

Integration of River Tourism Content in Social Studies Teaching Materials as an Efforts to Strengthen Student Understanding

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Article History

Received: 03/09/22 Review: 07/09/22 Revision: 11/09/22 Available Online: 18/09/22

Abstrak

Tingkat pemahaman peserta didik khususnya pada mata pelajaran IPS yang masih rendah dikarenakan peserta didik tidak tau keterkaitan materi yang diajarkan dengan kehidupan sehari-hari, karena bahan ajar yang digunakan belum dikaitkan dengan contoh yang kontekstual. Oleh sebab itu guru perlu memodifikasi atau menambahkan bahan ajar yang telah ada dengan bahan ajar yang berbasis kontekstual sesuai dengan budaya daerah, khususnya di Banjarmasin. Penelitian ini bertujuan untuk mendeskripsikan integrasi konten pariwisata sungai dalam bahan ajar IPS pada kelas 7 Sekolah Menengah Pertama. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif. Pengumpulan data melalui wawancara mendalam, observasi dan dokumentasi. Analisis data melalui tahap reduksi, penyajian dan penarikan kesimpulan serta terakhir diverifikasi. Hasil penelitian menjelaskan pariwisata sungai dapat dijadikan pembahasan dalam kegiatan pembelajaran untuk memberikan gambaran tentang pariwisata sungai di Banjarmasin agar kearifan budaya lokal tetap terjaga sekaligus memperkuat pemahaman peserta didik. Pariwisata sungai di Banjarmasin terbagi menjadi 3 zona diantaranya zona utara (18 Destinasi), zona barat (5 destinasi), zona selatan (12 destinasi). Pariwisata sungai Banjarmasin dapat diintegrasikan dalam materi ajar IPS Sekolah Menengah Pertama (SMP) kelas 7 antara lain: 1) Manusia, Tempat dan Lingkungan, 2) Interaksi Sosial dan Lembaga Sosial, 3) Aktivitas Manusia Dalam Memenuhi Kebutuhan, 4) Masyarakat Indonesia pada Masa Praaksara, Hindu-Budha, dan Islam.

Kata Kunci: Pariwisata Sungai, Bahan Ajar IPS, Kearifan Budaya Lokal

Abstract

The level of understanding of students, especially in social studies subjects, is still low because students do not know the relevance of the material being taught to everyday life, because the teaching materials used have not been linked to contextual examples. Therefore, teachers need to modify or add existing teaching materials with contextual-based teaching materials according to regional culture, especially in Banjarmasin. This study aims to describe the integration of river tourism content in social studies teaching materials in 7th grade of junior high school. The approach used in this study is a qualitative approach. Collecting data through in-depth interviews, observation and documentation. Data analysis went through the stages of reduction, presentation and conclusion drawing and finally verified. The results of the study explain that river tourism can be used as a discussion in learning activities to provide an overview of river tourism in Banjarmasin so that local cultural wisdom is maintained while

strengthening students' understanding. River tourism in Banjarmasin is divided into 3 zones including the northern zone (18 destinations), the western zone (5 destinations), and the southern zone (12 destinations). Banjarmasin river tourism can be integrated into 7th grade social studies teaching materials for Junior High Schools (SMP), including: 1) People, Place and Environment, 2) Social Interaction and Social Institutions, 3) Human Activities in Meeting Needs, 4) Indonesian Society in the Future Praaksara, Hindu-Buddhist, and Islam.

Keywords: River Tourism, Social Studies Teaching Materials, and Local Cultural Wisdom.

PRELIMINARY

Based on Law Number 14 of 2005 concerning Teachers and Lecturers, it is stated that the main roles and duties of teachers are to educate, teach, guide, direct, train, assess, and evaluate students in early childhood education through formal education, basic education, and middle education (Departemen Pendidikan Nasional, 2005). The learning process in the classroom will be successful if the teacher has seriousness in managing the learning process so that the learning objectives can be achieved. In planning teaching, the teacher needs to prepare teaching materials according to the topic of discussion. Teaching materials are selected taking into account the level of development and abilities of students, arranged in detail and systematically.

In carrying out teaching, the teacher delivers teaching materials in accordance with the systematics arranged. Sources of teaching materials must be sought at the level of curriculum guidelines (Nasution, 2009). One of the learning resources that are often used by teachers in classroom learning is textbooks. Textbooks are written materials that contain knowledge that can be used by students to learn (Majid, 2005). Where the purpose of textbooks is nothing but helping communication between teachers and students, with textbooks, learning is more effective.

According to Hamdani teaching materials are teaching materials and/or texts needed by teachers for planning and studying the implementation of learning. (Wahyudi, 2012), the general function of teaching materials can be seen as follows: (1) Guidelines for teachers who will direct all their activities in the learning process, as well as a substance of competence that should be taught to students (2) Guidelines for students who will direct all activities in the learning process, as well as a substance of competence that should be learned or mastered. (3) Evaluation tools for achievement or mastery of learning outcomes (Uge Lawe, Dupo and Wungo Kaka, 2019).

The use of printed teaching materials so far has followed the 2013 curriculum changes, namely linking several subjects in one theme. However, the problem is that the printed teaching materials do not prioritize elements of the local culture of the local community or the environment where the students live. This of course can make it difficult for students to

understand the material they should understand. The level of understanding of students, especially in social studies subjects, is still low because students do not know the relevance of the material being taught to everyday life, because the teaching materials used have not been linked to contextual examples. Therefore, teachers need to modify or add existing teaching materials with contextual-based teaching materials in accordance with Banjar culture in order to increase students' understanding and motivation in ongoing learning so that they can trigger students to achieve satisfactory learning outcomes.

Elements of local culture are suitable to be included in the learning process, especially for junior high school students with the aim of facilitating students' understanding in seeing the reality that occurs in the surrounding environment. In this case, river tourism can be included as content in social studies teaching materials, considering that Banjarmasin is a city of a thousand rivers. Therefore, this article aims to describe the integration of river tourism content in social studies teaching materials as an effort to strengthen students' understanding, especially in grade 7 junior high school.

METHOD

This research uses qualitative methods. Qualitative research was chosen to understand the social and environmental conditions of tourist objects in Banjarmasin by describing in detail and in depth about the real conditions that exist in the field. The source of data comes from informants, namely the community around the tourism object. Primary data was obtained through in-depth interviews by being recorded and then recorded. Another primary source is from observation and documentation in May 2022.

The data analysis used in this study is the interactive model of Miles and Huberman, consisting of 3 steps of analysis including data reduction, data presentation and data verification (Nugrahani, 2014). Data reduction is by copying the interview results from recorded form into written form and then reducing it according to the required data, namely about the integration of river tourism content in social studies teaching materials as an effort to strengthen students' understanding. Furthermore, the data presentation stage is carried out with narrative texts and descriptions of the integration of river tourism content in social studies teaching materials as an effort to strengthen students' understanding. The next stage is drawing conclusions (verification) to answer the problem formulation regarding the integration of river tourism content in social studies teaching materials as an effort to strengthen students' understanding. The data validity test was carried out by triangulating sources by asking the same thing to several different informants and triangulation methods were carried out using interview,

observation, and documentation techniques regarding the integration of river tourism content in social studies teaching materials as an effort to strengthen students' understanding

RESULTS AND DISCUSSION

Banjarmasin as a mother the provincial city of South Kalimantan is a unique city and is known as the City of a Thousand Rivers because of the many rivers that flow in it. Rivers have played a vital role for the Banjar people since time immemorial. In addition to meeting the needs of life for its citizens, rivers function as a source of livelihood and transportation routes for people and goods. Jukung (small boat) and klotok (motor boat) are river transportation modes commonly used by residents (Pradana, 2020; Aprilia et al., 2022).

River culture in the city of Banjarmasin continues to develop and provides a distinctive cultural style. One of them is doing tourism activities by walking along rivers and canals. The outskirts of Banjarmasin can still be found natural scenery from the river which is still preserved its authenticity, so that there is a uniqueness that can be witnessed, this is one of the local wisdom of the city of Banjarmasin. On the other hand, the local wisdom that is owned is still poorly known by the younger generation so that in this case it is necessary to bring it into learning activities. In learning activities from linking local content that exists in an area, in addition to providing knowledge, maintaining the value of local wisdom itself, it also strengthens students' understanding because the material they learn can be seen directly in real life or the surrounding environment. Especially in Banjarmasin which is known as the city of a thousand rivers, learning materials can be related to river culture, one of which is river tourism.

Banjarmasin has great potential to promote and develop the concept of river-based tourism because it is supported by a unique combination of historical, demographic and sociological aspects with an Islamic background and geographical aspects with a river background. The Martapura River which divides the city of Banjarmasin is a central point for the development of river tourism. In developing this river tourism, the Mayor of Banjarmasin, Ibnu Sina, issued Mayor Regulation no. 25 of 2016 which stipulates the policy direction for the management and development of river-based tourism in an effort to increase tourist visits and stimulate the community's economy. In this regulation, the river tourism development area starts from the Siring Tendean Floating Market and is divided into three zones, namely:

A. North Zone with 18 destination points;

1. Sabilal Muhtadin Grand Mosque

Sabilal Muhtadin Grand Mosque is located in the center of the city of Banjarmasin, precisely in the district of Central Banjarmasin. Sabilal Muhtadin is the

name of a book written by the great scholar Sheikh Muhammad Arsyad Al Banjary (1710 – 1812) who during his life deepened and developed Islam in the Banjar kingdom. This mosque was built on an area of 100,000 square meters overlooking the Martapura river which is bustling with water traffic. This mosque was built on an area of 100,000 square meters overlooking the Martapura river which is bustling with water traffic. This mosque is the largest mosque in South Kalimantan Province and is a landmark of the city of Banjarmasin so many tourists visit to see the contents of the Sabilal Muhtadin mosque (Hariyadi & Permatasari, 2020).

2. 1925 Anno's house

The word *Anno* comes from the Latin word which means the year, so it can be said that *Anno* 's house is the 1925 house. This house is located at Jalan Captain Piere Tendean No.94 Rt.16 Rw.02. Pacinan Gadang Village, Central Banjarmasin District, Banjarmasin City, South Kalimantan Province. This house was built during the Dutch colonial era, this can be seen from the year it was built in 1925. The year of Indonesia's independence was 1945, which means that the 1925 Anno House was established 20 years before Indonesia's independence, now in 2020, so this house is 95 years old. This house consists of a two-story building, whose ornaments and architecture are typical of ancient Banjar houses with the type of Banjar Palimasan house. The building of this house is 11 fathoms long and 11 fathoms wide. The fathom size in Banjarmasin is one fathom equal to 1.8 meters. That means the length of this house is 19.8 m, with the same area of 19.8 m (Pasha, Siti Munawaroh and Thoria, 2021).

3. Menara Pandang

Banjarmasin Menara Pandang has now become one of the tourist attractions in the city of Banjarmasin, most of the visitors are residents of the city of Banjarmasin, tourists from outside the area and foreign tourists visiting the city of Banjarmasin. This Tower of View has three floors, the top or third floor of this tower is an open area. Its strategic position because it is close to the Floating Market made by the Banjarmasin City Government on the banks of the Martapura river, makes this Siring Pandang Tower never empty of visitors. The visitors also consist of all ages, from small children, teenagers and even the elderly. One of the tourist icons that is one of the charms of Banjarmasin's river tourism is often filled with residents every day, especially on Saturdays and Sundays from morning to evening and even at night. Around this area there are many traders who sell everything from food to toys (Nur Hafidha and Emilia Farida, 2018; Abbas et al., 2020).

4. Siring Banjarmasin 0 km Park

Siring Park is one of the river attractions located on the banks of the Martapura river. Taman siring is located across from the Sabial Muhtadin Grand Mosque Complex. Taman siring has its own specialty, namely having a comfortable place for relaxing, hanging out, playing, enjoying the scenery, and doing other activities, such as enjoying Banjar culinary snacks. Besides Siring Park, in the same area there is also the Siring Menara Pandang (Hafidha and Farida, 2018; Subiyakto et al., 2021).

5. Sasirangan Village

Village is the place or center for making the original fabric of South Kalimantan, namely the Sasirangan fabric. Sasirangan is not only seen as a cloth material to make clothes, but for the people of Banjarmasin, Sasirangan has become the hallmark and identity of the city of Banjarmasin. Sasirangan village itself is not only a center for making Sasirangan cloth but also as a tourist spot for local and foreign tourists. Many of them came not only to buy souvenirs, but also wanted to know the process of making the Sasirangan cloth (Jumriani, 2018; Jumriani et al., 2019, 2022).

6. Sungai Jingah Jami Mosque

The Jami' Sungai Jingah Mosque in Banjarmasin is quite strategic for a place of worship for Muslims and religious activities, the place is in the middle of the bustle of the city of Banjarmasin. Jami' Mosque Sungai Jingah Banjarmasin according to the written information (inscription) on the pulpit of the Jami' Mosque and equipped with several accurate historical sources, was founded on Saturday, 17 Shawwal 1195 H coincides with the year 1777 AD (approximately 243 years ago), to be exact on the reign of Sultan Tamjidillah. Masjid Jami' Sungai Jingah Banjarmasin stands on an area of approximately 2 hectares with a large yard. Jami' Sungai Jingah Mosque Banjarmasin is one of the mosques that has a fairly wide area and is equipped with the establishment of several Islamic educational institutions at the Jami' Sungai Jingah Mosque Banjarmasin, both formal and non-formal, which aims to enliven religious and worship activities at the Jami Mosque (Fikriah, 2019; Nugroho, 2021).

7. The Grave of Surgi Mufti's

The Surgi Mufti's grave or some say the Surgi Mufti's Dome is the grave of a cleric named H. Jamaluddin. He is the great-grandson of Sheikh Muhammad Arsyad Al-Banjari or Datuk Kalampayan from the line of his sixth wife, named Ratu Aminah bint Pangeran Thaha (a noble of the Kingdom of Banjar). The genealogy of this Master Surgi Mufti is Mufti Jamaluddin bin Zalekha bint Pangeran Mufti H. Ahmad bin Sheikh

Muhammad Arsyad al-B Many people studied and sought knowledge from him. He was appointed mufti by the Dutch government and domiciled in Banjarmasin in 1896. He died on 8 Muharram 1348 H (1902) and was buried in front of his house on Jalan Masjid Jami Banjarmasin. By the Government, his grave was later designated as one of the protected heritage and cultural heritage until now known by the people of Banjar as the Jingah River Dome Banjari (Datu Kalampayan) (Noviyanti, 2018).

8. Sungai Jingah Banjar Village

Sungai Jingah Village is one of the old village areas on the banks of the Martapura River, in Banjarmasin. This village is only about 2-3 km from the city center, and administratively is part of the North Banjarmasin District. Interestingly, in the village there are many old houses typical of Banjar. It is proven by the writing on the houses in this area. The Banjarmasin City Government, through the Banjarmasin City Disparbud, noted that there are at least 50 old Banjar houses (Astuty, 2019; Putro et al., 2020).

9. Jahri Saleh Animal Park

Jahri Saleh Animal Park is located on Jl. Jahri Saleh, Jingah River, North Banjarmasin, Banjarmasin City, South Kalimantan. The park which is also known as the Jahri Saleh Zoo has many types of animals that visitors can see from various kinds of Poultry, Crocodiles, Reptiles and several types of primates such as Proboscis monkeys and other poultry, reptiles, primates, and other species which were founded in 1999. In addition, in this park there is also a fountain and various children's games. Jahri Saleh Wildlife Park can be visited every day from 08.00 WITA to 18.00 WITA. To enter the visitors are charged Rp 2,000 for children and Rp 4,000 for adults.

10. 9 November 1945 Monument

In the city of Banjarmasin there is a monument 9 November and a monument to the battle. The 9 November 1945 monument is located in front of the Banjarmasin development bridge, while the monument was built on Jl DI Penjaitan at the corner of the Banjarmasin Negera Treasury Service Office (KPPN). This Tugu and Monument were built to be a marker of the same event that had happened before, but the purpose of the construction was different. The 9 November 1945 monument in Pengambangan was built as a sign that there was a headquarters for the struggle of the masses. The names of nine fighters who died in the battle against the Dutch on Friday 9 November 1945. Their names are also enshrined on the 9 November road monument in front of the Banjarmasin Floating Bridge (Syaharuddin, 2020; Saleh, 2021).

11. The Grave of Datu Anggah Amin

Makam Al Allamah datu Muhammad Amin Syech Haji Muhammad Amin is the first mufti of Banjarmasin to succeed the struggle of Syech Haji Muhammad Arsyad al-Banjary (Datu Kelampayan). Previously, he was in Sungai Parit, Banjarmasin Old Market area. Being chased by the Dutch, then he went into the interior so that his life was more calm. By using a jukung (boat), with his followers. He traced the Martapura River, in every area he passed, Syech H Muhammad Amin always took land using oars. Until finally, he found the earth smelling good. So Sheikh H Muhammad Amin settled in the area where the land was fragrant, which is now known as the Banua Anyar area. Grave of Datu Anggah Amin (Al-Allamah Muhammad Amin) Datu Anggah Amin is a scholar who brought forth many scholars. The grave of Datu Anggah Amin is located in Banua Anyar Village, Banjarmasin City.

12. Wasaka Museum

Wasaka Museum (Waja Sampai Kaputing) operates in Banjarmasin, namely on Jalan Kampung Kenanga, Sungai Jingah district. West Banjarmasin. Wasaka Museum is a collection of objects for the struggle of the people of South Kalimantan against the invaders during the period of the physical revolution (1945-1949). In the museum there is also an archive of the Proclamation of May 17 as a sign of the persistence of the Banjar fighters in South Kalimantan in fighting against the invaders to defend independence. The May 17 incident illustrates a unique local event because the people of Banjar came together to express a common vision that declared part of the Unitary State of the Republic of Indonesia when other regions in the country competed to form the State (Syaharuddin et al., 2020).

13. Soto Banjar Bawah Jembatan and Soto Banjar Abang Amat

The culinary area of Banua Anyar is located in the East Banjarmasin District, Banjarmasin City, which is ± 2 km from the government center of Banjarmasin City. The characteristics of the location in the culinary area of Banua Anyar that can potentially be an attraction is its location on the banks of the river. The location of culinary businesses in the Banua Anyar Culinary Area is not only accessible via land transportation but also river transportation. As the icon of the city of Banjarmasin, which is synonymous with the city of a thousand rivers. Therefore, the Banua Anyar Culinary area is designated by the city government as part of a tourist area in the City of Banjarmasin as stated in the Banjarmasin Mayor Regulation Number 25 of 2016 concerning the management and development of river-based tourism. The Banua Anyar

Culinary area is included in the northern zone of river-based tourism in the City of Banjarmasin, with a destination focus on Soto Banjar Bawah Jembatan and Soto Banjar Abang Amat (Abbas and Jumriani, 2020).

14. Banua Anyar Fish Cage

The Banua Anyar Fish Cage area is located on the banks of the Martapura River along Jalan Banua Anyar Banjarmasin lined with cages owned by residents. The cages that are owned are in the form of floating net boxes in groups. The farmers cultivate several types of fish. The majority of fish that are cultivated are catfish and pomfret. Cultivated fish are marketed in the market and to supply the needs of restaurants in the culinary tourism area of Banua Anyar (Sandi et al., 2022; Mutiani et al., 2022).

15. Awang River Mangrove Forest / Andai River

Travel along the river in Banjarmasin besides being able to visit the floating market, you can also enjoy the original view of the river in the wetlands. The view of the river that can be enjoyed is the pristine mangrove forest. Besides being able to withstand river abrasion and as a habitat for animals, the atmosphere in the mangrove forest is also cool to release fatigue so that it can be used as an option for traveling.

16. Lulut River Rambutan Gardens

The Sungai Lulut Village area on the outskirts of the city is used as a plantation zone for the Garuda rambutan (*Nephelium lappaceum*). The area of Sungai Lulut was made the zone (centra) of the Garuda rambutan garden because the plantation had been there for generations. The Garuda rambutan (*Nephelium lappaceum*) has advantages over other types of rambutan and is a local specialty. In addition to its sweet taste, rambutang garuda fruit is large (50.40 grams per fruit), thick flesh (0.65 cm), small seeds (2.45 grams), and very sticky. Seeing the superiority of the rambutan garuda, the Banjarmasin City Government asked the residents to continue to preserve the rambutan garden (Maulidiyah et al., 2020).

17. River Boundary; Lulut River

One of the new spots for selfies or selfies is the shelter or bus stop at Sungai Lulut, which is located on the border between the city of Banjarmasin and Banjar Regency, right near the Sungai Lulut market. The shelter or the kelotok pier was built by the Banjarmasin City Government in 2020. In addition to the kelotok mooring place that wants to take visitors to the Lokbaintan Floating Market tourist attraction, Banjar Regency, it is also used as a place to relax in the morning and evening (Abbas et al., 2021).

18. Lanting House

The river culture of the people of Banjarmasin produces an architectural product in the form of a lanting house. Lanting house is a term used to name one of the traditional houses of South Kalimantan. This house is a type of floating house made of wood, while at the bottom it uses logs or drums as the foundation to float this house. In the 18th to 19th centuries, the waters in Banjarmasin and South Kalimantan in general were still filled with floating houses supported by intact wooden beams. The arrangement of the lantings in a row aroused the admiration of the immigrants and was included in the news of the Ming Dynasty in China in 1618 which stated that in Banjarmasin there were houses on rafts like the one in Palembang (Afdholy, 2017; Syahrin et al., 2020; Ahya et al., 2020).

B. West Zone with 5 destination points;

1. Arab Villages and Banjar Traditional Villages

Arab Villages are located in Determined as one of the tourist destinations in Banjarmasin City, Arab Villages in Pasar Lama Village, Central Banjarmasin, are declared to have not experienced tourist visits. In Kampung Arab, it is not only culinary, but there is also a goat farm. There is also a center for making drums and various souvenirs from goat skin. In addition, Farhat Tifani (2018) mentions that there are big days that show religious social activities in Arab villages, namely Ashura Day, Maulid Nabi, Isra and Mi'raj, Tasmiyah and Aqiqah and Yasinan.

2. Grave and Sultan Suriyansyah Mosque

The grave that has a national cultural heritage in Banjarmasin is the grave of Prince Samudera (Sultan Suriansyah), the first Sultan who converted to Islam (1526-1545). In general, the current condition of the grave complex site varies, in good, moderate or damaged condition. The grave of the Sultan of Banjar that has been identified is the grave of Sultan Suriansyah (the First Sultan of Banjar 1526-1550 AD), at Jalan Kuin Utara No. 220 RT 09, Kuin Utara Village, North Banjarmasin District, Banjarmasin City. Since the establishment of the Banjar kingdom on 24 September 1526 until the end of the Banjar war which was the time when the Banjar Sultanate was abolished by the Dutch East Indies colonial government in 1860, there were 16 Sultans who had ruled. The first sultan was Sultan Suriansyah (1526-1545), the earliest sultan to embrace Islam. Sultan Suriansyah reigned in Kuin which he made as the center of government and trade center (Ayudya & Rahman, 2020; Abbas et al., 2019; Mansyur and Effendi, 2022)

3. Tajau Traditional Village

Village is located on Prince Street, North Kuin Village, North Banjarmasin. The tajau craft place in Kuin Utara is a place where tajau craftsmen make and sell their homemade tajau in Banjarmasin City. Tajau is a water container made of a mixture of cement and sand. Apart from being a place to hold water, tajau also has other advantages. Tajau is able to purify water and change the taste of water that previously tasted brackish. Another advantage is that water stored in tajau can be more tasteless and cold (Hapijah et al., 2020).

4. Kuin Floating Market

A traditional market at the mouth of the Kuin River, located in the Kuin Utara village, Banjarmasin City. This market is a tourism icon of Banjarmasin City which is also the result of the historical and cultural heritage of the community since the start of this area as a residential area. Kuin Village is a residential area located along the river that has a unique and tourism attraction, both in the form of natural and cultural tourism. Downstream of various traditional boats (jukung) with various cargoes can be an interesting spectacle for tourists, it is even hoped that it can be developed into a miniature tourist village so that its potential can be developed in the promotion of tourism in South Kalimantan, especially the city of Banjarmasin (Mulunga and Yazdanifard in Pradana, 2020) The existence of the Floating Market initially only functioned as a place for exchanging goods or bartering between communities from plantation and agricultural products, but with the progress of the times, the system is no longer valid and uses a buying and selling system using the prevailing currency (Izzati and Wilopo, 2018; Yuniarti et al., 2020).

5. The construction of tug boats/barges

in South Kalimantan mostly uses barges as a means of transporting both finished goods and raw materials such as coal, sand and wood, as a transportation area that is always dense and has great potential. The barge has no engine (propulsion) and therefore must be operated on a tugboat to tow. This is because barges are manufactured differently from ordinary ships. A barge is just a building without a system like other ships.

C. South Zone with 12 destination points.

1. Soetji Nurani Pagoda

This pagoda is located on Jl. Captain Pierre Tendean No. 34 Banjarmasin. Soetji Nurani Temple (original name: Sen Sen Kung) is a pagoda that was established during

the Dutch colonial period. This temple is a Tri Dharma temple or a combination of 3 religions, namely Confucianism, Taoism and Buddhism. The architectural form of the building adopts the characteristic forms of Chinese architecture both in the appearance of the building, color, roof shape, as well as ornamentation and the Feng Shui of the building. The foreground is bordered by a magnificent gate with a function to hold ceremonies and lion dance performances. Ornaments on the gate in the form of a typical Chinese roof, with the yin-yang symbol, are considered to represent the principle of natural forces. Harmony can be achieved when the yin-yang is in balance (Handy, 2018; Sulaiman, 2021; Handy et al., 2021).

2. Proboscis Bekantan Mascot Park

The proboscis bekantan mascot park along the Siring River in Martapura with a 7 meter tall proboscis monkey (long-nosed monkey) statue. The proboscis bekantan mascot park is usually crowded with visitors on weekends and national holidays. Established in 1999, Taman Satwa Jahri Saleh is a zoo with a diverse collection of animals including poultry, reptiles, primates and other species including proboscis monkeys. The Proboscis Bekantan mascot park has a 7-meter-tall statue of a proboscis bekantan, the mascot of South Kalimantan. Not far from Taman Siring, 0 km away, is the country's largest mosque, the Great Mosque of Sabilal Muhtadin. The name of this mosque comes from the name of the book of the famous Imam Sheikh Muhammad Arsyadal-Banjari. The proboscis monkey mascot park is generally used by the community as a place for recreation, entertainment, sports and economic activities (Ajidayanti and Abbas, 2019)

3. Ketupat Village

Ketupat Village is one of the villages with the theme of Sungai Baru Village and is making diamonds. Ketupat production activities in Ketupat Village are carried out every day. This is generally different if diamond production only occurs at certain times, such as before Idul Fitri or Idul Adha. Ketupat village which is located on the banks of the Martapura River is a tourist destination for tourists visiting the city of Banjarmasin. Ketupat is made by weaving palm leaves in the shape of a diamond filled with rice and then cooked in a stove for several hours. Ketupat Village in Sungai sub-district only received enthusiasm from the community. From the preparation process to the creation of infrastructure, training and socialization, the dissemination phase went according to plan. The results of this activity will be recognized economically by

Ketupat business actors by increasing the income of the Ketupat home industry and becoming an alternative fuel solution for cooking (Delima et al., 2020).

4. Fish Auction – RK Ilir

Fish Auction Place (TPI) helps the welfare and business of fishermen to move and increase. The city of Banjarmasin has several TPIs, including the TPI RK Ilir Jalan RK. Iril RT. 20 Pekauman Village, South Banjarmasin, Banjarmasin City. Banjarmasin has a TPI or TPI RK Ilir in Banjarmasin City. TPI was built in 2010 and works from 02.008.00 WITA. Based on its function, economic activities are carried out at TPI-RK Ilir when fishing vessels are anchored and/or unloading fish. The fish auction place, which is abbreviated as TPI RK Ilir, is the second fish auction place after the fish auction in Banjar Raya. This place was approved by Mayor H. Muhidin which is open every day from 02:00 WITA to 08:00 WITA (Jawahir et al., 2020).

5. Baras Muara Kelayan Village

Baras Muara Kelayan Village is one of the tourism objects in Banjarmasin. This location is a tourist attraction with an interesting river view. There is an estuary kelayang monument which is suitable as a photo location. This river with brown water provides a beautiful view to be enjoyed as a location for family trips. There is also a playground where children can play. Every day a lot of people who visit this tourist attraction.

6. Kelayan River Village

Kelayan River Village Tourism is located in a Kelayan area with riverside tours. The rate charged is between 10 thousand to 20 thousand rupiah depending on the river that is passed. The journey along the Kelayan river starts from the Pier which is located opposite the Banjarmasin City Hall office, namely on Jalan RE Martadinata. Tourists will be presented with traditional views on the riverbanks of the life of the Kelayan residents. In addition, tourists can also enjoy the natural scenery through the Begauh river (Mahfuzah et al., 2020; Putra & Subiyakto, 2021).

7. Haur Kuning Jami Mosque

This place of worship for Muslims is located in the district. Banjarmasin Sel., City of Banjarmasin, South Kalimantan. This place is an ancient mosque that was built several years after the Sultan Suriansyah Mosque in Kampung Kuin, Banjarmasin. According to various sources, Jami Haur Kuning Mosque is the oldest mosque built in the second oldest built in Banjarmasin. Not only as the oldest mosque, this mosque is also a witness to the change of the name of the prince of the ocean to Sultan Suriansyah

after being converted to Islam by Khatib Dayan in front of many worshipers. Jami Haur Kuning Mosque has a distinctive texture of ancient times with a strong past voice. This can be seen from the presence of a magnetic field that seems to contemplate and shows the strength of history. There are also artefacts and strong historical values (ibn Sami, 2021)

8. Grave of Habib Basirih

Habib Basirih's grave is located on Jalan Keramat Basirih in Basirih Village, South Banjarmasin District. Known as Habib Hamid bin Abbas Bahasyim or Habib Basirih is a Banjar priest. Habib Basirih was an Arab son from Hadhramaut in southern Yemen and married a Banjar woman named Syarifah Sya'anah. It is said that there is still a family relationship between Habib Basirih and Sunan Ampel, one of Songo's bodyguards. Both are descendants of Waliullah Muhammad Shahib Mirbath (16th descendant of the Prophet Muhammad). In his time, he was known as a preacher who introduced Islam in a subtle and flexible way to the local culture (Mansyur and Mursalin, 2021). If Sunan Ampel is the 23rd descendant of Prophet Muhammad SAW, then Habibbasiri is the 36th descendant. In addition to being a religious leader for the peoples (Jamaluddin et al., 2020).

9. Tanjung Pandan Water Village/Bromo Island

Bromo Island is one of the riverside bars in Manchuil village in Banjarmasin district south of Banjarmasin. This river is located on the outskirts of the city, far from the city center at the confluence or border of the Martapura and Barito rivers. Access to Bromo Island can only be reached by river transportation. Kampung Mantuil, the residential area of the Floating Kampung Bromo Island, still reflects the original settlements of Banjarmasin and the Pangung house which is dominated by local materials (Afdholy, Wulandari and Utami, 2019). In line with Article 5, Article 1 (1) of the Law on Cultural Wealth of 1992 states that protected objects in the form of cultural heritage are artificial objects or natural objects, so that this area is included in the scope of cultural conservation.

10. Auction and Banjar Raya Fish Market

TPI (*Tempat Pelelangan Ikan*) Banjar Raya is the oldest TPI in the Banjarmasin area which was established in 1975. The existence of TPI Banjar Raya is only maximized as a marketing platform for the fishery sector. However, TPI Banjar Raya has other potential to be developed because it has the advantage of being on the banks of the Barito River. TPI Banjar Raya becomes the central purchasing of fish for both

collectors and retailers in Banjarmasin. This is because the price of fish is relatively cheap. TPI Banjar Raya can attract buyers to make this area a fishery developing area. TPI Banjar Raya is the oldest TPI in South Kalimantan, which was built in 1975 (Basri, 2013; Syafruddin, Maskie and Pasca Pratama, 2014; Krisdayanti et al., 2020).

11. Trisakti Harbor

On September 10, 1965, Trisakti Harbor was established. The new port is about 26 kilometers from the mouth of the Barito River and 3.5 kilometers from the city of Banjarmasin. Located on the left bank of the Barito River, Trisakti harbor has a concrete pier 200 meters long, 15 meters wide, and about 810 meters deep. Unlike the port of Martapura, Trisakti port was equipped with loading and unloading equipment such as *forklifts* and *mobile cranes* which were very modern at the time (Aprila et al., 2022)

12. Kuin Kacil Natural Mangrove Forest

The location of this tourist attraction is in the Kuin Kecil area, Mantuil Village, South Banjarmasin. We can enjoy this mangrove forest by walking along the river on a canoe. Kuin Kacil Natural Mangrove Forest has been equipped with a selfie spot. The development of tourism is also supported by the existence of other supporting infrastructure such as access roads and places of worship. This tourism development effort aims so that the economy does not only depend on the service and trade sectors.

River tourism has become an icon in the development of the local culture of the Banjar people. This can be used as a discussion in learning activities to provide an overview of river tourism so that local cultural wisdom is maintained while making it easier for students to understand teaching materials because they can be seen and felt directly by students. Banjarmasin river tourism can be integrated into 7th grade Social Studies teaching materials for Junior High Schools (SMP), both in terms of culture, environmental conditions, community socio-economic activities and so on (Syaharuddin & Mutiani, 2020; Pebriana et al., 2021). The teaching materials that can be related to the social studies teaching materials for SMP are as follows:

1. Human Place Environment

Human material, place, and environment contain 3 important elements that need to be studied, namely human, place, environment which is something that cannot be separated. Humans as intelligent beings who were chosen by God as caliph on earth, have a responsibility to protect the place and environment on earth. The relationship between the three must be maintained in order to maintain the balance of interaction

between spaces. Related to this, river tourism can be a place to introduce material related to humans, places, and the environment to students more pleasantly. It is intended that children are able to be more interactive in understanding the material and answering existing problems (Nababan et al., 2021).

In this regard, tourist objects that can be used as references for the introduction of human materials, places and the environment are Banjar Sungai Jingah Village, Jahri Saleh Animal Park Banua Anyar Fish Cage, Sungai Kelayan Village, Baras Muara Kelayan Village, Awang River/Sungai Andai Mangrove Forest. , Little Kuin Natural Mangrove Forest, Sungai Lulut Rambutan Farm, Sungai Lulut boundary. The reason why the tourist attraction is worthy of being used as a tourist attraction is its location in nature and the complexity of tourist sites which can be an interpretation of the relationship between humans, places and the environment in space (earth).

2. Social Interaction and Social Institutions

In the material of social interaction, we learn about how humans relate to each other, both individually and in groups. Humans are social beings who cannot stand alone in their lives. Humans need each other to create interaction. River tourism that can be integrated with social interaction materials, namely Arab villages and Banjar Traditional villages, this village is a tourist spot located in Pasar Lama Village, Central Banjarmasin. Not only as a village inhabited by Arab race people, but the social interactions in it make this place interesting. Inside there is also a drum making center and various souvenirs. Harmony among religious people who are there makes the place interesting to be used as a learning media related to social interaction material (Indriyani et al., 2021; Jumriani et al., 2022).

The next river tourism that can be integrated with social interaction material is the Air Tanjung Pandan village which reflects the authenticity of the Banjar people with floating settlements. Proboscis Monkey Mascot Park, Pandang Tower and Siring Park 0 Km which is a gathering place for the community to relax in the afternoon or weekend so that there is a lot of social interaction.

The next material, namely social institutions, contains social institutions in society, including family institutions, religious institutions, economic institutions, political institutions, and educational institutions. Social institutions or better known as community institutions are a type of institution that regulates the rules related to relations between communities, the existence of social institutions aims for each individual to act according to the rules and manners that apply, so that later a peaceful

and peaceful community environment will be created. Great detention must be understood by students well, therefore the introduction of social institutions must be massive. One of them is through tourism.

Tourist objects that can be integrated with the material of social institutions are Soetji Nurani Temple which is a place of worship which is a social institution in the form of a religious institution. Soetji Nurani Temple also reflects the social interaction between religious communities where this temple is a place of worship that combines 3 religions, namely Confucianism, Taoism and Buddhism. The next tourist attraction is the floating market which is an economic institution. The existence of the Floating Market initially only functioned as a place for exchanging goods or bartering between communities from plantation and agricultural products, but with the progress of the times, the system is no longer valid and uses a buying and selling system using the prevailing currency (Izzati and Wilopo, 2018; Handy et al., 2021).

3. Human Activities in Meeting Material Needs

The next is Human Activities in Meeting Needs. In meeting their needs, humans carry out various economic activities according to their respective professions. For this reason, students must be provided with knowledge and skills so that later they can compete in the world of work and be able to establish jobs. As a way for humans to survive in the future, of course, this provision is very important to be carried out by schools.

In order for this material to be conveyed better, students can be given examples directly according to what is happening in the Banjar community. A tourist object that can be used as an example in this material is the Tug Boat / Barge Building. Next are the attractions for the LK Ikir fish auction, floating net cages, Sasirangan Village, Soto Bang Amat and Soto under the bridge, diamond village, Kuin floating market, Trisakti port, Banjar Raya fish auction and market, and Tajau village. This tourist attraction contains economic activities such as production, distribution and consumption so that it can make it easier for students to understand it through real examples in the Banjar community.

4. Indonesian society in the Pre-aksara, Hindu-Buddhist, and Islamic Periods.

History is subject matter that is considered boring by some students. Therefore, the learning method applied must be modified. From what was previously based on rote learning to a direct and more interactive and real learning system. One of the efforts that can be done to increase children's interest in learning about historical material is

through educational tourism. Tourist objects other than those that present the beauty of the place, can also be used as a means of learning to find out the historical value of a place. This should be used properly by the teacher, so that learning can be more active and interesting (Afrina et al., 2021; Samiah et al., 2021).

Human history in the past is material which contains the life of the Indonesian people in the Pre-aksara, Hindu-Buddhist, and Islamic Periods. This material is usually conveyed by the teacher by providing examples in the form of pictures related to historical objects from ancient times. If this material is conveyed through the designation of historical objects in the neighborhood where they live, then students will feel closer and real with the material so that they can more easily understand the material (Handy, 2021).

A tourist attraction in Banjarmasin that can be used as a historical tourist spot is the WASAKA Museum. Wasaka Museum is a collection of objects for the struggle of the people of South Kalimantan against the invaders during the period of the physical revolution (1945-1949). It also stores history related to the Proclamation of 17 May. There are so many historical objects that can provide students with an understanding of ancient events. Furthermore, the Sultan Suriyansyah mosque and the Haur Kuning mosque which also contain very strong historical sites, the Sultan Suriyansyah mosque as the center of government and the Haur Kuning mosque have historical value both in terms of buildings that are still maintained. In addition, religious tourism in the form of the grave of Habib Bahasyim who is an Islamic figure can also be integrated into this material related to the spread of Islam in Banjarmasin (Syaharuddin et al., 2020; Handy et al., 2022).

The following are a series of historical tourist attractions that can be integrated with the material, namely the Indonesian people in the Pre-literate Period, Hindu-Buddhist, and Islam, the Jami River Jingah Mosque, Surgi Mufti's Grave, Habib Basirih's meal, Sabilal Muhtadin Grand Mosque, 9 November 1945 Monument, Anno's House 1925, Grave of Surgi Mufti Grave of Anggah Amin, Grave and Mosque of Sultan Suriyansyah. This tourism object deserves to be used as a historical tourist attraction because it contains a lot of historical value in it.

Based on the results of the study, there are 3 river tourism zones that can be used as content in the development of teaching materials including the northern zone (18 destinations), western zone (5 destinations), southern zone (12 destinations). By making this river tourism content, it is hoped that students can better understand the

material taught contextually. Teachers can make learning more varied with content where students can see directly the examples given by the teacher because they are in the surrounding environment. In addition, local cultural wisdom in Banjarmasin can also be maintained, one of which is by continuing to introduce it to the younger generation through schools.

This is in line with research conducted by Ramdani, (2018) that one of the learning models that can be developed by adopting the values or culture found in society is contextual learning. Contextual learning is a learning model that links learning materials with life in society. Local wisdom is a value that is believed by the community, community involvement helps in providing students' understanding of the concept of existing values and their implementation. It's just that there are behaviors that are not good, the role of the teacher is needed to be able to reflect on students to guide them that these behaviors will have a bad impact on the perpetrators.

CONCLUSION

The results show that river tourism has become an icon in the development of local culture of the Banjar people. This can be used as a discussion in learning activities to provide an overview of river tourism so that local cultural wisdom is maintained while strengthening students' understanding because it can be seen and felt directly by students. The river tourism in Banjarmasin is divided into 3 zones including the northern zone (18 Destinations), west zone (5 destinations), south zone (12 destinations). Banjarmasin river tourism can be integrated into 7th grade Social Studies teaching materials for Junior High Schools (SMP), both in terms of culture, environmental conditions, community socio-economic activities and so on. The teaching materials that can be related to the social studies teaching materials for SMP are as follows: 1) Humans, Place and Environment, 2) Social Interaction and Social Institutions, 3) Human Activities in Meeting Needs, 4) Indonesian Society in Prehistoric, Hindu-Buddhist, and Islam.

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