

Cultural Activities At The Tomb Of Sultan Suriansyah As A Social Studies Learning Resource

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Abstract

The purpose of this study is to make this thesis to find out how cultural activities in the tomb of Sultan Suriansyah and to find out how cultural activities in the tomb of Sultan Suriansyah can be used as a source of social studies learning. The research method uses a qualitative approach. The place of research is in the Tomb of Sultan Suriansyah. The subject of this research is the tomb guard there. The way in which to find data through interviews and observations to the field. This research succeeded in knowing the cultural activities that exist in the tomb of Sultan Suriansyah and made these activities as a source of social studies learning. The results of research conducted by researchers are (1) cultural activities in the tomb of sultan suriansyah there are three namely pilgrimage, bathing and freshwater (2) cultural activities in the tomb of sultan suriansyah can be used as a source of social studies learning on ethnic diversity material and culture, and the dynamics of interaction with the environment. Research conclusion: cultural activities in the tomb of Sultan Suriansyah can be used as a source of social studies learning

Keywords: activity, culture, grave, Learning Resources, Social Studies

Abstrak

Tujuan penelitian ini Untuk mengetahui bagaimana aktivitas budaya di makam Sultan Suriansyah dan Untuk mengetahui bagaimana aktivitas budaya di makam Sultan Suriansyah dapat dijadikan sebagai sumber belajar IPS. Metode penelitian menggunakan pendekatan kualitatif. Tempat penelitian berada di Makam Sultan Suriansyah. Subjek pada penelitian ini ialah penjaga makam disana. Cara yang dilalui untuk menemukan data melalui wawancara dan observasi ke lapangan. Penelitian ini berhasil mengetahui aktivitas budaya yang ada di makam sultan suriansyah dan menjadikan aktivitas tersebut sebagai sumber belajar IPS. Hasil dari penelitian yang dilakukan oleh peneliti adalah (1) aktivitas budaya yang ada di makam sultan suriansyah ada tiga yaitu ziarah, mandi-mandi dan betapung tawar (2) aktivitas budaya yang ada di makam sultan suriansyah dapat dijadikan sumber belajar IPS pada materi keragaman etnik dan budaya, dan dinamika interaksi dengan lingkungan. Simpulan penelitian: aktivitas budaya di makam Sultan Suriansyah dapat dijadikan sebagai sumber belajar IPS

Kata Kunci: aktivitas, budaya, makam, Sumber Belajar IPS

PRELIMINARY

The tomb of Sultan Suriansyah located in the Kuin area, Banjarmasin, is one of the historical sites that holds important value in the development of Islam in South Kalimantan. In the tomb complex, in addition to Sultan Suriansyah, the royal palaces during his reign were also buried, as well as his successors, namely Sultan Rahmatullah and Sultan Hidayatullah. As the first Islamic king in South Kalimantan, Sultan Suriansyah's reign marked the beginning of the rapid spread of Islam in the region. One of the important relics at that time was the first mosque in South Kalimantan, which later became a model for the construction of the next mosques (Aziza, 2019).

The location of the tomb in Kuin is believed by the community to be the former center of Sultan Suriansyah's government. Various activities that contain cultural and religious values take place in this complex, such as *batapung tawar*, pilgrimage, and *bamandi-mandi*. This activity reflects the cultural heritage of the Banjar people that is still alive today (Sujudinur, 2025). The cultural activities that grow around the tomb have great potential to be used as a learning resource in Social Sciences (IPS) education, especially in building an understanding of historical, social, and cultural values (Maulana et al., 2023).

According to Mulyasa, the definition of learning resources includes everything that makes it easier for students to obtain information, knowledge, experience, and skills. Learning resources are not limited to textbooks or teachers alone, but also include the surrounding environment, cultural artifacts, and social life practices of the community (Jalmur, 2016; Prastowo, 2018). In this case, the Sultan Suriansyah tomb site can be developed as a contextual learning resource that brings students closer to the local social and cultural reality. This kind of approach is very important in changing the learning paradigm, from the original teacher-centered, to a student-oriented learning model. The presence of teachers remains important, but it is not the only information center, since students can learn independently through other resources available in their environment (Rusmaniah et al., 2024).

Social studies learning materials and approaches emphasize the use of the environment and culture as educational facilities. The use of the surrounding environment in learning can foster a love for local culture and form students' social skills and critical thinking skills in maintaining and managing their environment. Social values that grow in society become meaningful and contextual teaching materials for students (Kiranti et al., 2023). Syaharuddin in the Character Education Book said that Most teachers still view social studies learning as limited to mastering material in the form of facts and concepts. In fact, social studies

is a field of study that integrates knowledge and values, so that learning should shape the character of students (Hendarwati, 2013; Ifrianti & Emilia, 2018).

The study of cultural activities at the tomb of Sultan Suriansyah is very important to be carried out so that it can be used optimally in social studies learning. In a broader understanding, activity is a form of activity, both physical and non-physical, that reflects the dynamics of individual and group life. This definition refers to the opinion of Anton M. Mulyono and Darajat who see activity as part of the developmental process, including spiritual development. The cultural traditions that take place at the tomb site are a form of community activity in caring for historical heritage and religious values that they believe in (Al Fiqri, 2024).

The term culture itself comes from the Sanskrit word "buddhayah", which means things related to the human mind and intellect. In Latin, the word "cultura" which is the root of the word culture means to cultivate or do something. Culture encompasses various human creations, ranging from physical objects to value systems that are inherited from generation to generation (Berutu et al., 2023)s. According to Hasan and Suwardi, cultural artifacts can be objects, stories, or works of art that have symbolic and emotional meaning for the community. These artifacts are understood and experienced differently by each individual, but they remain an important part of the collective cultural identity (Afifa, 2022; Soni Sadono, 2023).

Learning resources include everything that provides convenience in the learning process. This definition includes data, people, and environmental conditions that can be used independently or integrated. In social studies learning, learning resources from real environments such as the tomb of Sultan Suriansyah are an alternative that enriches students' learning experiences. Social studies as a field of study is interdisciplinary and aims to form good citizens through an understanding of geography, history, economics, sociology, and other fields of science. This concept is in line with the opinion of NCSS and Wesley who view social studies as an integration of various social sciences and humanities. The use of environment-based learning resources can encourage deeper understanding, as well as shape students' awareness and involvement in the surrounding social and cultural life (Handy et al., 2024).

METHOD

A qualitative approach with a descriptive method is used in this study in order to explain how the cultural activities in the tomb of Sultan Suriansyah are comprehensive. The location of this research is located in North Kuin Village, Banjarmasin City, South Kalimantan. The researcher personally becomes a research instrument where the researcher determines the title

himself, prepares questions to the source, collects data, analyzes the data to test the validity of the data obtained. The subjects of this study are the grave guards at the tomb of Sultan Suriansyah and the manager of the tomb of Sultan Suriansyah (Afrizal, 2016).

The data collection process is carried out through 3 methods, namely observation, interview, and documentation. Observation was carried out by observing the activities that occurred at the tomb of Sultan Suriansyah, especially cultural activities carried out by visitors and also tomb guards. The interview activity was carried out by conducting interviews with the tomb guard at the tomb of Sultan Suriansyah. Documentation was carried out by collecting several journals and books related to cultural activities at the Tomb of Sultan Suriansyah as a social studies learning resource and taking photos of the tomb of Sultan Suriansyah (Astuti et al., 2024).

Next, the researcher conducts data analysis, namely first, the reduction of data related to the data obtained. The data reduction aims to collect data relevant to research on cultural activities at the tomb of Sultan Suriansyah. Second, data is presented by describing the data results in the form of paragraphs. Third, namely the data verification process by making conclusions about the data that has been presented (Jumriani et al., 2024). Then the researcher conducted a data validity test which was carried out by triangulating sources, namely the data obtained was checked back to the same source at different times. Then the triangulation technique was carried out by checking data to the resource persons with different techniques such as observation, interviews and documentation. If a difference in the data results is found, the researcher checks again to ensure that the data is considered correct. The check of the source was carried out by the researcher with the tomb guard at the Tomb of Sultan Suriansyah (Rosalini et al., 2024).

RESULTS AND DISCUSSION

A. Profile of Sultan Suriansyah's tomb

Banjarmasin is the capital of South Kalimantan which has its own uniqueness regarding its culture and history. One of the historical tourist attractions in Banjarmasin that is crowded with visitors is the Tomb of Sultan Suriansyah which is located in North Kuin Village, North Banjarmasin District, Banjarmasin city. In this place, there are several tombs of historical figures, who were the forerunners of the development of Islam in South Kalimantan and were leaders in the former Kingdom of Banjar. In addition to the tomb of Sultan Suriansyah, there are also tombs of other important figures in the Banjar Kingdom. One of them is the tomb of Ratu Intan Sari who is the biological mother of Sultan Suriansyah (Rawidafany et al., 2023).

And it is also known that he died in the early 16th century. Then there is also the tomb of Sultan Rahmatullah who is the son of Sultan Suriansyah. he is the 2nd king of Banjar with the title of *Susuhunan Batu Putih*. And also the tomb of Sultan Hidayatullah, the 3rd king of Banjar who was the grandson of Sultan Suriansyah and was titled *Susuhunan Batu Irang*. The rest are the tombs of figures, such as Khatib Dayan (a great scholar from the Demak Kingdom), Patih Kuin (the head of Kuin village), Patih Masih, Senopati Antakusuma (Grandson of Sultan Suriansyah), Sheikh Abdul Malik (a great scholar in the Kingdom of Banjar), Haji Sa'anah (a descendant of the Kingdom of Brunei Darussalam), Prince Ahmad (a senopati of the Kingdom of Banjar), Prince Muhammad (Prince Ahmad's younger brother), Sayyid Ahmad Iderus (a scholar from Mecca who came to the Kingdom of Banjar with Sheikh Abdul Malik), Gusti Muhammad Arsyad, Kiai Datu Bukasim (a minister in the Kingdom of Banjar), Chinese Muslim Children (Sriwati et al., 2022).

In addition to pilgrimage, pilgrims can visit the mini museum located in the area around Sultan Suriansyah's tomb. With this museum, visitors who come can get to know Sultan Suriansyah and the history of the Banjar Kingdom as well as the history of the entry of Islam in the land of Banjar. Inside the museum there are boards explaining the genealogy of the Kings of Banjar, paintings of the Kings of Banjar, king's clothes, drinking cups that the king usually wears, several fragments of royal relics, weapons relics of the Banjar Kingdom, and others. In addition to the historical museum, there are also several facilities provided for pilgrims such as a prayer room for people who want to pray, a pondopo for a place to rest, a toilet or toilet, and also a parking lot (Isnaini et al., 2023).

Apart from the facilities for pilgrims there is also a sacred well, the sacred well is located near the tomb and brings the water home or drinks it directly. It is said that the sacred well is a place where Sultan Suriansyah took ablution water, and this well water cannot run out. Those who bring home the well water think that the well water can bring blessings and good luck. As explained by the chairman of the cemetery management, H. Ahmad Yamani:

“This well is already five hundred years old, it can also be more likely that he is still alive, in the past the water in the river tasted salty the villagers used to take the water here if the water in the river was salty. In the past, this was a palace environment. If at night you don't want to take water to the big river, you come here to perform ablution, to bathe, and so on. Well, that was in the old days if it is no longer used, only visitors use this well to take the apuah or blessings. Because this well is located in the vicinity of Sultan Suriansyah's tomb. If this well may be older, it may be the same as this tomb, it may be even older. If water is used here depends on the important beliefs that do not come out of the ikadah or the rules of Islam. Yes, first we say that if you want to have the intention to read the two sentences of the shahada, read the four fatihah (surah al-fatihah, an-naas, al-falaq, al-ikhlas) what is the intention of the heart to do with prayer

because of Allah Ta'ala. Hopefully mudhan with that intention will be hijabah allah ta'ala. It means that we can use the water as long as we use Islamic law, such as for medicine, for sale, bringing sustenance and good deeds. But we must remember that this is not because of water but because of Allah Ta'ala. It is likened to water being just an intermediary, all of it runs because of Allah Ta'ala, the important thing we say is because of lillahi ta'ala not because of water. This water is whatever it is used for, it can be drunked, there is also use for bathing. And it is also used to be used to sell it, so that's a business that asks for water which is important because Allah ta'ala".

B. Cultural Activities at the Tomb of Sultan Suriansyah

1. Ziarah

In Banjarmasin, precisely in the north Kuin village, there is a historical tomb, namely the tomb of Sultan Suriansyah, he was the first Islamic king in Banjar which was the forerunner of the spread of Islam in South Kalimantan. In addition to Sultan Suriansyah in the area, there are also tombs of his mother, his spiritual teacher, children, grandchildren, and relatives.

Pilgrims there usually make a pilgrimage directly to the tomb of Sultan Suriansyah only. After coming to say *Assalamualaikum*, *Ahlil grave*, put flowers (if any), read the readings there, after that read *the yassin*. But it would be good to start the pilgrimage starting from the tomb of the khatib dayan and then to the tomb of Sultan Suriansyah, then to other tombs. Because Khatib Dayan is his spiritual teacher, Khatib Dayan is the person who Islamized Sultan Suriansyah (Eliza & Hudaidah, 2021).

As H. Ahmad Yamani said:

"The good thing is that it starts from Khatib Dayan and then the new sultan comes here (pointing towards the other tombs) Now after that he comes back again and continues to pray, you are welcome to pray, congratulations. Why did he become the first khatib dayan because he was the one who Islamized Sultan Suriansyah".

2. Showers

Bathing is a culture that exists in the Banjar community, this bathing ritual is usually done when you want to do a wedding reception and when the woman is seven months pregnant. This bathing ritual is carried out in two different ways, if the bath for the bride does not use mayang and if the bath for pregnant women uses mayang, the mayang is betel nut (coconut). The ritual method for pregnant women is to first read yasin, perform the ritual of bathing, and then in pitung *tawar*. If for the person who wants to have a wedding reception, usually the bride and groom are bathed with water mixed with flowers, then after being mixed with water flowers, it is poured on the bride and groom. It is different from the culture of bathing at the tomb of Sultan Suriansyah at the tomb of Sultan Suriansyah. In the tomb of Sultan Suriansyah, he bathed using water in the well of the tomb and added kakambangan, people who bathe in the

tomb are allowed for all ages from children to adults (Choiriyah et al., 2017; Nur & Jailani, 2020).

As explained by H. Ahmad Yamani he said:

“If you want to take a bath here, we provide the place, the water is from the well here, those who bathe here ranging from children to the elderly can take a bath here. Usually people who bathe here have the intention to eliminate diseases or bathe children who are naughty with their parents. After the bath, a congratulatory prayer was recited while poured out on the person”.

3. Batapung tawar

Similar to *bathing*, *batapung tawar* is also a traditional cultural ritual of Banjar. This ritual is usually performed for children or babies who are 40 days old. This ritual is carried out by reading yasin after which the child is swung on the swing, after that *it is counted and offered* here using viscous oil that is splashed or sprayed on the child who is 40 days old, usually *he is directed* to the child's seasoning. The tool for this *empty seven* is a bowl or anything on the side of viscous oil, Pandan leaves that are sliced and tied, these pandan leaves are used to *peer up* children. It is different from the one at the tomb of Sultan Suriansyah. In the tomb of Sultan Suriansyah, well water was used in the tomb and kekambangan was added and also used pandan leaves that were sliced and tied. for the ritual way of reciting two sentences of the shahada, reciting the congratulatory prayers, and good prayers, after that the water *is poured* to the person who wants to be *offered* (Jannah, 2022; Sholihah et al., 2024).

As explained by H.Ahmad Yamani said that:

“The first is to read two sentences of the shahada, after that to read the prayer of salvation, what the heart intends, for example, may the child be righteous and righteous, have faith and piety, obey parents, be healthy and faithful, it is because of lillahitaala. After that, say "allahhuma shali ala saidina Muhammad" after that it is papied, while saying good prayers (e.g. may you be a righteous child, obedient to your parents, etc”.

C. Cultural Activities at the Tomb of Sultan Suriansyah as a Source of Social Studies Learning

Learning resources are everything that can provide ease of learning, so that a certain amount of information, knowledge, experience, and skills are obtained (Mulyasa, 2013). This is in line with the learning resources stated by the *Association for Educational Communications and Technology* (AECT, 1977) and Banks (1990), learning resources are all or resources that can be used by teachers, either separately or in a combined form, for the benefit of teaching and learning with the aim of increasing the effectiveness and efficiency of learning objectives (Sitepu, 2014).

Social studies learning resources include anything that can be used to help the continuity of the learning process. The components of learning resources include messages, people, materials, equipment, techniques, and the environment. According to Sunaryo, there are four types of environments that can be used as a source of social studies learning, including: social environment, natural environment, religious environment, and human environment as resource persons (Sapriya & Nurdin, 2006). The environment as a learning resource can be interpreted as everything around students (other living things, inanimate objects, and human culture) that can be used to support the learning process to be more effective and efficient.

Based on the above explanation, Cultural Activities at the Tomb of Sultan Suriansyah can be used as a social studies learning resource from the environment.

Tabel 1. Social Studies Syllabus Class VII

Basic Competencies	Learning Materials	Cultural Activities at the Tomb of Sultan Suriansyah
3.1 understand the concept of space (location, distribution, potential, climate, landforms, geological, flora, and fauna), and interspatial interactions in Indonesia and its influence on human life in economic, social, cultural, and educational aspects	Ethnic and cultural diversity	Indonesia has many ethnic and cultural diversity. Especially in South Kalimantan. Among the many ethnic and cultural varieties in Kalimantan, there are several cultures, namely pilgrimage, <i>bathing</i> , and <i>fresh betapung</i>
3.3 Understanding the types of social, economic, and political institutions in society	Dynamics of human interaction with the environment	Humans interact not only with individuals and groups, but also with their environment. The dynamics of human interaction with the environment can be seen from the cultural activities in the Tomb of Sultan Suriansyah.

Based on the analysis of the syllabus above, cultural activities at the Tomb of Sultan Suriansyah can be used as a social studies learning resource. The first material is about ethnic and cultural diversity. Indonesia has many ethnic and cultural diversity. Especially in South Kalimantan. South Kalimantan has a variety of ethnicities and cultures, such as the Banjar tribe, the Dayak tribe, and many more. And also cultures such as *bathing*, *betapung tawar* and other cultures in the South Kalimantan region (Ilhami et al., 2024). In South Kalimantan, precisely in the Kuin area of Banjarmasin, there is a historical tomb, namely the tomb of Sultan Suriansyah, in which there are cultural activities including pilgrimage, *bathing* and also *betapung tawar*. These cultures need to be preserved because they see that most children from

the current millennial generation are busy with their own gadgets. Therefore, the provision of knowledge about the culture owned by the Banjar tribe is very necessary for students. Plus, participants can preserve the culture by doing so (Mutiani et al., 2024).

In the material on the dynamics of human interaction with the environment. We can see how humans interact with their environment from the cultural activities in the Tomb of Sultan Suriansyah. The culture at the tomb of Sultan Suriansyah includes: pilgrimage, *bathing*, and *plain bathing*. In the material on the dynamics of human interaction with the environment, we can explain to students to preserve these cultures so that they will not be lost over time, if not them, who else should preserve them.

CONCLUSION

There are 3 cultural activities that occur at the Tomb of Sultan Suriansyah, namely: pilgrimage, *bathing* and *bathing*. Cultural activities at the tomb of Sultan Suriansyah can be used as a source of social studies learning. The cultural activities contained in the tomb of Sultan Suriansyah can be used as a source of social studies learning in several materials such as ethnic and cultural diversity, and also the dynamics of human interaction with the environment.

The use of this research aims to instill in students to preserve culture, not only the culture in the tomb of Sultan Suriansyah but also the culture around the students' environment and also so that the culture does not disappear and continues to exist.

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