

# 1. Turnitin The relevance of Baayun Maulid values as learning resources on Social Studies

*by 1 1*

---

**Submission date:** 13-Jun-2024 09:22AM (UTC+0500)

**Submission ID:** 2401548478

**File name:** Baayun\_Maulid\_values\_as\_learning\_resources\_on\_Social\_Studies.pdf (231K)

**Word count:** 4718

**Character count:** 26154

## The relevance of *Baayun Maulid* values as learning resources in Social Studies

by

Muhammad Rezky Noor Handy <sup>1</sup>, Ersis Warmansyah Abbas <sup>2</sup>, Mutiani <sup>3</sup>,  
Jumriani <sup>4</sup>, Muhammad Adhitya Hidayat Putra <sup>5</sup>, Rusmaniah <sup>6</sup>,  
M. Ridha Ilhami <sup>7</sup>, Dina Maulidah <sup>8</sup>

<sup>1 2 3 4 5 6 7 8</sup> Universitas Lambung Mangkurat

E-mail: [rezky.handy@ulm.ac.id](mailto:rezky.handy@ulm.ac.id)

### Article History

Submitted: 13-06-2023

Revised: 29-08-2023

Accepted: 18-03-2024

### Keywords:

Baayun Maulid;  
Social Studies  
Learning Resources

### Abstract

The Implementation of religious values-based traditions is inherent in the Banjar community. The Banjar people commemorate the Prophet Muhammad SAW's birthday by swinging a child or adult called *Baayun Maulid*. This article aims to describe the value of *Baayun Maulid* as a source of learning about social studies. Approach qualitative and descriptive methods were used in the study. Data collection involves three stages: observation, interview, and documentation. Data sources were taken from informants directly involved during the Implementation: community leaders, documentation in pictures, and recordings. Data were analyzed through data reduction, data presentation, and verification. The validity of the data through the triangulation of sources and techniques. The study results describe the relevance of *Baayun Maulid*, starting by providing an analysis of the sub-learning materials and research findings. Based on the textbook's e material results, the religious costs and the value of cooperation can be included in the Social Studies material for class VII, the subject matter of Cultural and Ethnic Diversity, the sub-discussion of Traditional Ceremony; besides that, it also uses various learning media such as photos, videos, and learning management systems that support learning with technology so that the *Baayun Maulid* religious ritual activities are not only ritualistic but can develop the character of students on the class and the teacher using LMS composing them with other learning media such as photos, videos, and others.



### Introduction

The Banjar community has a variety of traditions and cultures—culture results from human thought (Anton & Marwati, 2015). Culture is everything that is in society carried out from generation to generation (Soekanto, 2015). So, culture is practiced in people's daily activities in their environment, which triggers local culture emergence. Local culture includes traditions and practices that have been going on for a long time and have developed in the original area, originating from a community place manifested in community policies, knowledge, and learning (Abbas, 2013; Handy et al., 2020).

Tradition can be interpreted as a legacy of the past that is repeatedly not done by chance or design (Sztompka, 2007). The rules that were carried out still exist today and have not been destroyed or tampered. From this understanding, whatever is done by humans from generation to generation from every aspect of their life, which is an effort to lighten human life, can be said to be a tradition, which means that it is part of the culture (Abbas, 2018).

For people in North Kuin, implementing the traditional *Baayun Maulid* is a habit that Muslims practice daily during Rabiul Awal. The birth of the Great Prophet Muhammad SAW has been carried out from generation to generation for decades. The tradition *Baayun Maulid* carried out by the community is a symbol or form of expectations of behavior and morals following the Prophet Muhammad (Daud, 1997). Morals softened a healthy man's heart, subjecting human behavior rudely and respecting people. This belief that celebrating the Birthday of Prophet' is a form of love for the Prophet Muhammad SAW people. The connection with the traditional *Baayun Maulid* is that children are lamps for their father and mother as their favorite and pride. So, it relates to the birth of the Prophet because of his love. While rocking the child, the Prophet's birthday verses are played so that the child imitates the Prophet's nature and behavior (Abbas et al., 2019; Jamalie, 2014; Syaharuddin et al., 2021).

Regarding learning resources, the sources are not limited by space. Wherever we are, they can be used as resource learning. Learning resources can be determined, selected, and used according to the objectives learned to be achieved (Mutiani & Utami, 2014). By utilizing learning resources adding new knowledge for students. The value of the tradition *Baayun Maulid* should be taught in social studies learning as a learning resource given teachers' low ability to utilize local cultural resources in social studies learning (Jumriani et al., 2021; Syaharuddin & Mutiani, 2020). Local culture-based learning is essential to teachers, as it helps increase the students' pledge and understanding. Therefore, this article aims to describe the value of *Baayun Maulid* as a source of social studies learning.

## Methods

A qualitative approach is used to describe the relevance of values in the traditional *Baayun Maulid* as a learning resource for social studies (Creswell, 2010; Moleong, 2002). Data collection was explored through observations made directly on the research object to get a primary source of physical data that includes the values in the tradition *Baayun Maulid*. The interviews were conducted to obtain non-physical data. Non-physical data in this study relate to the matters in practice *Baayun Maulid* at the Sultan Suriansyah Mosque known to the informants.

Resource persons in this research interview included religious leaders, lecturers, teachers, and the community. The first resource person was HM Nur Yasin as a religious figure at the Implementation of the *Baayun Maulid*. The next speaker was Bambang Subiyakto, a lecturer from Lambung Mangkurat University, the Head of SMP Negeri 7 Banjarmasin, Rusyidah, a social studies teacher at SMP Negeri 7 Banjarmasin and Rusidah, a social studies teacher at SMP Negeri 9 Banjarmasin. The following resource person, the head of the organizing committee, and the participants in the celebration, *Baayun Maulid*, namely Mariati, Sulis, and Nurul Berkah. The five speakers were taken to get accurate information about the traditional *Baayun Maulid* values at the Sultan Suriansyah Mosque as a social learning resource. Meanwhile, documentation was made in pictures during *Baayun Maulid*, and voice recordings were made from interviews (Yusuf, 2017).

The data analysis technique used in this research is the data analysis of the Miles and Huberman model. The first stage is reducing data obtained from the field, which is simplified, and the research problem (Moleong, 2002). The data sought regarding the Implementation of

*Baayun Maulid*, the performance of the *Baayun Maulid*, and the process of *Baayun Maulid*. In the second stage, presenting data by the results of research collected from various sources and data collection techniques to assist researchers in analyzing; at this stage, the researcher uses data presentation in the form of a value relevance table in the traditional *Baayun Maulid* as a social learning resource (Afifuddin & Saebani, 2009). The last stage is the conclusion (*verification*). The data regarding integrating values in the traditional *Baayun Maulid science* at the Sultan Suriansyah Mosque as a social learning resource are summarized and presented. A conclusion is drawn from all the data obtained from interviews with informants (Gunawan, 2014). The validity of the data was carried out through the triangulation of sources and techniques. Triangulation of sources: Researchers double-check data from sources using different interview sources (Sugiyono, 2021).

### **Result and Discussion**

*Baayun Maulid* is a tradition of swinging a child or adult, which was carried out in the commemoration of the Prophet Muhammad SAW's birthday on 12 Rabiul Awal 20 November 2018 in front of the Sultan Suriansyah Mosque, which is located in Kuin Utara Village, North Banjarmasin District, Banjarmasin. *Baayun Maulid* is an old tradition that the descendants of the Banjar king have always carried out. *Baayun Maulid* initially carried out the convention in Banua Halat Rantau Village, previously carried out by Dayaks before embracing Islam, then undergoing a process of acculturation and Islamization by preachers who convey Islam to the region. However, over time many have been implemented in areas other than overseas, one of which is Banjarmasin.

During the *Baayun Maulid*, which was carried out en masse, many Banjar people who far away came to follow the *Baayun Maulid*, as a reflection of gratitude to Allah for the abundance of mercy and blessings that sent Prophet Muhammad SAW as a bearer of understanding to the face of the earth so that he was greeted with a reading melodious. The tradition of *Baayun Maulid* is a necessity. Because if this is not done, it will negatively impact the baby, such as frequent illness, crying, etc. The activity is called *Baayun Maulid* because, according to the community's belief, it has a relationship with **the birth of the Prophet Muhammad SAW**. By listening to the verses on this warning, the child can imitate the morals, personality, and behavior of the Prophet Muhammad.

The program began at around 8 am with the recitation of the maulid verses. Three types of maulid verses are usually chanted when commemorating the Prophet Muhammad SAW's birthday. The three types of poetry are Sharaf al Anam (sharf al-anam), Al-Barzanji, and maulid al-Dayba'i. Syarafal anam is a Banjarese term for the name of a collection of the verses of the Maulid Syraf Alanam (nobleman), which besides contains praises to the Prophet Muhammad and contains a description of Sirah Al-Nabawiyyah (prophetic life journey) which is full of glory, wisdom, and example. The swings that have been given knick-knacks are yellow cloth, batik cloth, colorful cloth, and don't forget Banjar's typical sweet cakes such as cakes *cincin*, *cucur*, *gagatas*, *apam*, which have their meaning according to the beliefs of the Banjar people. Babies and children and adults begin to be rocked as if being cradled to put to sleep. According to H. Muhammad Noor Yasin Rais (56 years), the best time to swing a baby is during the reading of Ashrakal poetry because there is a belief from the Banjar community that at the



time of reading the Ashrakal poetry, the Prophet Muhammad was present in the midst of a crowd of people reading it.

The values contained in the Baayun birthday tradition are as follows: First, having faith is believing in something that is considered valid. tradition *Baayun Maulid* carried out in conjunction with the commemoration of the birthday of the Prophet Muhammad SAW, in which the scholars told that the Prophet Muhammad was the last messenger of God through the life of the Prophet full of twists and turns and saw that nature of the prophets were very noble and always believed in Allah SWT. *Second*, devoted to increasing the level of faith closer to Allah through the content of poems, prayers, and lectures, a religion that contains praise for the Prophet Muhammad SAW, the life journey of the Prophet Muhammad SAW, which is full of glory, wisdom, and exemplary. *Third*, the community assists the committee's cooperation in this Implementation by helping each other. With many participants, the committee cannot do it with a few people. It takes extra energy to see many participants, so the community also helps finish quickly. Based on the values above, these *Baayun Maulid* three values are a means to instill values for children through traditional activity. Those who include their children in *Baayun Maulid* generally hope that their children can imitate the Prophet Muhammad SAW's morals with a cultural blend. Local Banjar community.

Regarding Banjar cultural diversity, *Baayun Maulid* is one of Indonesia's cultures and can be used as an example in the learning process. Based on the 2017 edition of the Social Sciences book SMP / MTS Curriculum 2013, the learning material contains material on ethnic and cultural diversity. It relates to the traditional Baayun Maulid because this material explains cultural diversity through folk songs, clothing, regional dances, houses, and ceremonies. The Tradition is *Baayun Maulid*, one of the traditional ceremonies in Indonesia. Based on the study of basic competence in curriculum 2013, the traditional *Baayun Maulid* can be integrated into the learning materials at the level of class VII in the following details:

Table I.

*Relevance Value on Tradition Baayun Maulid, Class: VII, Semester: I.*

Basic Competence	Learning Materials	Sub Learning Materials	Value on Tradition Activities <i>Baayun Maulid</i>
3.1 Understanding the concept of space (location, distribution, potential, climate, and the shape of the earth's surface, geology, flora, and fauna) and the interactions between areas in Indonesia and their impact on human life in economic, social, cultural, and educational aspects.	The Dynamics of the Indonesian Population	Ethnic and Cultural Diversity.  1. Forms of the ethnic diversity of a. The Traditional Ceremony	1. Religious, the meaning of the value of faith in the traditional <i>Belief Baayun Maulid</i> as a form of hope for parents so that their children imitate the morals of the Prophet Muhammad SAW that was given to Allah SWT. 2. Being devoted, the meaning of the value of being pious is that children always remember Allah SWT wherever it is. Taking care of himself means obeying his orders and avoiding all his prohibitions. 3. Gotong Royong, the meaning of the value of cooperation, reflects the togetherness that grows in the environment. Collaboration makes society go hand in hand with implementing the <i>baayun Maulid tradition</i> .

The tradition of the Banjar community has a meaning as the preservation of cultural heritage. One example of the Banjar community tradition is *Baayun Maulid*, which has various purposes ranging from the implementation process to equipment to reading Maulid poems. This meaning can be developed in the social studies learning process, which contains values in the tradition. Social Sciences, in the 2013 curriculum, emphasizes the value of education. This religious value is what will be taught to students.

This value can be seen from the traditional activities of *Baayun Maulid*, which is a very suitable science as a social learning resource. Learning resources are learning components that contain information to facilitate the learning process. In line with the results of the interview, Bambang Subiyakto (66 years), a social studies lecturer at Lambung Mangkurat University, explained:

"Everything that can facilitate students in the learning process and optimize students provides information related to the lesson. The Banjar tradition is the same as the market, which has values and activities to be used as a learning resource for social studies material. Like the history of the Baayun Maulid tradition or the meaning of the Baayun Maulid equipment, it can be related to the material's content by what is intended as a learning resource."

The environment around students is one of the learning resources that can be optimized to achieve the learning process and results. Utilizing the values in the traditional *Baayun Maulid* as a source of social studies learning aligns with the lesson learning objectives, considering that teachers are not using local potential as a more contextual learning resource.

*First*, the value that appears in the traditional *Baayun Maulid* at the Sultan Suriansyah Mosque is the value of faith as a source of social studies learning. According to the research results, Indonesia has diversity, ranging from ethnicity, language, traditional houses, traditional clothes, dances, and traditional ceremonies. Tradition *Baayun's birthday* was intended as a form of hope for parents that their children would become pious child dah Saleha imitating the noble morals of the Prophet Muhammad SAW and having faith in Allah. When the teacher uses this learning resource, students have already learned.

*Second*, purity appears to be a valuable source of social studies learning. In the recitation of poetry, prayers and religious lectures have meanings that contain praise for the Prophet Muhammad SAW and the life journey of the Prophet Muhammad SAW which is full of glory, wisdom, and exemplary so that children always remember Allah SWT wherever they are. Taking care of himself means obeying his orders and avoiding all his prohibitions. When the teacher uses this learning resource, students also learn that taqwa must be in a Muslim.

*Third*, the value that can be used as a learning resource is the value of cooperation. In implementing the tradition, the *Baayun Maulid* committee and the community around the performance work together to set up tents and make swing supports. When the teacher uses this learning resource, it can form students' character to become good citizens by being shown the ability to work together.

This study's results are expected to add new insights for students and enrich educators' social lessons learning resources. Because most educators now only deliver material that has not been developed again. This has an impact on learning that is not meaningful. The teacher only deals with one teaching material, namely textbooks, even though the social studies material is comprehensive in scope. Kabul (54 years), who is the principal of SMP Negeri 7 Banjarmasin explaining:

"Textbooks are the correct information for teachers when teaching. Teachers should need local content, but it can be seen that Javanese people write books. Simultaneously, learning must be based on contextual information. To obtain contextual information is limited, especially with the teacher's condition: low morale, low motivation to progress, and insufficient IT skills."

Educators are required to prepare learning materials properly. The 2013 curriculum requires students to be more active during the learning process. This is where the social studies teacher's role is to present learning material by incorporating four dimensions: knowledge, skills, values and attitudes, and actions. So the social studies teacher and choosing the right method must also choose learning sources and learning media that are easy for students to understand by integrating local culture into related material. According to the results of an interview from Rusidah (59 years), a teacher at SMP Negeri 9 Banjarmasin explained that:

"Social studies learning must link with what is in the students' environments because it is easy to understand. To bring students directly to the field is impossible because it is limited by the time of learning social studies. But now technology is getting better, results in the area can be brought into the classroom quickly without going straight to the field. We do not include the use of the RPP directly but convey it orally."

Based on the two informants' explanation above, there is no specific writing in the Learning Implementation Plan (RPP). However, during the lesson, they explained and linked local cultural content in Islam. For example, Islamic preaching in South Kalimantan combines Hindu culture and Islamic culture in religious rituals. In this regard, social studies learning can be optimized in various situations, approaches, and learning resources in the students' environment. So, environmental education can put intense pressure on practical activities and provide a direct experience (Mutiani & Nugraha, 2019).

Learning resources are defined as materially. Therefore, the form of value integration in social studies learning can be included in the Learning Implementation Plan (RPP) by analyzing social studies learning materials' linkages. In the textbook, the material forms of diversity, especially traditional ceremonies, are only devoted to Banjarmasin's examples. The variety of traditional ceremonies is very thick with religious values, one of which is *Baayun Maulid*.

During social studies learning, value integration is that the teacher enters the value of faith during education using the teacher always saying greetings before and after learning. This can work for students to become polite and polite children, remembering that greetings are a form of prayer to remind students that all depend on Allah SWT. Furthermore, the teacher inserts the value of purity by being grateful for Allah's creation, being thankful for Allah's favors, which means using Allah's gifts to perform worship and goodness. Given the blessings received from Allah very much leads students always to feel grateful.

Finally, the teacher includes the value of cooperation at the time of learning by linking social studies learning materials. The teacher explains that humans are social creatures, which means that each individual must need someone else in his life because humans cannot live without others. This is in line with social studies learning objectives to make students good citizens (Abbas et al., 2019; Jumriani et al., 2021).

Based on the explanation above, the learning resources used in the social studies learning process are more comfortable for students to understand if they develop and utilize local culture (Abbas et al., 2018; Sapriya, 2012; Subiyakto & Mutiani, 2019). The use of local culture

in social studies learning aims to instruments' ill knowledge and understanding to maintain and preserve their culture. Integrating local cultural values into the material is a strategy for creating contextual learning (Mutiani & Subiyakto, 2019). Therefore, students who receive learning through a combination of local cultural values create attractive and easy-to-understand education (Mutiani & Nugraha, 2019; Swayze, 2007; Wahidmurni, 2017).

Seeing from how the approach of the social studies learning resource uses various technologies that can be utilized, such as the approach of various learning media such as displaying various photos of activities from *Baayun Maulid*, besides that the various kinds of videos that are found both on the YouTube application are able to become one of the how students are invited to see from *Baayun Maulid's* activities in various ways to learn using interesting learning media (Supardi et al., 2015; Syarif et al., 2020)

Furthermore, by using the available LMS (Learning Management System) such as Google Classroom, Ed-Modoo, Moodle and the others with the teacher attractivities using it on the school processing many sources like photos, videos and other like news from newspaper or now they can search to on the social media. The *Baayun Maulid* as the development of teaching materials from the culture of the Banjar people and also uses technology for learning itself, besides that how also as part of the use of technology in education itself, besides that through learning with local culture increases understanding of cultural values, improves the science learning process, develops roles in everyday life. This activity is also documented by both the community personally, the local government of Banjarmasin, and also various applications where this is the technology that is used as part of education that will be passed on to the next generation (Eka et al., 2017; Salamah et al., 2022; Syarif et al., 2020; Widhayanti & Abduh, 2021).

## **Conclusion**

The *Baayun Maulid* tradition is a tradition of the Banjar people that were inherited from previous people. This tradition becomes a means to instill values in the traditional activities *Baayun Maulid* in religious values where there are faith and belief in cooperation. Parents who include their children in the tradition *Baayun Maulid* generally hope that their children will have a noble character like the Prophet Muhammad SAW. Reading poetry containing praise and prayers for the Prophet who accompanied the Implementation, the participants hoped to get blessings from Allah SWT in the form of safety, health, and generous sustenance.

The value of the tradition *Baayun Maulid* at the Sultan Mosque Suriansyah Science as a social learning resource is related to social studies. Social studies material in the sub-discussion of ethnic and cultural diversity, which has cultural diversity forms such as traditional ceremonies, can refer to *Baayun Maulid* as a social studies source. The first form of integration of religious values has faith through the teacher saying greetings before and after learning, secondly, being devoted by being grateful for all of Allah's creation. Third, cooperation during teacher learning relates to social studies learning materials where the teacher explains that humans are social creatures who cannot live without others, and using many education media like photos, online videos and LMS. In line with the objectives of social studies learning to make students useful citizens.



## References

- Abbas, E. W. (2013). *Mewacanakan Pendidikan IPS*. Wahana Jaya Abadi.
- Abbas, E. W. (2018). *Penguatan Pendidikan IPS Di Tengah Isu-Isu Global*.
- Abbas, E. W., Mutiani, M., & Nugraha, D. S. (2018). Social values in zainal ilmi biography as learning source of social studies. *The 3rd ISSSHE International Seminar Sosial Studies & History Education "Promoting The 21st Century Skills in Social Studies."*
- Abbas, E. W., Winarso, H. P., & Meilina, N. (2019). Religious Activities at Sultan Suriansyah Mosque, Banjarmasin. *The Innovation of Social Studies Journal*, 1(1), 55–64. <https://doi.org/10.20527/iis.v1i1.1368>
- Afifuddin, & Saebani, B. A. (2009). *Metodologi Penelitian Kualitatif*. Pustaka Setia.
- Anton, & Marwati. (2015). Ungkapan Tradisional dalam Upacara Adat Perkawinan Masyarakat Bajo Pulau Bulu Kabupaten Muna Barat. *Jurnal Humanika*, 3(15), 1–12.
- Creswell, J. W. (2010). *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Pustaka Pelajar.
- Daud, A. (1997). *Islam dan Masyarakat Banjar; Deskripsi dan Analisa Kebudayaan*. PT. Raja Grafindo Persada.
- Eka, D., Fitriana, N., Amelia, E., Marianingsih, P., Biologi, P., Sultan, U., & Tirtayasa, A. (2017). Penyusunan modul pembelajaran berbasis sains teknologi dan masyarakat (stm) pada konsep bioteknologi (Sebagai Bahan Ajar Siswa SMA Kelas XII). *Biosfer: Jurnal Pendidikan Biologi*, 10(2), 60–72. <https://doi.org/10.21009/BIOSFERJPB.10-2.8>
- Gunawan, I. (2014). *Metode Penelitian Kualitatif*. Bumi Aksara.
- Handy, M. R. N., Mutiani, M., Putra, M. A. H., & Jumriani, J. (2020). The Religious Values in Tradition of Batahlil in Banjar Pahuluan Community. *The Kalimantan Social Studies Journal*, 2(1), 39–47. <https://doi.org/10.20527/KSS.V2I1.2462>
- Jamalie, Z. (2014). Akulturasi dan kearifan lokal dalam tradisi baayun maulid pada masyarakat Banjar. *EL-HARAKAH (TERAKREDITASI)*, 16(2), 234. <https://doi.org/10.18860/EL.V16I2.2778>
- Jumriani, J., Mutiani, M., Putra, M. A. H., Syaharuddin, S., & Abbas, E. W. (2021). The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review. *The Innovation of Social Studies Journal*, 2(2), 103–109. <https://doi.org/10.20527/IIS.V2I2.3076>
- Moleong, L. J. (2002). *Metode Penelitian Kualitatif*. Remaja Rosdakarya.
- Mutiani, M., & Nugraha, D. S. (2019). Social Capital dan Tantangan Abad 21 : Kontribusi Pendidikan IPS dan Eksplorasi Nilai Sosial melalui Biografi K.H. Zainal Ilmi. *SOSIO DIDAKTIKA: Social Science Education Journal*, 6(1), 1–10.
- Mutiani, M., & Subiyakto, B. (2019). Social Capital in Social Studies Through Zoning School System. *International Journal Pedagogy of Social Studies*, 4(2), 95–100. <https://doi.org/10.17509/ijposs.v4i2.21491>
- Mutiani, M., & Utami, N. H. (2014). Pengembangan Kemampuan Berpikir Divergen Melalui Kesadaran Lingkungan dalam Pembelajaran IPS. *International Seminar The Social Studies Contribution to Reach Periodic Enviromental Education into Stunning Generation 2045 Proceedings SEE EXPO Social Studies Olimpiade-Workshop for Eco-School*.
- Salamah, S., Wiramanggala, A. N., Aprilianti, A. D., Tunissa, I. F., & Nugraha, D. (2022). Pengembangan media audio-visual IPS. *JIPSINDO (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)*, 9(2), 145–153. <https://doi.org/10.21831/JIPSINDO.V9I2.49251>
- Sapriya, S. (2012). *Pendidikan IPS: Konsep dan Pembelajaran*. Remaja Rosdakarya.
- Soekanto, S. (2015). *Sosiologi Suatu Pengantar*. Raja Grafindo Persada.
- Subiyakto, B., & Mutiani, M. (2019). Internalisasi nilai pendidikan melalui aktivitas masyarakat sebagai sumber belajar ilmu pengetahuan sosial. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 17(1), 137. <https://doi.org/10.18592/KHAZANAH.V17I1.2885>
- Sugiyono, S. (2021). *Memahami Penelitian Kualitatif*. Alfabeta.
- Supardi, S., Widiastuti, A., & Saliman, S. (2015). Pengembangan media pembelajaran ips terpadu berbasis audiovisual. *JIPSINDO*. <https://doi.org/10.21831/JIPSINDO.V0I0.4521>
- Swayze, N. (2007). Bridging the gap: Engaging inner-city youth in stewardship using principles of indigenous science. *Proceedings of the 2007 NAAEE Conference*.
- Syahrudin, S., Handy, M. R. N., Mutiani, M., Abbas, E. W., & Subiyakto, B. (2021). The Social Capital of Banjar Community in The Implementation of Religious Rituals: A Literature Study. *The Innovation of Social Studies Journal*, 3(1), 76–82. <https://doi.org/10.20527/IIS.V3I1.3992>
- Syahrudin, S., & Mutiani, M. (2020). *Strategi Pembelajaran IPS; Konsep dan Aplikasi*.

- Program Studi Pendidikan IPS FKIP ULM.
- Syarif, H., Subiyakto, B., & Rahman, A. M. (2020). The Use Videos of Wood Bussines Seller of Galam (Melaleuca Cajuputi) as a Learning Resources on Social Studies. *The Kalimantan Social Studies Journal*, 2(1), 9–14. <https://doi.org/10.20527/KSS.V2I1.2458>
- Sztompka, P. (2007). *Sosiologi Perubahan Sosial*. Prenada Media Group.
- Wahidmurni, W. (2017). *Metodologi Pembelajaran IPS: Pengembangan Standar Proses Pembelajaran IPS di Sekolah/Madrasah*. Ar-Ruzz Media.
- Widhayanti, A., & Abduh, M. (2021). Peningkatan Motivasi Belajar Melalui Media Audiovisual Berbantuan Power Point Pada Peserta Didik Di Sekolah Dasar. *EDUKATIF: JURNAL ILMUPENDIDIKAN*, 3(4), 1587–1593. <https://doi.org/10.31004/EDUKATIF.V3I4.627>
- Yusuf, A. M. (2017). *Metodologi Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*. Prenadamedia Group.

# 1. Turnitin The relevance of Baayun Maulid values as learning resources on Social Studies

---

## ORIGINALITY REPORT

---

12%

SIMILARITY INDEX

11%

INTERNET SOURCES

7%

PUBLICATIONS

2%

STUDENT PAPERS

---

## MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

---

2%

★ Rusma Noortyani, Fatchul Mu'in, Raudatul Munawwarah, Ellyn Normelani. "Ethnolinguistic Study of the Traditional Indonesian Parenting song "Dindang Maayun Anak": Cultural Reflection in the Socio-cultural Life of the Banjar in South Kalimantan", SAGE Open, 2023

Publication

---

Exclude quotes On

Exclude matches Off

Exclude bibliography On