

The Religious Activities of Communities as a Learning Resource on Social Studies

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ABSTRACT

The Pekauman lives a community living on the banks of the Martapura river with various activities, including a religious activity. Religious activities in Pekauman Village, Martapura, can be utilized in the learning process as a learning resource for social studies. The purpose of this research is to describe the religious activities of the riverbank community in Pekauman Village, Martapura, as a source of learning. Approach The research uses a qualitative approach with a descriptive method used by researchers. Research Location in Pekauman Village, Martapura. The research subjects were the Village Head (Pembakal) of Pekauman Village, the village elders of Pekauman Village, the local community of Pekauman Village, social studies subject teachers, and social studies lecturers. Data collection techniques by conducting observations, interviews, and documents. Data analysis techniques include data reduction, data presentation, and conclusions. Test the validity of the data used by using source triangulation. The results showed that religious activities in Pekauman Village, Martapura, were divided into 4, namely: daily, weekly, monthly, and yearly. Prayer activities, recitation, tahlilan and burdah, maulidan and donations, batamat Al-Quran, *baarwahan*, and *bahaul*, which these activities are used as the central axis and adhesive for community relations. These activities and activities are utilized as social studies learning resources, especially for classes VII and VIII related to social interaction material, social institutions, and the influence of social interaction (social mobility) on socio-cultural life, as well as Plurality (religion, culture, ethnicity, nation, occupation) of Indonesian society.

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1. INTRODUCTION

Every life in society will contain various activities, no exception to the community's religious activities on the banks of the Martapura river, Pekauman Village. The people who live in the area are known to be religious, marked by many religious activities; almost all community activities are linked to religion. Religious activities carried out in the Pekauman Village area are various, such as;

Congregational prayers and tadarus, which were also held in places of worship, Ied and Sacrifice prayers which were carried out on a large scale at the Al-Karomah Mosque as well as commemorating the Haul Guru Sekumpul which was carried out in a large scale in the area.

Another thing that the people of Pekauman Village often do is recitation which is spread in almost all areas of Pekauman Village; this activity includes religious activities in Pekauman Village, which is divided into two regions, namely Pekauman Ulu and Pekauman Ilir. Religious activities in the Pekauman Village area are divided into four parts of time, namely daily, weekly, monthly, and yearly. One of them is working together to enliven the Teacher Sekumpul Haul activity every Rajab month.

These religious activities can be integrated as a source of learning in social studies lessons. Integrating how religious activities work in Pekauman Village, Martapura, used as a learning resource in Social Studies lessons, is meaningful in responding to social problems in students' backgrounds. The realization of such learning practices results in the ability to think contextually and religiously (Abbas et al., 2019).

With the introduction of religious activities in the community, such as in Pekauman Village, Martapura is taught and integrated so that Islamic values and habits carried out by the community that is raised through these activities and activities, foster students' faith and devotion to their God will affect the religious character of the participants students in their daily lives, and also provide a concrete and relevant picture in social studies learning so that students know about community activities and activities, especially religious activities and activities in their environment. In addition, religious activities can also be integrated into learning, which is applied to students, in addition to getting the learning in the neighborhood such as madrasas and education and the influence of the family environment of students. Integrating Islamic values can be taught into learning so that students can show a positive attitude in the future (Mahardiana, 2021; Subiyakto et al., 2017; Syaharuddin et al., 2021).

The existence of such integration can show that the learning material cannot be separated from the existence of religion (Muspiroh, 2019). Of course, Islamic values exist not only in the Al-Qur'an and Hadith but also in the activities carried out by Muslims carried out by the people of Pekauman Village, Martapura, according to the guidelines and rules contained in the Al-Qur'an. Also, the Hadith includes activities carried out by Pekauman Village, Martapura, daily, weekly, monthly, and yearly community activities (Handy et al., 2020).

There are so many problems in Social Studies Education in learning, especially in the problem section where there are still many teachers or educators who are still fixated on using textbooks in learning which are used as a source of learning and the use of the material used. However, no integration is carried out; besides that, there is also no habituation in social democracy in society which should start to be thought about and scheduled both from local, national, and global scope related to society, including community activities. Because of this, the researcher conducted the study at a site different from the previous researchers. Therefore, the researcher studied research on the religious activities of the Bantaran Sungai Community in Pekauman Village, Martapura, as a Social Studies Learning Resource.

2. METHODS

The research approach used by researchers is qualitative because this research concerns the activities of the river community in Pekauman Village, Martapura. Qualitative research is essential in order to know the activities and also the problems experienced by research subjects. Qualitative research procedures will generate data in the form of words from the results of observations and interviews. Data collection techniques were used in the form of observation, interviews, and documentation, with research subjects, namely the public, along the river banks of Pekauman Village, Martapura, and teachers or lecturers as educators.

The data analysis technique used in this study uses the concept put forward by Miles and Huberman. Miles and Huberman (1992) suggest that activities in qualitative data analysis are carried

out continuously to produce valid information and conclusions to complete the research. Data is collected through various and varied collection techniques, including observation, interviews and supported by documents, which are then processed and then analyzed by carrying out data reduction, data display, and carrying out verification or conclusions, and also carrying out the validity of the data written with triangulation, namely triangulation of techniques, sources, time and also member checks (Sugiyono, 2019).

3. FINDINGS AND DISCUSSION

The teachings of Islam, of course, are not only guided by the Al-Qur'an and Hadith but also by the activities carried out by Muslims carried out by the people of Pekauman Village, Martapura, according to the guidelines and rules that apply in each respective religion. Therefore, the activities carried out by the riverbank community in Pekauman Village, Martapura is very diverse, one of which is a religious activity which includes activities carried out by the people of Pekauman Village, Martapura, both daily, weekly, monthly, and yearly community activities and activities.

Pekauman comes from the Arabic language, namely people, which means group, which can be added to be Kaumuddin; if the Javanese language is Kauman which means religious group, the meaning of Pekauman is the area of the santri group. Pekauman Village is very thick with a santri atmosphere. Pekauman is not only in the Martapura area but also in Banjarmasin. Therefore, there is something called the Pekauman area.

From the beginning, Pekauman Village, both in the Martapura area and Banjarmasin, was known as the village of the santri. However, Pekauman Village, Martapura, still survives and is still strong in its Islamic atmosphere because previously, the religious scholars in Martapura, especially KH. Jamaluddin founded the Darussalam Islamic Boarding School with several religious leaders who supported him, including KH. Kasyful Anwar, who made the Darussalam Islamic Boarding School continue to experience drastic improvements and developments. So what makes Pekauman Village, Martapura, still survive as the "City of Santri" is that the Martapura clerics used to establish the Darussalam Islamic Boarding School, which founded KH. Jamaluddin, and was developed and improved by him.

Pekauman Village, Martapura is also a community that cannot be separated from economic activity, namely buying and selling activities, because the Pekauman Village Community, Martapura, can be said to be reasonably consumptive and are used to buying staple food items and others. However, some people understand the habits of these local people by carrying out economic activities (buying and selling) by selling any merchandise, trading caught fish in the river previously, both sold to homes. Although some were traded in the market, setting up stalls and shops to sell, some used and maximized the river to support the economy, such as fishing as Marengge *traps fish* with tools, and there is also maintaining or breeding fish with ponds or fish ponds made on the banks of the river (Mardhiyah et al., 2022).

The people of Pekauman Village, Martapura, also cannot be separated from community activities that relate to spirituality which leads to religious activities; the goal is clear, namely to strengthen the faith and piety of the community towards the religion that is believed and trusted, in which the majority religion of the people of Pekauman Village, Martapura is Islam, then also to strengthen friendship with other inter-regional communities, besides that it is also to continue these traditions which are hereditary and also to realize the vision of Pekauman Village, Martapura where the vision reads to create a religious and humble village, and also to create a society that prosperous, both physically and spiritually through social activities to gain the pleasure of Allah SWT

Community activities specifically for religion to realize the vision and mission of Pekauman Village, Martapura, and to maintain and guide the community's faith and piety towards the creator.

Activities are divided into four parts: daily, weekly, monthly, and yearly (Hariyadi & Permatasari, 2020; Ramadhanti et al., 2020). As for some religious activities that are usually carried out by the people of the Martapura area, especially Pekauman Village, namely;

1. Salat or Congregation;
2. Recitation or Activities Majelis Taklim, and Muludan;
3. Activities of Yasinan, Tahlilan, Burdah, Dhikr;
4. *Baaruhan*;
5. Mosque donation.

Learning resources are all things that accommodate the process of people getting an experience, and learning resources are also seen as all forms of tools, events, and materials used as a reference in gaining knowledge, changing behavior, etc. (Erlyani, 2018). Furthermore, learning resources must be able to facilitate the achievement of learning objectives or the achievement of learning success. Therefore, learning resources must be appropriate and follow what is needed to support learning success (Widiani & Jiyanto, 2019).

Learning resources are needed in learning to achieve learning objectives. Learning resources aim to increase effectiveness and efficiency in teaching and learning activities. This is done by providing various options to support classroom activities and encourage the use of new ways most suitable for achieving academic program goals and other planned institutional obligations (Mudhofir, 1992).

Utilization of learning resources and student interaction related to learning resources is influenced by several factors, namely internal and external. Internal factors show that the more varied/diverse the enthusiasm, awareness, and internal abilities, the better the relationship with learning resources. External factors can be seen in the more varied available learning resources, the higher the use of them by students (Fitrianur, 2017). In addition, those related to using a learning resource will be directly related to students' viewpoint towards a learning resource. Learners who understand learning resources that are still simple will generally place teaching staff/teachers and textbooks as the only source of learning (Mahfud, 2014).

Community religious activities in Pekauman Village, Martapura, can be integrated into learning following the results of research that has been carried out, which contains four learning materials which include material on social interaction, the effect of social interaction (social mobility) on socio-cultural life, social institutions, and Plurality in Class VII and VIII IPS SMP books, which can be understood that there are religious activities such as prayer, reading the book, tahlilan, and burdah, batamat al-quran, maulidan, donations, baarwahan, and bahaul, this needs to be integrated with students as a source for study (Handy et al., 2020; Subiyakto et al., 2017; Syaharuddin & Mutiani, 2020).

Learning resources originating from the environment can strengthen students' understanding. The environment is one of the learning resources teachers can utilize because it is closer to students, making it easier for students to understand in relating it to learning. Besides that, teachers must be innovative in utilizing environmental learning resources so that the material presented follows the examples given so that the objectives are achieved learning can be achieved (Arga & Rahayu, 2019).

In the religious activities in Pekauman Village, there is social interaction, and cooperation, commanded by parents in collaboration with social institutions in Pekauman Village, Martapura, which are relevant and appropriate to be used as social studies learning resources. So, the use of religious activities as a learning resource in social studies can be said to be appropriate because it includes not only community religious activities but also social activities that occur as well as exciting community habits and cultures to integrate, in addition to the use of community religious activities in Pekauman Village, as a learning resource on social studies.

4. CONCLUSION

Most of Pekauman Village, Martapura, have a livelihood as farmers and laborers/traders, like rural communities in general; Pekauman Village also has a community with older people and young people.

However, at first glance, it is true that Pekauman Village, Martapura, is dominated by young people because it is the young people who are often active in community activities, whereas it is in Pekauman Village, Martapura. Religious activities in Pekauman Village, Martapura, have become the central axis for strengthening relations between communities with one. These religious activities in Pekauman Village, Martapura, are divided into daily, weekly, monthly, and annual, including congregational prayer, recitation, yasinan and tahlilan, burdah, and charitable donations, *batamat Al-Qur'an*, *baarwahan* and also *bahaul*. From these activities, there will undoubtedly be social interaction, and cooperation, commanded by parents in collaboration with social institutions in Pekauman Village, Martapura, which are relevant and appropriate for social studies learning resources. So, the use of religious activities as social studies learning resource can be said to be appropriate because it includes not only community religious activities but also social activities that occur as well as exciting community habits and cultures to integrate, in addition to the use of community religious activities in Pekauman Village. as a learning resource on social studies contains four primary materials from grade 7 (seven) and also grade 8 (eight).

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