

The Form of Religious Community Activities at Kelayan B as a Learning Resources on Social Studies

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Abstrak

Pembelajaran IPS akan lebih kontekstual ketika memanfaatkan kehidupan sosial masyarakat, salah satunya adalah berkaitan dengan kegiatan keagamaan. Pada kehidupan sosial masyarakat tidak akan lepas dari adanya kegiatan keagamaan. Begitu pula pada masyarakat di Kelayan B, Kota Banjarmasin. Tujuan penelitian mendeskripsikan bentuk kegiatan keagamaan masyarakat Kelayan B, serta relevansinya sebagai sumber belajar IPS. Penelitian ini menggunakan pendekatan kualitatif dan metode deskriptif. Observasi, wawancara dan dokumentasi digunakan sebagai teknik pengumpulan data. Analisis data menggunakan model Miles dan Huberman yaitu reduksi data, penyajian data, dan verifikasi data, sedangkan uji keabsahan data dilakukan dengan triangulasi, yaitu triangulasi sumber dan perpanjangan waktu penelitian. Hasil penelitian menunjukkan bahwa bentuk kegiatan keagamaan masyarakat Kelayan B terdiri dari kegiatan yang rutin dilaksanakan setiap hari yaitu salat berjamaah dan TPQ "MIN Kelayan", setiap minggu yaitu arisan atau yasinan ibu-ibu dan yasinan bapak-bapak serta kegiatan setiap tahun yaitu Idul Fitri, Idul Adha dan maulid Nabi Muhammad SAW. Kegiatan keagamaan masyarakat Kelayan B dapat dimanfaatkan sebagai sumber belajar berkaitan dengan beberapa materi pembelajaran IPS di SMP kelas VII semester I pada materi interaksi sosial dan lembaga sosial.

Kata kunci: Kegiatan Keagamaan, IPS, dan Sumber Belajar IPS.

Abstract

Social studies learning will be more contextual when utilizing social life, one of which is related to religious activities. In social life, people will not be separated from religious activities. That is also true for the people in Kelayan B, Banjarmasin City. The purpose of the study is to describe the forms of religious activities of the Kelayan B community, and their relevance as a source of social studies learning. This research uses a qualitative approach and descriptive method. Observations, interviews, and documentation are used as data collection techniques. Data analysis used the Miles and Huberman model, namely data reduction, data presentation, and data verification, while the data validity test was carried out by triangulation, namely source triangulation and extension of research time. The results showed that the form of religious activities of the Kelayan B community consisted of activities that were routinely carried out every day, namely praying in congregation and TPQ "MIN Kelayan", every week, namely social gathering or yasinan fathers and yasinan fathers and activities every year namely Eid al-Fitr, Eid al-Adha and the birthday of the Prophet Muhammad. Kelayan B's religious activities can be used as a source of learning related to some social studies learning materials in junior high school VII semester I on the subject of social interaction and social institutions.

Keywords: Religious Activities, Social Studies, and Learning Resources on Social Studies.

PRELIMINARY

Religious activities are activities that carry out religious teachings that are done with all faith and sincerity from the inside that will never be separated from human life. Kelayan B is an area located on the west side of the Kelayan River in Kelayan Timur Kelurahan, South

Banjarmasin District. Most of the people living in this area are Muslim so that their religious activities also refer to that religion. Religious activities are activities related to the religious field in human life and carry out the teachings of Islam in daily life (Jalaluddin & Ramayulis, 1993).

Related to the concept of learning, various activities, and activities in the environment Public could use it as a learning resource. Learning Resources all forms that can be used by educators to support the learning process so that it can facilitate learning for students (Daryanto & Tutik Rachmawati, 2015; Sanjaya, 2008; Satrianawati, 2018). In the teaching and learning process, it is necessary to transform from the habit of using lecture methods to improving inquiry in the form of solving problems that are close to the environment of students. It is important to do a transformation from the use of learning resources that are limited to textbooks as the only source of learning to the use of various kinds of media, making the community as a source and learning media in the school environment and students (Abbas, 2013b; Muchtar, 2015).

Based on the statement of Mr. Kabul (54) that the teacher is still *text booking* the learning process, textbooks are indeed a reference in the learning process. The teacher, in this case, is still fixated using textbooks as the only source of learning for students. Ideally, social studies learning that is contextual learning is meant that students are allowed to observe and analyze or gain knowledge with related things that exist in the surrounding environment.

The role of social studies in education is very important to make students have the concept of mutual respect and mutual ownership. The purpose of IPS at the level school that is to prepare students as state citizens who understand the knowledge, skills, attitudes, and values that can be used as expertise to solve personal problems or social problems as well as intelligence to make good decisions and full participation in various lives of citizens as citizens in the community, country, and world (Sapriya, 2015).

Social studies learning materials and learning approaches are required to utilize the environment and culture around students. The contribution of educational values and social learning resources is a form of integration of educational values in social learning. Social learning resources must be seen as a unified whole in the learning process. In conclusion, the source of learning social learning is practical and effective in human souls and actions and objectively institutionalized in society (Subiyakto & Mutiani, 2019).

In this article, what are the types of activities religious at Kelayan B, and how relevant it is as a source of social studies learning? Thus, it can be expected to occur a concrete and

contextual learning process that can make it easier for students to understand the subject matter, while also broadening their local knowledge and insight.

RESEARCH METHODS

A qualitative approach and descriptive method were used in this study. The research instrument is the researcher himself who determines the focus of the study, selects informants, collects data, conducts data analysis to test the validity of the data associated with research. The subjects in this study were the head of the RT, religious leaders, academics, and people who can provide information relating to research on religious activities in Kelayan B, Kelayan Timur Village.

Data collection is done through observation, interviews, and documentation. Observations are made directly when the community carries out religious activities. Interviews were conducted through oral communication directly on the subject of research, namely with the RT chief. 27 in Kelayan Timur Village, three religious leaders, two social studies teachers in junior high school, and four residents. Information obtained from interviews is about carrying out activities religiously. Documentation is done by taking documents obtained from the Kelayan Timur kelurahan file, namely the Kelayan Timur kelurahan profile, as well as photographs of community religious activities obtained by the researchers themselves during the observation process.

The data analysis technique is done using Miles and Huberman through the stages of data reduction, data presentation, and data verification. After obtaining data from observations, interviews, and documentation about religious activities, data reduction is carried out by selecting only data relevant to the implementation of the activity process religion. Then the data is presented by describing the results of the data in the form of a description. Finally in the process of data analysis is data verification by concluding the data already served. Testing the validity of the data is done through a resilient triangulation of sources by giving the same questions to the interviewees but at different times, and the researcher also extends the research time to obtain sufficient data in the study.

RESULTS AND DISCUSSION

Religious activity is all kinds of related activities with religion is a habit in daily life so that it becomes a guideline in establishing a relationship with Allah SWT, fellow human beings, and the surrounding environment. The religious activities of Kelayan B residents, Kelayan Timur Kelurahan, which are carried out routinely every day, include two activities.

First, Congregational prayers in the Tarbiatul Islamiyah langgar (Rajab, 2011)prayer based on language is prayer, shalla-yushalla-salat is the root of the word salat which means to pray or establish prayer. The word salat is the plural of blessings which means exposes all thoughts to prostrate, give thanks, and ask for help. While salat is based on the term of opinion(Hasbiyallah, 2013)is worship that consists of certain actions and sayings that begin with takbir and end with greetings. Prayers in the congregation are carried out in Tarbiatul Islamiyah violations namely at dawn prayer, Asr prayer with children who study at TPQ / LTPQ MIN Kelayan, evening prayers, and evening prayers. Anything as a routine priest is Mr. H. Marwan, if he is unable or unable to become a priest who replaces it is Mr. Ahmad.

Second, Al-Qur'an Education Park (MIN Kelayan). The activities carried out at MIN Kelayan are reading iqro 'and Al-Quran, memorizing daily prayers and short surahs, ablution practices, and prayers. Two religious teachers taught at MIN Kelayan namely, Mr. Ahmad and Mr. Nafis. Before starting learning in advance the children together read prayers before learning, read daily prayers, and short surahs such as the Surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas. After finishing the prayer one by one the children start reading iqro or the Qur'an with Mr. Ahmad and Mr. Nafis. Until the Asr prayer comes the children are invited to perform ablution and are guided to recite the call to prayer and iqomah and to perform the Asr prayer in the congregation who is the imam, Mr. Ahmad. Al-Qur'an Education Park (TPQ) is a basic Islamic educational institution outside the school. Al-Qur'an Education Park is an educational institution outside the school that serves as a teaching base for the implementation of worship in Islam (Muliawan, 2015).

At Kelayan B there are also activities religious which are held every week, namely social gathering or yasinan mothers held on Thursday and yasinan fathers held on Thursday night. The mother's social gathering activity is held every Thursday at the Tarbiatul langgar *Islamiyah*. The person in charge of the head of the arisan or yasinan group is Mrs. Isnawati as well as treasurer. The number of members of the social gathering group is 40 people, each person is subject to an Rp. 5,000 per week. The money collected is used to give lectures, buy consumption, and the rest of the money saved as cash for shared purposes. The procedure for holding a social gathering or yasinan mothers are reading the first surah Al-Fatihah, Al-Ikhlash, Al-Falaq, and An-Nas (Fatihah Empat/Surah Empat) followed by reading the surah Yasin and ending with reading congratulations. After finishing, continue reading with dalail and prayers. he prayed and the last is a religious lecture. Yasinan, numbering 60 people, was chairman of Mr. M. Yusuf and Mr. Usman's secretary. Each member is subject to a fee of Rp. 5,000 per

week. The money from contributions is used to buy consumption needs such as mineral water and give lecturers. The procedure for the implementation of the father's guarantee is not much different from the social gathering or the woman's guarantee, the difference in the father's guarantee is only not accompanied by the reading of the proposition.

Religious activities at Kelayan B are also carried out with annual periods including implementation day Eid al-Fitr, Eid al-Adha, and the birthday of the Prophet Muhammad. The implementation of Eid al-Fitr at each the date 1 Shawwal, before carrying out Salat Eid al-Fitr circumcision as a Muslim is required to pay zakat after fasting in the month of Ramadan. Acceptance of zakat fitrah starts from the afternoon after Salat Asr until after evening prayer. Some residents helped each other when receiving and distributing zakat fitrah. Residents worked together before Eid al-Fitr to clean the environment of the langgar and inside the langgar for use Salat circumcision Eid al-Fitr.

The implementation of the Eid al-Adha holiday in Kelayan B is carried out with the implementation of prayers and qurban activities by the community. Implementation of qurban after completion Salat Eid al-Adha which is to slaughter cattle qurban animals in the field of SDN Kelayan B Timur 7 by the local community who work together to clean one another, that is cleaning the place, preparing goods for the needs of wrapping meat and weighing the meat to be distributed and then given to people who are less able with the aim The main thing is to braid the rope friendship and share sustenance. The implementation of qurban every year is inseparable from the qurban gathering which is formed by the residents but not specifically for RT. 27 alone, a combination of several RTs, namely RT. 27, RT. 13, and RT. 17. There are not too many qurban arisan members, this year there is only one cow sacrificed.

The implementation of the birthday of the Prophet Muhammad SAW is carried out every year in the Tarbiatul Islamiyah violation and some are carried out at home. Implementation of the Birthday of the Prophet Muhammad SAW received a donation of 2 kg of meat from aqiqah arisan group. The preparatory stage to commemorate the Prophet's Birthday from helping each other from cooking rice, cooking meat from donations to wrapping up all food. This activity is to commemorate the birth of the Prophet Muhammad, usually accompanied by reading poems and prayers on the Prophet, dhikr together, and prayer.

From some of the explanations above, it appears that several religious activities take place in a manner periodic at Kelayan B. Using the religious activities as a source of social studies learning, so that overall learning resources must function as an intermediary to deliver materials to facilitate the achievement learning objectives. Related to learning especially social studies learning, religious activities are relevant to be used as a source of learning. The use of

learning resources that are interesting and close to students or contextual learning can facilitate the achievement of social learning dimensions, while the four dimensions are the dimension of knowledge, skills dimension, values and attitudes, and action dimensions action (Sapriya, 2017; Syaharuddin & Mutiani, 2020).

Integrating learning materials with the community environment can provide learners with many opportunities to learn the basic abilities to take action in the community in the form of participation. From this, it is expected to provide various kinds of skills for students. In religious activities, some values can be used as a source of social studies learning, such as in religious activities, there are values of cooperation in the form of tulanukan, pangawuan, pangawahan, and treatment. The activity has a significant impact in Social Studies Education. A significant impact can be seen in the values in "bahaul" such as solidarity, tolerance, and concern for the community. Thus, this research can enrich the source of Social Studies Education in schools (Subiyakto et al., 2017). So as with the Sekul teacher's haul activities, there are values such as (1) grades religious (believing, tolerance, love of the environment), (2) nationalist values (love of the motherland and respect diversity), (3) values of integrity (honesty, politeness, love for the truth), (4) values of independence (hard work, creative, disciplined, courageous), and (5) values of cooperation (cooperation and mutual assistance) that are relevant to learning Social studies (Abbas, 2013a; Nasih et al., 2019; Rajiani & Abbas, 2019). Therefore religious activities in Kelayan B can be used as a source of social studies learning so that researchers conduct an analysis of syllabus for social studies subjects in junior high schools, as follows:

Table 1. Religious Activities at Kelayan B as Social Studies Learning Resources for Class VII Semester I

Basic competencies	Learning materials	Religious Activities at Kelayan B as Learning Resources
Students are able: 3.2. Analyzing social interaction in space and its influence on social, economic, and cultural life in terms of values and norms and social and cultural institutions.	1. Social interaction: Definition, conditions, and forms (accommodation, collaboration, assimilation)	Social interactions occur, namely between people when carrying out various kinds of religious activities. Intertwined connections and social relationships that form the basis of social interaction. Forms of social interaction that exist in Kelayan B such as mutual help or cooperation, some of these activities are forms of social interaction that is an example of cooperation.

2. Social institutions: understanding, types, and functions (economics, education, culture, and politics).

Some religious activities at Kelayan B are MIN Kelayan, arisan mothers, yasinan fathers, qurban arisan groups, aqiqah arisan, and the Prophet Muhammad's Birthday. From this, it can be grouped that there are social institutions in Kelayan B, namely religious institutions (ladies' gathering, yasinan fathers, qurban and aqiqah arisan groups) and educational institutions (MIN Kelayan)

Source: Researcher, 2019 (data processed)

Based on the syllabus analysis above, what can be taught by utilizing religious activities in Kelayan B as a source of social studies learning is on the material of social interaction (understanding, terms, and forms) and the material of social institutions (understanding, types, and functions). In the social interaction material, the students explained the interaction activities between citizens, for example, cooperation when receiving and distributing zakat fitrah, cooperation to clean the environment violated before the Eid al-Fitr. When carrying out a sacrifice in Eid al-Adha, residents help one another to prepare up to slaughtering cows and distributing sacrificial meat. The organizer of the Prophet Muhammad's Birthday is inseparable from cooperation such as cooking, preparing food until the event is over.

Based on the explanation above, students can be given concrete examples of associative type social interactions, namely close collaboration with their environment. In the material about social institutions (understanding, types, and functions), students can be given a concrete example that is by making the activities of social gathering or yasinan mothers, ladies and gentlemen, aqiqah social gathering and also qurban social gathering as one of the examples of religious institutions in the community and make the example TPQ "MIN Kelayan" as one of the examples of non-formal educational institutions.

The development of science and technology accelerates changes in socio-cultural values and has a significant influence on society. Social studies education has an important role for generations in facing various changes that occur due to technological developments (Abbas, 2018). Through the utilization of Kelayan B's religious activities as a source of social studies learning in some teaching materials that can be linked in the learning process to introduce social life activities especially in the religious field, and students are expected to gain new knowledge and better recognize their environment.

CONCLUSION

Activity religion is part of the social life of Kelayan B. community members. The form of religious activities is divided based on a certain period. Routine activities carried out every day such as praying in congregation at the Tarbiatul Islamiyah langgar and the "MIN Kelayan" Al-Qur'an Education Park. Activities every week are groups of social gatherings or yasinan mothers and yasinan fathers of residents. Activities every year are Eid al-Fitr, Eid al-Adha, Prophet's Birthday, Isra 'Mikrad, 1 st anniversary of Islamic New Year, fasting, and tarawih prayers in the month of Ramadan. Various activities Kelayan B's religious community members can be used as social studies learning resources to achieve social studies goals, namely preparing students as citizens and good citizens who participate in their social environment.

Social studies subjects in SMP referring to the 2013 curriculum can take advantage of activities religious Kelayan B residents as social studies learning resources for class VII semester I, namely material for social interaction and social institutions. The social gathering activities of mothers, Eid al-Fitr, and Eid al-Adha and Maulid of the Prophet Muhammad SAW residents help each other and work together to carry out these activities without coercion, so students can be given examples of associative social interaction forms of cooperation. The existence of these activities can add insight to students on the importance of establishing social interaction in society. Learners will get information that is close to their environment and the learning process can be contextual so it is expected to make it easier for students to recognize the potential of their environment and the problems that exist in their environment, as well as facilitate them in understanding the concepts and understanding of social interaction and social institutions.

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