasi tertentu misalnya momen hari besar Islam, sehingga penelitian kualitatif ini tergolong penelitian kualitatif murni karena pelaksanaannya lebih didasarkan pada usaha memahami serta menggambarkan ciri intrinsic fenomena diri sendiri (Sugiyono, 2015).

III. HASIL DAN PEMBAHASAN

Penanaman Nilai Berbagi Pada Peserta Didik

Perkembangan peserta didik sangat mempengaruhi rangkaian perubahan progresif yang terjadi sebagai akibat dari proses pematangan dan pengalaman (Hurlock, 1980: 2), perkembangan yang muncul diantaranya: pertama sikap kritis misal di kelas awal tentunya berbeda dengan kelas akhir misal menggunakan tangan kanan untuk memberi atau menerima barang pemberian orang lain, kedua perubahan cenderung muncul bila lingkungan di sekitar peserta didik tumbuh kembang membiasakan anak untuk memberi sebagian miliknya pada pihak lain, berterima kasih sesudah menerima pemberian orang lain dengan mengekspresikan diri yang ikhlas dan bahagia sehingga menciptakan harmonisasi dengan lingkungannya. Ketiga, ada motivasi yang kuat pada middle childhood peserta didik menginginkan untuk menguasai kecakapan-kecakapan baru yang diberikan oleh guru di MIAI Hidayah pada peserta didik sehingga lebih mudah dididik dan dibimbing masa sebelum dan sesudahnya.

Pendidikan sebagai proses pembentukan kepribadian manusia bertujuan membantu peserta didik agar mampu menumbuhkembangkan potensi-potensi kemanusiaan, bahwa setiap individu dilahirkan dalam keadaan bersih, seolah kertas kosong (a sheet of white paper avoid of all characters) sehingga anak tidak memiliki bakat dan pembawaan apapun. Sebagai peserta didik anak dibentuk oleh kreativitas pendidik. Oleh sebab itu tavul rasa sangat berkaitan dengan teori pengalaman sebagai sumber pengetahuan. Pendidikan selayaknya bersifat praktis, berguna, bermakna, menyenangkan dan peserta didik perlu dihormati dan diperlakukan layaknya orang dewasa. Peserta didik mendapat kesempatan luas untuk menyampaikan pendapat, belajar dari

pengalaman yang mana ke depannya akan mendapat beragam kemampuan yang berguna bagi hidupnya. Meski belajar dari pengalaman adalah hal yang baik namun peserta didik juga tidak dilarang untuk membaca buku maupun sumber belajar yang lain. Pengalamannya tentang keragaman, ada yang lebih dan kurang selayaknya bukan pemisah namun mampu menyatukan keragaman itu dengan ikhlas bersedekah maupun berbagi.

Jenis-Jenis perkembangan belajar pada peserta didik meliputi perkembangan kognitif, perkembangan bahasa, perkembangan sosial.

Menciptakan lingkungan senang berbagi, misalnya dengan menguatkan circle pertemanan dengan tugas kelompok yang berinteraksi secara luring maupun daring, menyebut tujuan bersama, sedekah kelompok kecil pada teman yang membutuhkan alat tulis dengan sistem gilir sehingga semua anggota kelompok dapat memenuhi kebutuhan siswa atas alat tulis.

Keterlibatan orang tua dalam melaksanakan aktivitas bermain dengan anak-anak. Dilakukan dengan mengikut sertakan orang tua melalui kegiatan bermain bersama peserta didik, mengajak bertukar mainan, dan melakukan evaluasi proses bermain sampai pada refleksi bersama apakah permainan itu bermanfaat atau tidak, dilanjutkan atau dihentikan, perlu menambah anggota baru atau tidak, Setelah siklus pertama mereka melanjutkan siklus kedua, sampai siklus ketiga dan seterusnya.

Interaksi di lingkungan rumah melalui pembiasaan aktivitas makan, beribadah dan bersedekah secara bersama-sama sehingga timbul solidaritas social dalam skala kecil di lingkungan keluarga dan sekolah. Solidaritas social di kelas dilakukan dalam wujud bersama menengok teman yang sakit, menjadi tutor sebaya saat teman tidak dapat menyelesaikan tugas bersama dan beragam kegiatan yang mengasah empati dan membangkitkan solidaritas sosial.

Penguatan dilakukan guru dengan menguatkan motivasi agar peserta didik menjalankan aqidah melalui kebiasan bersedekah dan zakat. Di samping beribadah kepada Allah, diajarkan juga beribadah kepada sesama, diantaranya dengan mengajarkan kebiasaan berbagi, peserta didik dapat belajar ketulusan sehingga memunculkan sikap nyaman dan bahagia bagi sesama. Ibadah menjadi

manifestasi maupun perwujudan langsung dari pengalaman aqidah, syariat dan akhlak. Peserta didik akan memahami bahwa sebagai makhluk sosial ia sangat membutuhkan orang lain. Beribadah dengan jalan beramal sholeh untuk manusia lain melalui hablum minannaas yaitu menjaga hubungan baik dengan sesama manusia. Kodrat manusia adalah berbuat dan berakhlak baik bagi diri dan lingkungannya. Momen hari-hari besar menunjukkan besarnya animo peserta didik dalam bersedekah missal momen ramadhan, pengumpulan zakat fitrah maupun zakat maal. Guru sering mengingatkan bahwa Islam mengatur hubungan sesama manusia dan secara kodrati peserta didik mempunyai hasrat dan keinginan berbuat baik di antara mereka dan bersama menuju harmonisasi demi terwujudnya masyarakat kelas yang nyaman. Secara social, sebagai anggota masyarakat, peserta didik memiliki peranan, tugas dan kewajibannya dalam masyarakat.

Kemanfaatan Penanaman Nilai Berbagi

Kebiasaan berbagi dianggap mempunyai dampak positif bagi perkembangan aspek social interpersonal peserta didik dengan beberapa kemanfaatan sebagai berikut, pertama: mengenalkan rasa empati pada peserta didik, kedua: meningkatkan rasa kepedulian pada pihak lain, ketiga: mengajarkan nilai kebersamaan, keempat perkembangan social peserta didik semakin tumbuh secara baik sejalan dengan jumlah teman sebaya yang terus bertambah.

Di sisi lain membiarkan anak bersikap masa bodoh, acuh tak acuh maupun cuek egois pada peserta didik. Kondisi ini jika dibiarkan secara terus menerus akan memicu stress pada anak dalam berinteraksi dengan lingkungan sekitarnya. Melalui kegiatan belajar di madrasah, mendorong peserta didik mempelajari banyak hal, sebuah sisi positif yang belum ditemukan dalam pembelajaran daring. Melalui tatap muka terbatas, ditanamkan nilai-nilai sosial dimulai dari terbentuknya karakter, kepribadian, sifat, sikap sampai peri laku positif melalui bimbingan guru yang menjadi sosok di mana peserta didik belajar pengetahuan mengapa mereka harus berbagi, bagaimana bentuk kegiatan berbagi, konsekuensi jika kita mudah berbagi dan apa hukumannya jika peserta didik tidak mau atau sulit berbagi dengan lingkungan sekitar hukum.

Peran Guru Sebagai Teladan dalam Menanamkan Nilai Berbagi

Guru memiliki peran sentral dalam membina sikap peserta didik saat di sekolah karena berkaitan dengan moralitas. Guru merupakan figure sosok pendidik yang memiliki posisi dan berperan penting atau dikenal sebagai figure sentral dalam dunia pendidikan terutama dalam proses belajar mengajar, sehingga dalam pendidikan diharapkan guru mempunyai karakteristik kepribadian ideal. Peran guru di era disrupsi adalah sebagai pengajar sementara di sisi lain bertindak sebagai pendidik. Sebagai pengajar di sekolah, guru berperan mentransferkan ilmunya kepada peserta didik sementara sebagai pendidik guru berkewajiban membina sikap dan ketrampilan peserta didik diantaranya adalah ketrampilan saling berbagi.

Hal ini menjadi tanggung jawab yang sangat berat. Hasil survey dan wawancara pada 30 siswa yang mewakili jumlah responden di MIAI Hidayah menyebut bahwa figure guru ideal adalah: pertama memiliki keteladanan dalam bersikap dan bertingkah laku ikhlas, mengembangkan sikap berbagi dalam kehidupan sehari-hari, berkomunikasi secara aktif dan merespon cepat dengan segenap warga sekolah, secara intensif memberi bimbingan pada karakter bersedekah pada siswa, menyiapkan perangkat pembelajaran yang sesuai dengan kebutuhan siswa, menguasai bahan ajar, menjaga harmonisasi dalam pembelajaran di sekolah maupun luar sekolah, memberi apresiasi, penilaian dan evaluasi secara positif pada setiap proses pembelajaran secara transparan (Abimanyu, 2017).

Hasil wawancara dengan guru dan siswa menunjukkan bahwa guru efektif di MIAI Hidayah tidak hanya berpusat pada penyajian pengetahuan sebatas fakta maupun materi saja namun memiliki orientasi pengembangan ketrampilan penting abad 21 diantaranya berpikir kritis, komunikatif, kreatif serta kolaboratif. Guru efektif aktif memahami konteks berpikir peserta didik dalam upaya pengembangan kemampuan berpikir tingkat tinggi. Sementara itu, guru efektif menyampaikan materi pembelajaran secara mendalam dengan beragam contoh dan dasar pengetahuan factual yang sangat kuat.

Selain memahami materi pembelajaran, guru juga menguasai strategi pembelajaran yang mendorong peserta didik untuk belajar. Hal terpenting,

guru efektif mempunyai tingkat literasi teknologi, informasi dan komunikasi yang memadai diantaranya dengan ketrampilan mengintegrasikan TIK pada kegiatan belajar mengajar. Hal lain yang dibutuhkan pada abad 21 adalah guru yang memesonasi di mana dalam melaksanakan pembelajaran di sekolah, guru mampu menampilkan kompetensi kepribadian dan kompetensi sosial. Salah satu yang ditampilkan oleh guru di MI Al Hidayah adalah penampilan memesonasi di hadapan peserta didik saat di kelas maupun di luar kelas, dengan kriteria sebagai berikut: penjelasannya mudah diterima dan dipahami siswa, guru memiliki penguasaan keilmuan yang sesuai dan benar, tidak gagap teknologi namun sebaillnya sangat cangguh dalam penguasaan teknologi, sekali waktu guru mampu menjadi teman belajar, pandai membuat metafora atau perumpamaan yang sesuai dengan latar belakang sosial budaya peserta didik, humoris namun tegas, berdisiplin tinggi, mau mendengar masukan dan keluh kesah peserta didik, pandai dalam pengelolaan kelas, serta mempunyai rasa sepeuh hati dengan kesadaran mendidik sehingga membangkitkan empati di kalangan teman sejawat maupun peserta didik.

Hasil wawancara menunjukkan bahwa selain memesonasi dalam memotivasi peserta didik, guru MI Al Hidayah memiliki ketrampilan dalam memanfaatkan media pembelajaran, alat dan bahan pembelajaran. Kompetensi guru dalam memfasilitasi, menginspirasi serta memunculkan kreativitas. Guru MI Al Hidayah telah mengawali dari penguasaan materi atau konten yang bagus, guru telah mampu menggunakan teknologi guna memfasilitasi pengalaman belajar yang memunculkan kreativitas peserta didik.

Peran guru di MI semakin optimal karena masa disrupsi guru telah berupaya mentransformasi diri di era digital dengan terus mengembangkan kreativitas dan inovatif, dalam upaya menyesuaikan kebutuhan abad 21 dan menyiapkan peserta didik memasuki dunia baru. Dalam memfasilitasi pembelajaran abad 21 era disrupsi, guru efektif dan memesonasi menggunakan pendekatan saintifik yang memuat komponen mengamati, menanya, mengumpulkan informasi maupun eksperimen, menganalisis informasi serta mengkomunikasikan; berbasis TPACK, menggunakan model pembelajaran

inovatif, dengan memanfaatkan metode yang sesuai dengan pengembangan PPK serta ketrampilan abad 21.

TPACK sebagai kerangka integrasi teknologi dalam kegiatan belajar mengajar dengan mengikutsertakan perangkat pengetahuan teknologi, pengetahuan pedagogi serta pengetahuan materi. Guru seringkali membuat video pembelajaran melalui aplikasi yang mendukung diantaranya VN, Capcut, Kinemaster, Powtoon dan sebagainya, Lembar Kerja Peserta Didik (LKPD) interaktif sebagaimana pada liveworksheets, menyusun evaluasi melalui google form, membuat kuis atau quizizz, liveworksheets, membuat bahan ajar berupa e book melalui aplikasi anyflip. Di sisi lain, pembelajaran di MIAI Hidayah menggunakan model inovatif diantaranya Problem Base Learning, Project Based Learning, Discovery Learning serta Inquiry Learning. Beberapa guru MIAI Hidayah telah mampu mendesain, mengembangkan serta mengevaluasi pembelajaran secara autentik melalui pengalaman belajar melalui penggabungan alat evaluasi terbaru dan optimalisasi lingkungan pembelajaranguna mengembangkan pengetahuan, ketrampilan serta perilaku peserta didik. Setiap kegiatan yang dirancang guru MIAI Hidayah mampu mengembangkan PPK (religious, nasionalis, mandiri, gotong royong, integritas) dan ketrampilan abad 21 (creativity, critical thnking, collaboration, communication).

Hasil observasi dan wawancara menunjukkan bahwa pelaksanaan pembelajaran di era disrupsi di MIAI Hidayah dituntut berperan aktif dalam meningkatkan minat belajar peserta didik sehingga hanya guru yang berwawasan dan berpengatuan luas, menjaga, membekali diri agar pa yang sudah dilakukan telah mentaati protokol kesehatan melalui pendidikan dengan sistem tatap muka terbatas diantaranya: sebelum masuk kelas peserta didik wajib menggunakan masker, mencuci tangan dengan sabun atau hand sanitizer, menjaga imun dengan mengkonsumsi gizi seimbang untuk meningkatkan imunitas, berolahraga secara teratur, melaksanakan hidup bersih, serta menjaga sanitasi lingkungan pada semua kegiatan di sekolah termasuk kegiatan bersedekah atau berbagi pada sesama. Kegiatan berbagi dapat dilaksanakan di manapun, bukan hanya di dalam kelas atau sekolah. Peserta didik diajarkan

bersikap ikhlas sehingga kegiatan berbagi dilakukan sebagai kegiatan yang menyenangkan.

Salah satu hasil pembelajaran di MIAI Hidayah adalah Bermain kolase sebagai satu pembelajaran yang menyenangkan, menarik minat serta meningkatkan kemampuan motorik halus bagi peserta didik. Guru terus memotivasi agar siswa terus beajar berbagi pada teman sebaya maupun lingkungan sekitarnya, membuat karya kolase dengan kreativitas dan ide-ide memadukan perangkat belajar maupun ide siswa. Guru memberi contoh missal dompet amal, kaleng untuk kencelengan bahkan rekening kelas dengan membebaskan peserta didik memilih media yang diminati. Jadi siswa dapat belajar dari hasil karya mereka sendiri dan mereka menjadi bangga dengan menunjukkan hasil karya kolasenya yang bermacam-macam jenisnya melalui foto dan video yang dikirimkan kepada guru mellalui orang tua. Motivasi terus dilakukan guru agar peserta didik terus berbagi dimulai dengan sesama teman.

Pertemanan sebagai bentuk hubungan emosional antara dua manusia atau lebih baik sejenis maupun berbeda jenis yang didasari saling pengertian, saling menghargai serta saling percaya satu dengan yang lain untuk bertukar informasi tentang beragam pengalaman bagi satu tujuan tertentu yang sudah disepakati. Fungsi pertemanan di kalangan peserta didik meliputi stimulasi, dukungan fisik, dukungan ego, kebersamaan, perbandingan sosial serta keakraban. Kualitas pertemanan sangat menentukan kebiasaan berbagi karena semakin tinggi peserta didik dalam berteman maka makin tinggi perilaku tolong menolong, keakraban serta perilaku positif lain, sebaliknya makin jauh kualitas pertemanan menunjukkan makin tinggi tingkat konflik, persaingan serta bentuk perilaku negatif.

Hasil triangulasi data menunjukkan bahwa Unjuk kerja di MIAI Hidayah Kota Cirebon mencakup tiga aspek: pertama kemampuan profesional, kedua kemampuan sosial, serta ketiga kemampuan personal (kepribadian). Kemampuan profesional meliputi penugasan materi pelajaran, penguasaan dan penghayatan atas landasan wawasan kependidikan dan keguruan, serta penguasaan proses-proses kependidikan, keguruan serta pembelajaran siswa.

Kemampuan soSial meliputi kemampuan menyesuaikan diri terhadap tuntutan kerja dan lingkungan sekitar pada saat membawa tugasnya sebagai guru. Kemampuan personal (pribadi) meliputi penampilan sikap positif pada seluruh tugas dan situasi pendidikan, pemahaman, pengayatan dan penampilan nilai terutama nilai saling berbagi atas keberagaman, penampilan yang berkharisma, sehingga menjadikan diri guru sebagai panutan dan teladan bagi siswa. Setidaknya terdapat 10 kompetensi guru yang terpenuhi di MI Al Hidayah, yaitu: menguasai bahan, mengelola program belajar mengajar, mengelola kelas, menggunakan media atau sumber belajar, menguasai landasan pendidikan, mengelola interaksi belajar mengajar, menilai prestasi siswa untuk kepentingan pembelajaran, mengenal fungsi layanan program bimbingan dan penyuluhan, mengenal dan menyelenggarakan administrasi sekolah, dan memahami prinsip-prinsip serta menafsirkan hasil penelitian pendidikan bagi keperluan pengajaran.

IV. KESIMPULAN

Di era disrupsi ketrampilan pro sosial diantaranya saling berbagi adalah hal urgen yang dibutuhkan peserta didik di saat menghadapi kebijakan yang mewajibkan tatap muka terbatas. Tantangan guru di MI Al Hidayah Kota Cirebon adalah bagaimana menerapkan ketrampilan berbagi dalam masyarakat luas sementara pertemuan langsung dibatasi, perubahan pola interaksi dari luring ke daring. Pola penanaman ketrampilan berbagi dilakukan secara terusmenerus, terjadwal dan intens dengan mengkondisikan peserta didik pada keadaan di mana mereka harus saling berbagi, tolong menolong, setia kawan/solidaritas sosial secara drill di dalam kelas maupun di luar kelas.

Guru selalu memperkenalkan dan memberi arahan pada peserta didik mengenai pentingnya ketrampilan saling berbagi agar dikuasai peserta didik terutama mampu diimplementasikan dalam kehidupan dengan masyarakat sekitar maupun masyarakat luas. Tujuannya agar peduli pada sesama, peningkatan nasionalisme serta terhindar dari penyimpangan sosial yang berdampak pada desintegrasi bangsa. Pola ini dikemas melalui beberapa

langkah. Pengembangan standar isi digunakan untuk menentukan kriteria ruang lingkup materi yang sejalan dengan kompetensi lulusan yang sudah dirumuskan dalam standar kompetensi lulusan. Perumusan Standar Isi dilaksanakan dengan perumusan ruang lingkup materi pembelajaran yang memberi fleksibilitas pada pendidik guna memfasilitasi peserta didik mengembangkan kompetensi, termasuk mengadopsi prinsip diferensiasi dalam pengembangan ruang lingkup materi pembelajaran pada kelas waal, menengah dan tinggi serta mengadopsi prinsip diferensiasi dalam mengembangkan ruang lingkup materi pembelajaran. Ruang lingkup materi ketrampilan sekolah dasar atau madrasah ibtidaiyah sudah diperkaya dengan pengembangan sensor motoric guna mendukung ketrampilan kegiatan sehari-hari. Dalam event inilah guru memiliki figur panutan dalam memberikan pembelajaran kepada peserta didik untuk lebih aktif mengembangkan potensi berbagi yang ada pada dirinya. Guru bertindak sebagai motivator maupun fasilitator melalui cara atau metode pembelajaran yang inovatif dan tepat dalam menyajikan ketrampilan saling berbagi.

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7. Application of Blended Learning as an Innovative Social Sciences Learning Innovation Effort After the Covid-19 Pandemic

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ABSTRACT

The development of communication technology in education is very rapid, starting from the development of digital-based learning media to the use of the Learning Management System (LMS), and video conferencing applications that support distance learning. This article aims to describe the application of blended learning so that educators can be interested in applying the blended learning model. The article used literature study research with a mature and in-depth analysis to get results. The blended learning model is a learning model that integrates technology into the learning process. Besides that, this method also combines direct learning, distance learning and independent learning to produce pedagogic aspects that are continuous with one another. Blended learning can be implemented using various learning management system platforms such as Moodle, Schoology, Google Classroom, Edmodo.

Keywords: Learning; Technology; Blended Learning

I. INTRODUCTION

Education services must adapt to the latest conditions so that the implementation of education does not stagnate. Referring to Indonesia's national education goals as stated in the fourth paragraph of the 1945 Preamble to the 1945 Constitution, which reads to educate the nation's life. The Ministry of Education issued a policy to study from home, commonly known as online-based learning, issued in circular letter Number 4 of 2020 (Ahmad, 2020). Online learning is one way of the 14 learning principles regulated in (Kemendikbud, 2016) Number 22, namely, learning can take place anywhere by utilizing technology and communication. The development of communication technology in education is very rapid, starting from the development of digital-based learning media to the use of the Learning Management System (LMS), and video conferencing applications that support distance learning (Maya, 2010)

The development of information technology makes it easier for students to access various learning resources online. Therefore, we need a learning method combining face-to-face and distance learning (Garrison & Kanuka, 2004). One of the ideal learning models is the Blended Learning model. The Blended learning model is a learning model that integrates technology into learning. This model combines direct, distance, and independent learning (Purwasih & Apsari, 2021). This article aims to describe the application of blended learning so that educators can be interested in applying the blended learning model.

The Blended learning model is a learning concept that combines online and offline learning methods. The advantage of using this model is that students can obtain material from online platforms such as videos, applications, and online modules (Alammary et al., 2014; Mutiani et al., 2022). In addition, students can also meet face-to-face with teachers so that students experience and understanding can increase. As an alternative learning model, this model also provides more flexibility to students in choosing when, where, and how they will learn (Poon, 2013). In addition, good flexibility will make it easier for teachers to monitor student performance through real-time matrices (Anthony et al., 2022). 2.

II. METHODS

Literature study is another term for literature review, literature review, theoretical review, theoretical basis, literature review, and theoretical review (Snyder, 2019). Literature study requires high persistence so that data, data analysis, and the resulting conclusions are by the expected goals. This requires optimal preparation and implementation (Sanusi, 2013). Literature study research requires a mature and in-depth analysis to get results. This research with literature studies can also be categorized as a scientific work (Sanusi, 2013; Zed, 1999). This research utilizes search engines such as Google Scholar, ResearchGate, Academia and others.

III. FINDINGS AND DISCUSSION

Blended Learning is a model combining face-to-face learning (offline) with e-learning (Maya, 2010). Learning designs like this will be effective because they can complement each other's shortcomings where an educator interacts with students and carries out his function as an educator but, on the other hand, can apply technology in the implementation of e-learning learning (Garrison & Kanuka, 2004). This learning model provides an opportunity for students to be able to access and study learning materials online at any time (Poon, 2013).

Material not understood during online meetings is discussed during offline and online learning. Students are more active in reading the material, so learning is not only teacher-centred (Anthony et al., 2022). Blended learning also provides new experiences for students who are used to learning offline and only listen to the teacher explain. Through blended learning, students listen to material descriptions from educators offline and actively observe, perform, demonstrate, and so on online (Mutiani et al., 2022).

Blended learning combines synchronous and asynchronous strategies to optimize the learning experience in achieving learning outcomes (Ireland et al., 2009). Blended learning also enriches the quality of students through

their active involvement in learning interactions. Millennial students' familiarity with gadgets can be directed to positive benefits (Syaharuddin et al., 2020). Based on the explanation above, it can be concluded that blended learning is a hybrid learning model whose implementation is connected online but still integrated with direct or face-to-face learning. The steps for blended learning design are as follows:

1. Formulating Learning Outcomes, the first step in designing a blended learning system is formulating learning outcomes. Learning outcomes are competencies expected to be achieved by students or students after participating in learning. Achievements in learning must be formulated properly because they will become the basis for developing the next learning component. As in setting, selecting and compiling material, namely; determining learning strategies or planning, choosing learning materials and determining evaluation of learning outcomes.
2. Mapping and organizing learning materials the second step is to describe and arrange study materials and learning materials into the main points of discussion, sub-topics of discussion and subject matter by predetermined learning outcomes.
3. Establish and determine synchronous and asynchronous learning activities. The third step is to determine whether the material from the subject matter or sub-topic of the discussion will be understood through synchronous or asynchronous strategies.
4. Designing Synchronous Learning Activities after identifying which subject matter can be understood through a synchronous strategy, develop a synchronous learning design. Synchronous learning is learning where the teacher and students are simultaneously but in different places, so that learning usually takes place using communication technology media in video conferences (Maya, 2010).

Online learning can be carried out by implementing various learning management system platforms such as: moodle, Schoology, google classroom and the like. Thus, producing pedagogic aspects that

are continuous with one another. Blended Learning Learning Model Blended learning is a continuous and flexible learning model (Crawford, 2017). In practice, blended learning has a variety of learning models. Variations in blended learning models allow educators and students to carry out learning in any condition and are not limited to the classroom. There are four blended learning models (Syharuddin et al., 2021), namely: 1) Face to face driver model; this model is used for the application of technology to support the implementation of traditional learning. Class-based learning remains the main learning, and online learning is only a supplement to complement learning; 2) Rotation Model, the blended learning model is a structured combination model between face-to-face learning and online distance learning; 3) Flex model, this model will focus on implementing independent learning for students which is carried out online. In implementing this model, the teacher determines the focus of learning and the procedures for implementing learning to be carried out by students independently, the position of the educator or teacher in this model is more that of a facilitator, but learning can also be carried out offline if needed; 4) Online lab school models. The blended learning model is learning in a digital laboratory room and fully using online learning (Aspden & Helm, 2004; Maya, 2010).

The teacher is only a facilitator and guides the course of the learning process in the laboratory. The difference with the flex model lies in blended learning. The Flex model is not limited to being in a digital laboratory, while the online lab school model is implemented in a laboratory optimized to support online learning. Implementation of Blended Learning. Fundamentally blended learning has three basic stages by Seeking information; this initial stage is also called the apperception stage. This stage includes seeking information from various online and offline sources based on relevance, validity, reliable content and academic clarity (Maya, 2010).

IV. CONCLUSION

The Blended learning model is a learning concept that combines online and offline learning methods. The advantage of using this model is that students can obtain material from online platforms such as videos, applications, and online modules. The blended learning model is a learning model that integrates technology into the learning process. Besides that, this method also combines direct learning, distance learning and independent learning to produce pedagogic aspects that are continuous with one another. Blended learning can be implemented using various learning management system platforms such as Moodle, Schoology, Google Classroom, Edmodo. Implementing learning with the blended learning method can increase activity and learning outcomes and students' digital literacy.

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8. The Role of Banjar Women in Improving the Family Economy on the Riverbanks of Banua Anyar Village

Syahrudin, Muhammad Rezky Noor Handy, Ismi Rajiani, Rusmaniah, Mutiani

ABSTRACT

Every human wants to live a prosperous life. So the needs of life are fulfilled so that they can live happily. But what is happening in this current era is that there are still many families who have not been able to feel a prosperous life with adequate living needs due to low family income or husbands, one of the most dominant roles is housewives, at this time housewives do not only play a role being a housewife who takes care of housework but many housewives work to help the family economy, so the purpose of writing this article is to describe the role of Banjar women on the banks of the river in improving the family economy. The research method used is descriptive qualitative by first conducting observations and collecting data through in-depth interviews to determine the role of Banjar women on the banks of the Martapura river, Banua Anyar Village, in improving the family economy. The analytical techniques used in this study are data reduction, data display, and conclusion. The results show that the role of Banjar women who live on the banks of the Martapura river in improving their family's economy is through various economic activities, especially the informal sector in meeting daily primary needs, the forms of informal business they do include grocery trading, selling basic necessities, food and drink stalls such as wadai morning stalls or coffee shops, and MSMEs such as the Haruan fish and shrimp cracker business group. So, these business activities can also help improve the family's economy.

Keywords: Women's Role, Family Economy, and River Banks.

I. PRELIMINARY

The national economy, which experienced a decline during the covid-19 pandemic from 2020 to 2022, Indonesia experienced a contraction of economic growth in 2020 by -2.07%. This caused the Indonesian economy in 2020 to experience deflation or a drastic decline because economic developments in Indonesia have less stable movements. The current Covid-19 pandemic influences the changes that occur, and the Covid -19 Pandemic will significantly affect the Indonesian economy in 2020. This pandemic decreased all components of gross domestic product (GDP) except for government consumption expenditures. The component of gross domestic product (GDP) that experienced a decline and even contraction was caused by the Covid-19 pandemic that entered Indonesia so that Indonesia's economic growth was included in the crisis category, although there was a slight increase in GDP in 2021 of 3, 69% (Sari et al., 2021; Pratiwi, 2022).

The problem of this economic downturn has had a significant impact on the lower middle class, and there has been a lot of decline in people's income during the COVID-19 pandemic and massive layoffs for workers. As a result, many employees were laid off, and various companies were even threatened with bankruptcy. As much 114,340 companies have laid off and laid off workers, with a total of affected workers reaching 1,943,916 companies with a percentage of 77% from the formal sector and 23% from the informal sector; besides that, the demand and supply for own-produced goods were deficient, other sectors were also affected such as MSMEs and tourism which experienced an occupancy vacancy of 50 % (Ministry of Manpower, 2020; Hanoatubun, 2020; Kurniawansyah et al., 2020; Yamali & Putri, 2020).

Humans and economic life become one of the various needs that are indispensable in everyday life. Men as breadwinners in a household are inherent in people's lives. However, the Banjar people on the Martapura Banua Anyar Banjarmasin river appear more dominant in the household economy, especially in the informal sector. The people of Banua Anyar

Banjarmasin describe the role of women in supporting the family economy through various activities such as selling in the floating market, which has become an icon of Banjarmasin's city of a thousand rivers. The lack of fulfillment of household needs and the high willingness of women to be independent in the economy are among the main factors for the high role of women in improving the household economy (Sakdiah, 2010). 2016; Arisanty, 2018; Pitamouldi et al., 2021; Syaharuddin et al., 2021). Women become the main pillars of the family economy when economic demands are increasingly pressing, which is men's primary responsibility, so these Banjar women also work to improve their welfare. The purpose of writing this article is to describe Banjar women's role on the river banks in improving the family economy.

II. METHOD

The research method used is descriptive qualitative by first conducting observations and collecting data in the field through in-depth interviews with sources, including the head of the RT, Mrs. M, Mrs. J, Mrs. S R, and Mrs. A. This is to find out the roles of Banjar women on the banks of the Martapura river, Banua Anyar Village in improving the family economy, especially in their forms of business in improving the family economy, Miles and Hubbermans (1990) analysis technique, The data reduction process was carried out by copying all the results of interviews, field observations and document studies in the form of articles, books, statistical notes, and news. Then the material is sorted according to the research objectives. Secondary sources that use document studies, such as journal articles, are also used in this study. Presentation of data in the form of descriptive narrative. They were verifying/drawing conclusions based on the research formulation and objectives, namely the form of the efforts carried out by the women along the riverbanks in Banua Anyar village. The validity of research data is carried out through triangulation of sources, time, and techniques (Sugiyono, 2019; Handy & Abbas, 2022).

III. RESULTS AND DISCUSSION

During the Covid-19 pandemic from 2020-2021 alone, poverty in Banjarmasin increased from 4.39% to 4.89%, with an income limit in 2020 of Rp. 543,546 to Rp. 606.330. This is also why the poverty rate in Banjarmasin City has increased (BPS Banjarmasin City, 2021 & 2022). The results of the study show that the role of Banjar women who live on the banks of the Martapura river in improving their family's economy is through various economic activities, especially the informal sector in meeting daily primary needs, the forms of informal business they do include grocery trading, selling basic necessities, food and drink stalls such as wadai morning stalls or coffee shops, and MSMEs such as the Haruan fish and shrimp cracker business group. So these business activities can also help in improving the family's economy.

Results of interviews with the head of RT. 02, Mr. S (63 years old) provided information that there are informal businesses such as food stalls and shops in his environment. Still, the owners and those who run the business are women. Furthermore, the speech from the head of RT. 03 Mr. K (57 years old) that various informal businesses in the RT. 03, among others: rice and lontong stalls, coffee shops selling wadai, basic food shops, and the production of gambung bread. On RT. 04 from the information of the head of his RT, namely Mr. SA (38 years) that those in his environment are primarily engaged in the business of restaurants, coffee shops, rice stalls, basic food shops, amplang cracker production besides that other informal businesses are engaged in the service sector such as opening a tailoring business.

Reflecting on the various businesses in the Banua Anyar village, women's role in improving the family's economy is based on various factors that involve women themselves playing the primary role in the family at the beginning of the COVID-19 pandemic. Some of these factors are caused by her husband. He is the foundation of family income, being dismissed from work, unavailability of employment opportunities after dismissal, or her husband being unable to work anymore due to aging, and health factors that have decreased drastically, such as work accidents that cause permanent disability, or the role of the workers. Women are a support system in family income

because the income from their husbands before and after covid-19 has decreased drastically and just stagnated.

Therefore, Banjar women who live in riverbank areas, especially in Banua Anyar Village, He started looking for ways to increase family income in fulfilling daily life, including opening a stalled business, such as a coffee shop that sells a variety of typical Banjar wadai (cakes), yellow rice stalls and lontong. This grocery shop sells various necessities often sought after by the surrounding community. Besides, other stalls are selling sachet drinks such as Pop Ice blenders, ice syrup, and others. However, various forms of businesses or forms of work carried out by mothers themselves in the informal sector due to their low education and limited financial ability or skills in work continue to force these women to work to help their husbands or those who act as heads of families.

This is in line with the results of an interview with Mrs. M (49 years old); she stated about her stall business which helps the family income for daily life:

“Aku dahulu tu bejualan burung di sini lawan abahnya, sebelum bejualan minuman kaya ini. Tapi bejualan burung tuh mun kada payu atau musim hujan kelawasan burungnya bisa garing malah ada yang matian makanya ampih bejualan burung ganti bejual yang kaya ini pang Warung minuman & Gorengan. Bejualan kayakni ya kanakan ai yang menukari mun hari panas biasanya rami warung ku kanakan kesinian. Kekawanan anakku jua jadi rami. Di sebelah rumah ku tu keluarga ku bejual minuman pop ice jua. Ke sananya lagi banyak warung-warung minuman jua yang jaraknya beparakan. Posisi warung ku ni mun pagi kayakni pang panas. Tapi panas pagi sehat aja jua masih pang” (I used to help my husband who sells birds before selling drinks like now. But the sale of birds often does not sell or when the rainy season lasts a long time usually the birds are sick and some die, then replace the sale as it is today, which is opening a drink and fried food stall. Selling stalls like this, usually children who buy them when the sun is hot and it gets crowded with children shopping at the stalls. Besides that, my son’s friends often come here to shop. Next to my house there is also a family selling pop ice drinks. In that direction,

there are still many drink stalls that are close to each other. The position of my shop is that in the morning, this is how it gets in the morning sun, but yes, the hot sun makes it healthy too).

Apart from the drink stalls and coffee shops, many women work to help food stall owners, especially those selling Nasi, Lontong, or Soto Banjar; other women work in typical Banjar restaurants in Banua Anyar, such as at the Soto Bang Amat Restaurant, Jukung Julak Restaurant, the Soto Bawah Jembatan Restaurant, and at the Batang Banyu Restaurant. Their role as waiters or as cooks in the restaurant's kitchen, the roles they do in these restaurants is one of the efforts to improve the welfare of the Banua Anyar community, especially for women in increasing their household income (Jannah et al., 2022; Abbas et al., 2021; Abbas & Jumriani, 2020).

Apart from these efforts, there are several forms of the role of women in Banua Anyar themselves in improving the family economy, especially in family income. They also engage in the MSME sector (Micro, Small and Medium Enterprises). MSME activities, some of which are as found in RT. 07, namely the "Usaha Kita" MSME Group, which has been engaged for 10 years in producing Haruan and Shrimp crackers chaired by Her in charge of peeling and cleaning fish, to the production process. There is also a home-based business producing Banjar-style Bread in the RT. 03 by Mrs. SR, who has been producing bread for about 30 years, has become her daily livelihood by employing local residents, both women and men, and in RT. 04 there is a production business of Amplang or Tiger Nails made from fish owned by Ani's mother, who has been producing them for 20 years. Just like other businesses, they also employ local residents. Reflecting on the various forms of MSMEs found in Banua Anyar Village itself are the efforts of Banjar women in increasing family income, not only helping to increase income but also opening up jobs for the surrounding community, especially for women who need each other (Syaharuddin & Handy, 2021).

MSMEs, which are a form of strength in increasing the economy of women who are engaged in increasing their family income, basically form MSMEs themselves that become the benchmark for those who produce finished goods or food and beverages. According to a survey conducted by the Banua Anyar Village from RT 01 to RT 07, there are around 66 businesses that are categorized as MSMEs; as stated by the Banua Anyar Village Head that basically, the increasing poverty rate during the COVID-19 pandemic forced the residents of Banua Village to Newer to try to find other income from opening various forms of business, especially when their husbands or heads of families do not get sufficient income for their daily needs or also those who are laid off from their jobs, besides that there is also assistance from the Banjarmasin City government in helping welfare improvement and assistance in MSME training (Rizayanti et al., 2022; Riswan et al., 2022).

IV. CONCLUSION

The role of Banjar women who live on the banks of the Martapura river in improving their family's economy is through various economic activities, especially the informal sector in meeting daily primary needs; the forms of informal business they do include grocery trading, selling necessities, food stalls and drinking, such as wadai morning stalls or coffee shops, and MSMEs such as the Haruan fish and shrimp cracker business group. So these business activities, they can also help in improving the family's economy. By looking at the increasing poverty rate in the city of Banjarmasin, during the COVID-19 pandemic, the residents of Banua Anyar Village were forced to try to find other income by opening various forms of business, especially when their husbands or heads of families did not get sufficient income for their needs. Day-to-day or also those who are laid off from their jobs. Therefore, Banjar women who help improve the family's economy help their husbands in various activities such as being a waitress, opening food shop, businesses to entrepreneurship.

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

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ABSTRACT

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

Keywords: Social Capital, Banjarese, and Religion Rituals.

I. PRELIMINARY

The development of a complex society in the current era of globalization is a form of the formation of characters in society with various activities in it. In addition, the social aspect of the community itself is one of the formations of how social capital can be built-in community groups in Indonesia, including other regions in the world, so that from various goals in the community itself with the power of social capital to can work together to achieve targets simultaneously in their groups both from an economic or sociological point of view (Wahyudi, 2017; Rahmini et al., 2019).

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

It is interesting to discuss how the Banjar people who live in the province of South Kalimantan today have a social life of a pluralistic society by maintaining their current cultures in the development of the era of globalization and the development of very rapid communication. There are so many forms of activity or religious ritual activities carried out by the Banjar community, including Bahaul, Bahandil, Baayun Maulid, and others so that from the implementation of this activity there is usually social contact that

occurs in the Banjar community, see how the influence of social capital on the Banjar community in South Kalimantan (Sahriansyah, 2015; Haryanto, 2018; Handy et al., 2020). This article aims to find out how social capital is in the Banjar community in every implementation of these various religious ritual activities by using a literature study.

II. METHOD

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

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

III. RESULTS AND DISCUSSION

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

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

The form of collaboration carried out by the Banjar community in this religious ritual can be seen from the cooperation in the implementation of the haul KH Muhammad Zaini Abdul Ghani or better known as Guru Sekumpul in Martapura, every year on 5 Rajab or haul activities carried out by the people of Andika village, Tapin Regency. to their family. In this religious ritual activity, the community helps each other in its implementation in the Andika village community haul itself starting from the preparation stage (bapupulutan) to implementation activities (pangayuhan, pangawahan & lalawatan) to become

a picture of gotong royong or traditional cooperation that is carried out and built-in community groups. This is until the completion of the haul activity, which is where from.

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

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

So it can be seen from the various religious activities or rituals carried out by the Banjar people themselves how social capital affects how these community groups depend on each other in each implementation of these religious activities or rituals that take place with wisdom and until the completion of these religious activities. make the strength of social capital in the Banjar

community through bonding (stickiness) which appears a lot so that with the bonding which is usually from relationships between families, relatives to neighbors, the community itself builds togetherness which is for togetherness in carrying out religious activities and activities carried out by the community of Banjar people

IV. CONCLUSION

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

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PENULIS



Arnie Fajar lahir di Semarang, 8 September 1961. Pendidikan Dasar di SD Muhammadiyah Suruh-Salatiga Jawa Tengah, SMP dan SMAN 1 Salatiga. Menamatkan pendidikan S1 Pendidikan Moral Pancasila Kewarganegaraan (PMP-Kn) Universitas Kristen Satya Wacana Salatiga (1986), S2 Pendidikan IPS UPI Bandung (2004) dan S3 Pendidikan IPS UPI Bandung (2008).

Dosen pada Program Magister Pendidikan IPS dan Program Studi S1 PPKn, serta mengemban tugas sebagai Kepala Satuan Audit Internal (SAI) di STKIP Pasundan Cimahi Jawa Barat. Telah mengikuti berbagai pelatihan terkait pendidikan, penelitian, dan pengabdian kepada masyarakat beserta inovasinya.

Pengalaman jabatan lainnya sebagai Sekretaris Divisi Pendidikan dan Pelatihan Asosiasi Perkumpulan Program Studi Pendidikan IPS Indonesia (APRIPSI), Ketua Bidang Keilmuan dan Keprofesian Asosiasi Profesi Pendidikan Pancasila dan Kewarganegaraan Indonesia (AP3KnI) Jawa Barat, Anggota Dewan Penasehat Forum Komunikasi Dosen (FKD) Indonesia, Tim Pendidikan Antikorupsi untuk Perguruan Tinggi di Komisi Pemberantasan Korupsi (KPK), Ketua Tim Materi Pendidikan Antikorupsi, Pendidikan Lalu Lintas, Pendidikan Keuangan, dan Pendidikan Karakter di Direktorat Pendidikan Dasar dan Menengah Kementerian Pendidikan dan Kebudayaan (Kemendikbud) yang bekerjasama dengan KPK, POLRI dan Bank Indonesia (BI). Menulis panduan/pedoman dan buku-buku pendidikan untuk Pendidikan Dasar dan Menengah yang diterbitkan oleh Kemendikbud dan mensosialisasikan ke seluruh provinsi Indonesia, dan juga menulis buku yang diterbitkan diluar Kemendikbud.

Penulis

Artikel akademik dimuat di beberapa jurnal dan atau dipresentasikan di berbagai seminar. Misalnya *Cultivation of Religious Character Values in Social Studies Learning : A Case Study at Islamic School in West Bandung Regency* (2023); *Effectiveness of Social Science Learning on Socialization of Earthquake Disaster Potential and its Mitigation to Students of Junior High Schools in the City of Bandung* (2022); *The Influence Of Honesty Cantine On Improvement Student Understanding About Anti-Corruption Values At SMPN 2 Cipunagara Subang* (2022); dan *Implementation of the Community Science Technology Model in Civics Learning to Grow Student Social Intelligence* (2022).



Ratna Puspitasari lahir 15 Desember 1972 di Kudus. Menempuh Pendidikan di SD Negeri Panjunan Kulon 1 Kudus, SMP Negeri 3 Kudus, SMA Negeri 3 Kudus. Sarjana Sejarah Universitas Diponegoro Semarang (1995), Magister Pendidikan Ilmu Pengetahuan Sosial Pascasarjana UNNES Semarang (2004) dan Program Doktorat Pendidikan Ilmu Pengetahuan Sosial Universitas Pendidikan Indonesia Bandung (2014).

Mulai tahun 2004 sebagai dosen Aparat Sipil Negara dengan kualifikasi sertifikasi sebagai Dosen Mata Kuliah Ketrampilan Sosial PIPS, Bimbingan Karya Ilmiah PIPS, Perkembangan Masyarakat Global dan Micro Teaching Pendidikan Ilmu Pengetahuan Sosial di Jurusan Tadris Ilmu Pengetahuan Sosial dan pengampu Pendalaman Materi, Lokakarya, PPL di Program Studi Pendidikan Profesi Guru Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Cyber Syekh Nurjati Cirebon.

Pengalaman organisasi sebagai Penyuluh Gerakan Nasional Anti Narkoba di Cirebon, Koordinator Fatayat NU Bidang Organisasi dan Pengkaderan di Kabupaten Cirebon, sebagai sekretaris Bidang Organisasi Asosiasi Prodi IPS Indonesia (APRIPSI) dan aktif sebagai Asesor Pendidikan Ilmu Pengetahuan Sosial dan rumpun Ilmu Sosial pada Lembaga Akreditasi Mandiri Pendidikan (LAMDIK).

Menulis beberapa buku referensi dan buku ajar Pendidikan IPS ber ISBN seperti Kajian Kesetaraan Gender Pada Mahasiswa PTKIN, Perkembangan Masyarakat Global Kajian Kearifan Lokal dalam PIPS, Digitalisasi UMKM di Kalangan Mahasiswa, kerjasama dengan penulis lainnya menyusun Book Chapter diantaranya Ketrampilan Pembelajaran Abad 21, Kajian Perspektif Global dalam PIPS, serta modul Ketrampilan Sosial dalam Pembelajaran IPS dan Perkembangan Masyarakat Global, menulis artikel jurnal di beberapa Jurnal Internasional dan Jurnal Nasional terakreditasi maupun belum terakreditasi. Di antara artikelnya yang dipublikasikan jurnal adalah:

Penulis

Konstruksi Identitas Syiah di Kabupaten Garut (Studi Majelis Tahlil dan Shalawat Pimpinan Abah Wahyu Yunus), Jurnal Pendidikan IPS Indonesia 6 (2), 89-100 (2023), *Pengembangan Sikap Toleransi dalam Perbedaan Pendapat Melalui Discovery Learning pada Pembelajaran IPS Terhadap Siswa SMP*, Jurnal Pendidikan IPS 12 (2), 65-733 (2022), *Penanaman Perilaku Asertif Pada Anak Usia Dini Sebagai Tindak Preventif Child Grooming*, WISDOM: Jurnal Pendidikan Anak Usia Dini 3 (2), 172-191, 1, (2022), *Pengaruh Model Pembelajaran Cooperative Meaningful Instructional Design (C-MID) Dalam Pembelajaran IPS Terhadap Hasil Belajar Siswa Di Kelas VIII SMP Negeri 1 Suranenggala*, Media Penelitian Pendidikan: Jurnal Penelitian dalam Bidang Pendidikan dan Pengajaran (2022), *Peran Guru Sebagai Figur Panutan Dalam Penerapan Keterampilan Saling Berbagi Di Era Disrupsi*, PAKIS (Publikasi Berkala Pendidikan Ilmu Sosial) 2 (2), 2 (2022), dan beberapa artikel lainnya.



Syaharuddin lahir di Santan Ilir, Kartanegara, 1 Maret 1974. Menempuh pendidikan SD hingga SLTA di Bontang Kalimantan Timur. S1 Pendidikan Sejarah FKIP Universitas Lambung Mangkurat (2008), S2 Ilmu Sejarah Fakultas Ilmu Budaya Universitas Gadjah Mada (2009), dan S3 Pendidikan IPS Universitas Pendidikan Indonesia Bandung (2015).

Sejak tahun 2002 menjadi tenaga edukatif pada Program Studi Sejarah dan Program Studi Pendidikan IPS (2016-sekarang), Program Magister Pendidikan IPS ULM (2016-sekarang) dan Program Doktor Pendidikan IPS ULM.

Syaharuddin Koordinator Program Studi Magister Pendidikan IPS ULM, Sekretaris Umum Persaudaraan Shorinji Kempo Indonesia (PERKEMI) Kalimantan Selatan, Bidang Prestasi dan Pertandingan BAPOMI Kalimantan Selatan, Komisi Jurnal dan Penerbitan P3SI, Anggota APRIPSI.

Karya tulisnya, antara lain; *“Orang Banjar Menjadi Indonesia: Dinamika Organisasi Islam di Borneo Selatan 1912-1942* (Tesis, 2009), *Pemetaan Sarana dan Prasarana Pendidikan Kab. Banjar* (Tim Penulis, 2010), *Metodologi Penelitian Ilmu-Ilmu Sosial: Konsep dan Implementasi* (Tim Editor, 2013), *Ethnopedagogy: The Proceeding of International Seminar on Ethnopedagogy* (Tim Editor, 2015), *“Transformasi Nilai-Nilai Kejuangan Masyarakat Banjar pada Periode Revolusi Fisik (1945-1950): Studi Etnopedagogi dalam Pengembangan Kurikulum Pendidikan IPS”*, (Disertasi, 2015), *“Masa Krusial Pemerintahan Daerah: Dari Keresidenan Bagian Selatan dan Timur Borneo hingga Provinsi Kalimantan Selatan”* (Tim Penulis, 2018). *“KH. Muhammad Saleh: Dakwah dan Pengembangan Ekonomi Rakyat”* (Editor, 2018). *“Pangeran Hidayatullah: Perjuangan Mangkubumi Kesultanan Banjarmasin* (Tim Penulis, 2019), *“Pemetaan Potensi Kredit Kalimantan Selatan”* (Tim Peneliti, 2019). *“Sejarah Pendidikan Indonesia: Era Prakolonialisme sampai Reformasi* (Tim Penulis, 2019). *“Pembelajaran Sejarah Lokal di Sekolah”* (Editor, 2020).

Penulis

“Program Kampung Iklim: Tinjauan Persepsi Kota Banjarmasin” (Tim Penulis, 2020). “Strategi Pembelajaran IPS: Konsep dan Aplikasi (Tim Penulis, 2020). Aktif mengikuti dan menulis baik jurnal maupun prosiding pada berbagai seminar dan konferensi (nasional maupun internasional).

Artikel pada jurnal nasional dan internasional: *Portrait of Tourism Based on River Tourism in Banjarmasin* (2021); *Building Students’ Learning Experience in Online Learning During Pandemic* (2021); *Strengthening Historical Thinking Skills through Transcript Based Lesson Analyses Model in The Lesson Of History* (2022), *Putting Transformative Learning in Higher Education Based on Linking Capital* (2022); *Peran Perempuan di Bantaran Sungai Martapura Dalam Mengembangkan Entrepreneurship di Sektor Informal* (2022); *Lecturers and Students’ Reception of Face-to-Face Learning in The New Normal Period* (2023).

EDITOR



Mutiani, lahir di Banjarmasin 07 September 1989. Sarjana Pendidikan Sejarah FKIP ULM Banjarmasin (2012), Magister Pendidikan IPS UPI Bandung (2015) dan Doktor Pendidikan IPS UPI Bandung (2023). Saat ini menjadi dosen pada Program Studi Pendidikan IPS FKIP ULM, Program Magister dan Doktor Pendidikan IPS Pascasarjana ULM dan menjabat sebagai Koordinator Program Studi Pendidikan IPS FKIP ULM.

Karya tulis terpublikasi: *“The Social Studies Contribution To Reach Environmental Education Into Stunning Generation 2045”* (Tim Editor 2014), *“Pemanfaatan Puisi Sebagai Sumber Belajar IPS untuk Menumbuhkan Kesadaran Lingkungan Peserta Didik Di SMP Negeri 6 Banjarmasin”* (Tesis, 2015), *“IPS dan Pendidikan Lingkungan: Urgensi Pengembangan Sikap Kesadaran Lingkungan Peserta Didik”* (Jurnal, 2017), *“Education and multiculturalism: The Road Ahead Harmony In Globalization”* (Prosiding Internasional, 2017), *“Literasi Budaya Lokal Sebagai Wahana Edukasi di Era Milenial”* (Prosiding Nasional, 2018), *“Penguatan Pendidikan IPS di Tengah Isu-Isu Global”* (Tim Editor, 2018), *“Social Capital dan Tantangan Abad 21: Kontribusi Pendidikan IPS dan Eksplorasi Nilai Sosial melalui Biografi KH Zainal Ilmi”* (Jurnal, 2019), *“Collaborative Learning: Building cological Awareness through Social Studies”* (Prosiding Internasional, 2020), *“Strategi Pembelajaran IPS : Konsep dan Aplikasi”* (Tim Penulis, 2020), *“Pendidikan IPS; Konsep dan Implementasi”* (Tim Penulis, 2021), *“The traditional fabric convection*

industry of Banjarmasin Sasirangan: A portrait of a local business becoming an industry” (Jurnal, 2021), “*Kontribusi Mata Pelajaran IPS untuk Penguatan Sikap Sosial pada Anak Tunagrahita*” (Jurnal, 2021), “*Building Students’ Learning Experience in Online Learning During Pandemic*” (Jurnal, 2021), “*Pembinaan Etika Peserta Didik Melalui Pembelajaran Tematik-Integratif Di Sekolah Dasar*” (Jurnal 2021), “*Kajian Empirik Pendidikan dalam Latar Peristiwa Masyarakat Tradisional, Modern, dan Era Globalisasi*” (Jurnal, 2022), “*Peran dan Inovasi Generasi Milenial dalam Mewujudkan Indonesia Emas 2045*” (Tim Editor, 2022), serta beberapa artikel ilmiah lainnya.

Mutiani juga aktif menulis artikel nasional dan internasional, serta pertemuan ilmiah lainnya, *The Existence Of Water Transportation Towards Improving The Community Economy* (Jurnal, 2022), Menulis Artikel Ilmiah Menulis Akademis (Tim Penulis, 2022), *Putting Global Education Through Transcript Based Lesson Analysis in Higher Education* (Jurnal, 2022), *Promoting Creative Learning in Social Studies by Exploring Floating Cage Fish Cultivation Activities as Learning Resources* (Jurnal, 2022), *Kampung Hijau: Bonding and Bridging Social Capital in Developing Sustainable Local Tourism* (Jurnal, 2022). *Academic Stress Toward Limited Internet Access When Learning During the COVID-19 Pandemic in Rural Areas* (Book Chapter, 2023). *Peningkatan Kecerdasan Ekologis Siswa SD melalui Komik Edukasi Berbasis Kearifan Lokal sebagai Sumber Belajar* (Studi Etnosains Masyarakat Banjar dan Baduy) (Jurnal, 2023). *Strengthening the Content of Local History in Social Studies* (Jurnal, 2023). *Social Capital of Banjarese for Peatland Fire Mitigation: Combining of Local Wisdom and Environment* (Jurnal, 2023).



Ersis Warmansyah Abbas Lahir di Muaralabuh, Solok Selatan, 7 Juni 1956. Pendidikan dasar ditempuh di SDN 1 Muaralabuh dan melanjutkan ke PGAN 4 Muaralabuh, PGAN 6 Tahun Padang. Sarjana Muda Pendidikan Sejarah IKIP Padang (1978), Sarjana Pendidikan Sejarah IKIP Yogyakarta (1980), Magister Pengembangan Kurikulum IKIP Bandung (1995), Doktor Pendidikan IPS UPI

Bandung (2013). Pernah kuliah di FK Filsafat UGM (1982), dan alumnus Pendidikan (Kursus) Teori, Metodologi dan Aplikasi Antropologi UGM (1993).

Dosen pada Program Studi Pendidikan IPS S1, S2 dan S3 menjabat sebagai Ketua Program Doktoral Pendidikan IPS ULM. Memberi kuliah di Program Studi Pendidikan Sejarah, Program Studi Psikologi, Fakultas Kedokteran ULM, Program Studi Teknologi Pendidikan dan Magister IPA Pascasarjana ULM sekaligus pengajar dan menjadi Ketua Penjaminan Mutu Diklat Pemprov Kalsel.

Menjabat sebagai Ketua Umum Asosiasi Perkumpulan Program Studi Pendidikan IPS Indonesia (APRIPSI), Sekretaris Jenderal Aliansi Relawan Perguruan Tinggi Anti Penyalahgunaan Narkoba (ARTIPENA) Indonesia dan berbagai organisasi akademis dan kemasyarakatan lainnya.

Artikel akademiknya dimuat beberapa jurnal, dan atau, dipresentasikan pada berbagai seminar, di dalam maupun di luar negeri. Misalnya, *5th UPSI-UPI Conference on Education*, Selangor Malaysia (2012), *20th International Scientific Conference on Economic and Social Development*, Prague Prague, 27-28 April 2017, *International Conference and Global Forum on Multidisciplinary Research towards Social Value Creation (ICMRES)*, 29-30 Oktober 2018, Melbourne, Australia, *33rd IBIMA conference will be held in Granada*, Spain 10-11 April, 2019, *ADVED 2019- 5th International Conference on Advances in Education and Social Sciences*, 21-23 October 2019- Istanbul, Turkey, dan *35rd IBIMA conference will be held in Seville*, Spain, 2020.

Editor

Mengikuti berbagai pelatihan seperti *Workshop of Teacher Educators for Preparing Education in Society 5.0. held in University of Tsukuba, Japan, July 2nd-5th, 2019.*

Ratusan tulisannya dimuat berbagai media cetak, antara lain *HU Kompas, Sinar Harapan, Suara Pembaharuan, Kedaulatan Rakyat, Berita Nasional, Jayakarta, Pelita, Bandung Pos, Haluan, Radar Banjarmasin, Dinamika Berita, Banjarmasin Pos, Bandjarbaroe Post, Sinar Kalimantan* dan media cetak lainnya.

Ersis mendirikan Gerakan Persahabatan Menulis (GPM) berbasis dunia maya yang cabang daratnya berkembang di kota-kota Indonesia dengan pelibat di Singapura, Taiwan, Hongkong, Mesir, dan berbagai negara lainnya. GPM telah menerbitkan puluhan buku dan untuk itulah EWA sering bepergian ke berbagai kota untuk *sharing* menulis atau pelatihan menulis. **Tulis apa yang ada di pikiran bukan memikirkan apa yang akan ditulis.** Tulis apa yang hendak ditulis, pasti jadi tulisan.

EWA menerbitkan beragam buku berbagai tema menuju 200 buku, sebagai penulis atau penyunting, atau penulis dan penyunting bersama. Buku EWA perihal menulis :

Abbas, Ersis Warmansyah. (2023). *Panggilan Cucu ke Negeri Kincir Angin*. Banjarbaru: EWA Banua Publishing.

Abbas, Ersis Warmansyah . Editor: Mutiani. (2023). *Kolaborasi Menulis Artikel Terindeks Scopus*. Pekalongan: PT Nasya Expanding Management.

Abbas, Ersis Warmansyah Abbas. (2023). *Menulis Menyamakan Pikiran Menentramkan Perasaan*. Pekalongan: PT Nasya Expanding Management.

Abbas, Ersis Warmansyah. Editor: M. Ridha Ilhami. (2023). *Meneliti, Menulis Artikel dan Menerbitkan Buku*. Pekalongan: PT Nasya Expanding Management.

- Abbas, Ersis Warmansyah. Editor: Jumriani. (2023). *Menulis Membangun Kolaborasi*. Purbalingga: Diva Pustaka.
- Deasy Arisanty. Editor: Ersis Warmansyah Abbas. (2023). *Menulis Jurnal Internasional Bereputasi Terindeks Scopus*. Pekalongan: PT Nasya Expanding Management.
- Jumriani. Editor: Ersis Warmansyah Abbas. (2023). *Kajian-Kajian Lokal Kalimantan Selatan*. Pekalongan: PT Nasya Expanding Management.
- Jumriani. Editor, Ersis Warmansyah Abbas. (2023). *Menulis, Mempublikasikan Artikel dan Menerbitkan Buku*. Sumedang: CV. Mega Press Nusantara.
- Mutiani. Editor: Ersis Warmansyah Abbas. (2023). *Membelajarkan Diri Menulis Membukukan Tulisan*. Pekalongan: PT Nasya Expanding Management.
- Mutiani. Editor: Ersis Warmansyah Abbas. (2023). *Menulis Artikel Jurnal Internasional & Konferensi Internasional*. Pekalongan: PT Nasya Expanding Management.ng.
- Syahrudin. Editor: Ersis Warmansyah Abbas. (2023). *Menulis Kajian-Kajian Akademik Membukukan Tulisan*. Pekalongan: PT Nasya Expanding Management.
- Subiyakto, Bambang. Editor: Ersis Warmansyah Abbas. (2023). *Membukukan Artikel Kajian-Kajian Akademik*. Pekalongan: PT Nasya Expanding Management.
- Abbas, E. W. (2022). *Sutarto Hadi Mengokohkan Sense of Belonging dan Pride*. Banjarmasin: Program Studi Pendidikan IPS FKIP ULM.
- Abbas, E. W. (2022). *Menulis Mudah, Menulis Ala Ersis Writing Theory* (Cetakan Kedua). WAHANA Jaya Abadi.
- Abbas, E. W. (2022). *Ersis Writing Theory: Cara Mudah Menulis* (Cetakan Kedua). WAHANA Jaya Abadi.
- Abbas, E. W. (2022). *Menulis di Otak Menuliskan Pikiran*. Banjarmasin : Program Studi Pendidikan IPS FKIP ULM.

- Hadi, S., & Abbas, E. W. (2022). *Membukukan Artikel Akademis*. Banjarmasin : Program Studi Pendidikan IPS FKIP ULM.
- Handy, M. R. N., & Abbas, E. W. (2022). *Menulis dan Mempublikasikan Artikel Akademis*. Banjarmasin : Program Studi Pendidikan IPS FKIP ULM.
- Hidayat Putra, M. A., & Abbas, E. W. (2022). *Mempublikasikan Kajian Akademis*. Banjarmasin : Program Studi Pendidikan IPS FKIP ULM.
- Mutiani, M., & Abbas, E. W. (2022). *Menulis Artikel Ilmiah Menulis Akademis*. Banjarmasin : Program Studi Pendidikan IPS FKIP ULM.
- Jumriani, J., & Abbas, E. W. (2022). *Menulis Artikel Jurnal Menunaikan Amanah Akademis*. Banjarmasin : Program Studi Pendidikan IPS FKIP ULM.
- Rusmaniah, R., & Abbas, E. W. (2022). *Menulis Artikel Menuliskan Pembelajaran*. Banjarmasin : Program Studi Pendidikan IPS FKIP ULM.
- Abbas, Ersis Warmansyah. (2021). *Menulis di Kalam Ramadhan Kareem*. Banjarmasin: Program Studi Pendidikan IPS FKIP Universitas Lambung Mangkurat.
- Abbas, Ersis Warmansyah. (2021). *“Banjir Banua” Menulis Keempatian Banjir Kalimantan Selatan 2021*. Banjarmasin: Program Studi Pendidikan IPS FKIP Universitas Lambung Mangkurat.
- Abbas, Ersis Warmansyah; Rajjani, Ismi. (2020). *High Impack Publishing: Collaboration and Small Group Mentoring*. Banjarmasin: Program Studi Pendidikan IPS FKIP Universitas Lambung Mangkurat.
- Abbas, Ersis Warmansyah. (2020). *Menulis Artikel Jurnal Internasional*. Banjarmasin: Program Studi Pendidikan IPS FKIP Universitas Lambung Mangkurat. <https://repo-dosen.ulm.ac.id/handle/123456789/17528>
- Abbas, Ersis Warmansyah. (2020). *Menulis Kenangan Kuliah*. Banjarmasin : Program Studi Pendidikan IPS FKIP Universitas Lambung Mangkurat. <https://repo-dosen.ulm.ac.id/handle/123456789/17396>

- Abbas, Ersis Warmansyah dan Neka Erlyani. (2020). *Menulis Di Kala Badai Covid-19*. Banjarmasin: Program Studi Pendidikan IPS FKIP Universitas Lambung Mangkurat. <http://eprints.ulm.ac.id/10012/>
- Abbas, Ersis Warmansyah. (2020). *Ersis Writing Theory: Cara Mudah Menulis*. Banjarmasin: Program Studi Pendidikan IPS FKIP Universitas Lambung Mangkurat. <http://eprints.ulm.ac.id/10013/>
- Abbas, Ersis Warmansyah. (2020). *Menulis Mudah Ala Ersis Writing Theory*. Banjarmasin: Program Studi Pendidikan IPS FKIP Universitas Lambung Mangkurat. <http://eprints.ulm.ac.id/10011/>
- Zulkifli; Ansori, Hidayah; Matnuh, Harpani; Winarti, Atiek; Kusasi, Zakiah Agus; Mansyur, Hamsi; Abbas, Ersis Warmansyah; Muth'im, Abdul; Novitawati; Hamid, Abdul (2019). *Pedoman Penulisan Karya Ilmiah*. Fakultas Keguruan dan Ilmu Pendidikan Universitas Lambung Mangkurat.
- Abbas, Ersis Warmansyah. (2018). *Menulis Ala Ersis Writing Theory*. 2018. Bandung: Wahana Jaya Abadi. <http://eprints.ulm.ac.id/10011/>
- Abbas, Ersis Warmansyah. (2015). *Menulis di Otak*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2015). *Menulis Menuliskan Diri*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2015). *Menulis Mengasyikkan*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2015). *Menulis Membangun Midset*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2015). *Menulis Menjinakkan Kegagalan*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2015). *Menulis Menghancurkan Belenggu*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2015). *Menulis Enjoy Enjoy Sajalah*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2013). *Menulis Mudah Memudahkan Menulis*. Bandung: Wahana Jaya

- Abbas, Ersis Warmansyah. (2013). *Indonesia Menulis: Perjalanan Spiritual*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2012). *Suer, Menulis Itu Mudah*. Jakarta: Elex Media Komputindo, KK Gramedia.
- Abbas, Ersis Warmansyah. (2012). *Percaya Ngak Percaya, Menulis Itu Mudah*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2012). *Mudah Menulis Memudahkan Menerbitkan Buku*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2012). *Menulis Menyenangkan*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2011) *'Jatuh Cinta' Menulis*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2011). *Indonesia Menulis*. Bandung: Wahana Jaya Abadi.
- Abbas, Ersis Warmansyah. (2009). *Menulis Tanpa Berguru*. Yogyakarta: Gama Media.
- Abbas, Ersis Warmansyah. (2009) *Menulis Membangun Peradaban*. Yogyakarta: Gama Media.
- Abbas, Ersis Warmansyah. (2008). *Menulis dengan Gembira*. Yogyakarta: Gama Media.
- Abbas, Ersis Warmansyah. (2008). *Menulis Berbunga-Bunga*. Yogyakarta: Gama Media.
- Abbas, Ersis Warmansyah. (2008). *Virus Menulis Zikir Menulis*. Yogyakarta: Gama Media.
- Abbas, Ersis Warmansyah. (2008). *Menulis Mudah: Dari Babu Sampai Pak Dosen*. Yogyakarta: Gama Media.
- Abbas, Ersis Warmansyah. (2007). *Menulis Mari Menulis*. Yogyakarta: Mata Khatulistiwa.
- Abbas, Ersis Warmansyah. (2007). *Menulis Sangat Mudah*. Yogyakarta: Mata Khatulistiwa.

Kajian-Kajian Pendidikan IPS Indonesia

Buku "Kajian-Kajian Pendidikan IPS Indonesia" menjadi sebuah perjalanan akademis yang menarik bagi penulis, terutama setelah diundang oleh Dr. Mutiani, S.Pd., M.Pd., dan Prof. Dr. Ersis Warmansyah Abbas, BA. M.Pd. untuk menulis tiga artikel mengenai Pendidikan IPS dan Pembelajaran IPS yang akan dibukukan. Meski masing-masing penulis telah melibatkan diri dalam menerbitkan buku untuk keperluan akademis, semangat untuk berkontribusi dalam sebuah karya kolektif ini tetap menyala.

Proses penulisan artikel oleh penulis kemudian diambil alih oleh Dr. Mutiani dan Prof. Ersis sebagai editor yang men-setting dan men-layout tulisan-tulisan tersebut. Ketika dihubungi dan diberitahu bahwa buku tersebut akan diluncurkan pada Rapat Kerja APRIPSI di UIN Mataram pertengahan tahun 2024, rasa semangat semakin memuncak. Buku ini bukan hanya menjadi sarana untuk menyemarakkan Raker APRIPSI, tetapi juga sebagai wujud kontribusi nyata dari Insan APRIPSI, salah satunya melalui tulisan buku.

Meskipun awalnya muncul keraguan terkait penyelesaian buku karena kesibukan yang dihadapi baik oleh penulis maupun para editor, ternyata buku tersebut dapat diterbitkan lebih awal dari perkiraan awal. Kesuksesan ini tidak terlepas dari kolaborasi yang solid dan dedikasi dari seluruh tim. Penulis menyampaikan rasa terima kasih kepada editor yang telah memastikan kelancaran proses penerbitan buku, sambil tetap bertanggung jawab atas isi dan muatan buku sebagaimana yang telah mereka tulis.

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