

Exploration of Social Studies Learning Resources Based on Religious Activities

Taufik Rahman

rahmanpjk17@gmail.com

Social Studies Education Department, FKIP Lambung Mangkurat University

Bambang Subiyakto

bambangsb@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Jumriani

jumriani@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

M. Ridha Ilhami

ridha.ilhami@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Rusmaniah

rusmaniah@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

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Abstrak

Sumber-sumber lokal di lingkungan dan budaya sekitar siswa diperlukan untuk meningkatkan pemahaman siswa. Namun berdasarkan pemanfaatan lingkungan fisik dan juga lingkungan non fisik, belum dimanfaatkan secara optimal dalam pembelajaran IPS. Oleh karena itu, perlu dilakukan penelitian sumber belajar IPS yang datang langsung dari lingkungan siswa. Sejalan dengan hal tersebut, di Desa Anjir Serapat Muara terdapat kegiatan keagamaan yang belum dimanfaatkan sebagai sumber belajar, padahal kegiatan tersebut berpotensi menjadi sumber belajar bagi siswa. Tujuan penelitian ini adalah sebagai berikut: 1) Mendeskripsikan kegiatan keagamaan masyarakat Anjir Serapat Muara. 2). Mendeskripsikan kegiatan keagamaan masyarakat Anjir Serapat Muara sebagai sumber pembelajaran IPS. Metode penelitian menggunakan metode penelitian kualitatif. Teknik pengumpulan data menggunakan teknik observasi, wawancara dan dokumentasi. Analisis data menggunakan reduksi data, penyajian data dan verifikasi data. Kemudian, validitas data diuji menggunakan triangulasi, yaitu triangulasi sumber dan teknis. Hasil penelitian ini adalah: 1). Kegiatan keagamaan Anjir Serapat Muara meliputi doa, MDA, Maulid Habsyi, Majelis Taklim, kelompok Yasinan untuk ibu dan ayah, Maulid Nabi Muhammad SAW, Isra Mi'raj, Idul Fitri dan Idul Adha. 2). Integrasi kegiatan keagamaan masyarakat Anjir Serapat Muara sebagai sumber belajar IPS. Penelitian ini menyimpulkan bahwa kegiatan keagamaan Anjir Serapat Muara dapat digunakan sebagai sumber belajar IPS karena dapat membantu meningkatkan kualitas pembelajaran khususnya dalam materi interaksi sosial, lembaga sosial, serta keragaman etnis dan budaya di kelas VII Semester I SMP.

Kata Kunci: Peternakan Itik; Pendapatan Masyarakat; Anjir Serapat Muara 1.

Abstract

Local sources in the environment and culture around students are needed to increase student understanding. However, based on the use of the physical environment and also the non-physical environment, it has not been utilized optimally in social studies learning. Hence, it is necessary to research social studies learning resources that come directly from the student's environment. In line with this, in Anjir Serapat Muara Village, there are religious activities that have not been utilized as a learning resource, even though these activities have the potential to be a learning resource for students. The objectives of this research are as follows: 1) Describe the religious activities of the Anjir Serapat Muara community. 2). Describe the religious activities of the Anjir Serapat Muara community as a source of social studies learning. The research method uses qualitative research methods. Data collection techniques use observation, interviews and documentation techniques. Data analysis uses

data reduction, data presentation and data verification. Then, the validity of the data is tested using triangulation, namely source and technical triangulation. The results of this research are: 1). Anjir Serapat Muara's religious activities include prayers, MDA, Habsyi's birthday, Majelis Taklim, Yasinan group for mothers and fathers, the birthday of the Prophet Muhammad SAW, Isra Mi'raj, Eid al-Fitr and Eid al-Adha. 2). Integration of religious activities of the Anjir Serapat Muara community as a social study learning resource. This research concludes that the religious activities of Anjir Serapat Muara can be used as a social study learning resource because they can help improve the quality of learning, especially in the material on social interaction, social institutions, and ethnic and cultural diversity in class VII Semester I of junior high school.

Keywords: Religius Activity; Social Studies; Learning Resource.

PRELIMINARY

Based on Law no. 20 of 2003, the definition of education is a conscious and planned effort to create a learning and learning atmosphere or situation with the hope that students will actively develop their abilities to have self-control, intelligence, noble character, religious spiritual strength, personality and skills required by himself, society, nation and state (Syaharuddin & Mutiani, 2020). In practice, in education in Indonesia there are social studies lessons given at the school level whose aim is to prepare students to become good citizens according to Pancasila and the 1945 Constitution. Social studies subjects focus on individual development, by providing an understanding of social environmental problems and human interactions with their environment. . Apart from that, IPS also familiarizes students with being able to think critically and creatively as well as developing and preserving the nation's cultural values (Abbas, 2013).

Social Sciences (Social Studies Education) in the educational context is a combination of social sciences and humanities which are integrated in such a way. Social Sciences (IPS) are designed based on social problems and realities. Then specifically the definition of Social Sciences Education based on the National Council of Social Studies (NCSS) that social studies as "the integrated study of the social sciences and humanities to promote civic competence" (Social Sciences is the integration of social sciences and humanities disciplines to improve citizen competence) (Syaharuddin & Mutiani, 2020). The term social science as a translation of social studies can be understood from various definitions by experts. According to Somantri, IPS is an educational program that determines educational materials from the disciplines of social sciences and humanities which are prepared and prepared scientifically and psychologically for educational purposes based on Pancasila and Indonesian culture. (Farisi & Malik, 2015). Wahab (1980) explains that social studies is a set of concepts from the social sciences and other sciences that are integrated according to educational principles, with discussion of social or community problems to achieve specific educational goals through social studies teaching programs at the school level. According to Wesley, IPS is part of the

field of Social Sciences (IS) that is chosen and adapted to educational goals to be applied at the school level. According to Mathias, social studies is a subject about humans in society in the past, present and future. Then, Jarolimek explained that social science is part of the school curriculum which takes material from social sciences such as anthropology, history, sociology, psychology, economics, politics and philosophy.(Abbas, 2013). From this explanation, several conclusions can be drawn that Social Studies is 1) a subject for elementary and middle school levels, 2) Social studies is related to human life in society, 3) Social studies material comes from various social science disciplines.

Abbas explained that social studies education should be able to provide local sources to be used as learning resources. In principle, local sources can provide social knowledge and insight skills to the community (Rusli et al., 2021). In line with this, Herry explained that social studies learning materials and approaches are required to utilize the culture and environment that is close to the students or local sources(Abbas, 2013). This can improve socio-cultural abilities or competencies which lead to a love of culture, the environment, and thinking skills to protect and manage the environment.

The explanation above correlates with the current condition of social studies education. Based on the results of a study by the Curriculum Center, social studies education has several problems, including the following: 1) Teacher orientation is still on textbooks only and curriculum documents are not used as a reference, 2) Material has not been integrated even though the title of the book is "Integrated Social Sciences", 3) Preparation of syllabus and lesson plans by teachers still do not show the specificity or uniqueness of the educational unit, 4) There is a mistaken understanding that social studies subjects tend to be rote memorization activities. This problem has an unfavorable impact, one of which is learning activities that focus on verbalism or a lot of memorization(Subiyakto & Mutiani, 2019). Mr. Purnamasari as a social studies teacher at SMPN 1 Anjir Muara also conveyed a similar thing that the surrounding environment has not been utilized optimally for social studies learning in the classroom. This condition needs to be corrected because it is not in line with the demands of the 2013 curriculum which focuses more on contextual learning, so research needs to be carried out on social studies learning resources that come directly from the environment around students. Social studies learning sources are anything or everything that exists and applies around students, starting from the smallest environment, namely the family, school, village, district/city, country, to the wider environment, namely the world with its various problems. Human activities, for example livelihoods, production, transportation, education, religion and communication. In line with this, in Anjir Serapat Muara Village there are religious activities that have not been utilized as

learning resources even though these activities have the potential to be knowledge or learning resources for students.

This explanation gives researchers freedom to look for learning resources in the students' surroundings and can be used to help the teaching and learning process. One of them is religious activities in Anjir Serapat Muara Village. Religious activities or activities are activities related to the religious sector in carrying out and implementing religious instructions or teachings in people's daily lives (Jalaluddin, 1993). There are various religious activities such as prayer, Maulid Habsyi, Yasinan for mothers, Yasinan for fathers, recitation of the Taklim Assembly. Therefore, the aim of this research is to find out the religious activities that exist in the Anjir Serapat Muara community and use it as a social studies learning resource.

METHOD

The method used by researchers in this research is a qualitative method. In accordance with the phenomenon studied, namely the religious activities of the Anjir Serapat Muara community, research was carried out by describing it so that it is easier to understand. Qualitative research attempts to interpret and find out the meaning of an event in the form of interactions or people's behavior in certain conditions based on the researcher's own opinion (Husaini & Purnomo, 2009). This research was carried out from 11 November 2022 to 5 May 2023 in Anjir Serapat Muara Village, Anjir Muara District, Barito Kuala Regency. Research subjects are people who have been determined and have the capacity to provide information about the situation and conditions of the research. In this study, the research subjects were the Head of Anjir Serapat Muara Village, Ustaz, MDA Teachers, Yasinan Administrators, people who participated in religious activities in Anjir Serapat Muara Village and lecturers of Social Sciences Education FKIP ULM.

In qualitative research, the researcher is the research instrument (Sugiyono, 2015). So as a research instrument, the researcher determines the title, namely the religious activities of the Anjir Serapat Muara community as a social studies learning resource, formulates a problem consisting of describing the religious activities of the Anjir Serapat Muara community, and uses it as a social studies learning resource. Next, the researcher collected data using several techniques, namely observation, interviews and documentation techniques. Then carry out data analysis with the stages of reducing data, presenting data, drawing conclusions and verifying. To avoid errors in the data being analyzed, checking the validity of the data must be carried out in different ways, namely source triangulation and technical triangulation.

RESULTS AND DISCUSSION

Religious activities are activities related to religious aspects in carrying out and implementing religious instructions or teachings in people's daily lives (Jalaluddin, 1993). The religious activities in the Anjir Serapat Muara community are very diverse, some of which are as follows:

1. Religious activities are carried out every day

a. Prayer

According to language, prayer has several meanings, including prayer and mercy. Then, if according to the term, prayer is a series of predetermined actions and words, prayer begins by saying takbir to Allah SWT then ends by saying greetings.(Nurhayati, 2019). In line with this, in Anjir Serapat Muara Village there are 5 Muslim places of worship, namely 1 mosque and 4 langgars. Based on observations and interviews conducted by researchers, the Darul Huda Mosque is located in Anjir Serapat Muara Village, RT 07. Apart from being a place of prayer, this mosque is also a place for religious holidays and for carrying out major Muslim holidays such as prayers on Idul Fitri and Eid al-Fitr. Eid al-Adha. Prayers at the Darul Huda Mosque are held 5 times every day and congregational prayers are led by Mr Ahmadi as a member of the Darul Huda Mosque. When carrying out prayers, there are more congregations during Maghrib, Isha and Fajr prayers. The 5 daily prayers also apply to four langgars, namely Langgar Ma'rif RT 01, Mutawaddin RT 02, An-Nur RT 05 and Nurul Iman RT 06.

The existence of a place of worship and the holding of congregational prayers shows the importance of praying for the people of Anjir Serapat Muara Village, even though there are more congregations during evening, evening and morning prayers. This is in line with what is explained in the book of Islamic Fiqh and Ushul Fiqh, prayer is very important so whatever the situation, whether you are muqim (staying in one place), traveler (on a journey), whether in times of peace or in war situations, it is obligatory to pray. still has to be executed(Nurhayati, 2019).

b. Diniyah Awaliyah Madrasah

MDA Sullamunnajah School which is located in Anjir Serapat Muara Village JL. Simpang Marabahan RT.07. MDA Sullamunnajah School is held every Monday to Saturday. There are 58 students from class 1 to class 4, and there are 3 teachers, namely Mr. Abdurrahman, Ahmad Riyadi, and Siti Maryam. Based on observations and interviews with Mr. Yadi (35 years old), a teacher at MDA Sullamunnajah, the activities carried out are learning to read Iqro, Al-Qur'an, fiqh, Arabic, moral beliefs and the history of Islamic culture (SKI), this

material will continue to improve according to class level. MDA Sullamunnajah students will receive a diploma after completing 6 years of schooling, this is because the first 2 years are intended for young children who are still in kindergarten and they are still learning to read and write, while the next 4 years are intended for elementary school children. MDA has the main function of meeting the needs of the community, namely as an additional lesson about the Islamic religion, especially for students attending elementary school, MI or equivalent as well as for children of equivalent school age who do not have the opportunity to receive formal education. (Ministry of Religion of the Republic of Indonesia, 2014).

2. Religious activities carried out weekly

a. Habsyi's birthday

The Anjir Serapat Muara community carries out routine birthday activities every Monday night at the Darul Huda Mosque. Maulid activities are carried out after Isha prayers until 21.00. There are 15 members of the Habsyi Maulid, but the Habsyi Maulid activities are for the public, so for people who are not members they can listen or learn while flying as a fly bat or as a poetry reader. Based on the results of an interview with Mr. Yadi (35 years), the Habsyi birthday is a religious activity that is routinely held every week at the Darul Huda Mosque, Anjir Serapat Muara Village. In this activity there is interaction between individuals, namely members of the Habsyi birthday group and also the general public who attend to take part in the birthday event. habsy, then the activity consists of reading rawi, reading poetry and blessings on the Prophet Muhammad SAW accompanied by a tambourine, then ending with prayer. This is in accordance with what was written by Sulisno 2021 Maulid habsy poetry which is sung or read and accompanied by tambourine music is often performed at religious activities such as the opening of recitations, commemorating the birthday of the Prophet Muhammad SAW, Isra Mi'raj, weddings and can also be held at aqiqah events.

b. Taklim Assembly

Maulany explained that the taklim assembly is a gathering place for gaining knowledge, especially religious knowledge, the taklim assembly is non-formal if we look at the education that exists in Indonesia. (in Nuraida & Nurteti, 2017). In line with this, a recitation group or better known as the taklim assembly is also found in Anjir Serapat Muara Village RT 05, namely the Ru'yatullah taklim assembly. Taklim assembly activities are held every Monday and start at 14.30 and religious lectures are given by Ustaz Fahmiansyah. Based on an interview with Mrs. Mutmainah (51 years old), the Ru'yatullah taklim assembly activities began with reading yasin, reading aqidatul lay, then a religious lecture or reading the book Asmaul Husna by Ustaz Fahmiansyah. This activity aims to improve morals and grow religious knowledge,

this is in line with the explanation (Ministry of Religion of the Republic of Indonesia, 2019) The aim of the taklim assembly is to develop abilities and skills in reading and understanding the contents of the Al-Qur'an, to make people have noble morals, have faith and be devout.

c. *Yasinan*

Yasinan activities for women in Anjir Serapat Muara Village are held once a week, namely every Sunday. The activity was carried out from 14.00 WITA. The majority of the community participated in the Yasinan Mothers' activities and the number of Yasinan Mothers members was 86 people. The procedures for carrying out yasinan for women include changes in the content of the program per week, the structure of the event, the first implementation is reading yasin, recitation of the book of fiqh, tahlil and bedo'a. The second implementation is reading rawi, reading poetry, reciting fiqh books, tahlil and bedo'a. The third implementation was reading burdah, recitation of fiqh books, tahlil and bedo'a, for the recitation filled by teacher Fahmiansyah.

Based on Mawar's explanation (22 years old), at the end of the event, after praying, names will be shaken and those who come out will carry out yasinan at that person's house. After shaking the names, all members eat together served by the host. This women's yasinan group has been carried out for generations by the community, in line with Mrs. Ernawati's explanation that yasinan activities have been running for 30 years. This religious activity cannot be separated from community life, because with religious activities such as the Yasinan women's group, the aim is to stay in touch with each other between people in the village. The existence of Yasinan activities can help create awareness of attitudes of respect and respect between communities, thereby creating a harmonious and peaceful life.

Fathers' yasinan activities are also like mothers' yasinan activities in that they are carried out alternately in the homes of members of the yasinan group. Yasinan activities are held on Thursday evening after evening prayers until 10 pm. Each member pays IDR 10,000. Some members of the community participate in Yasinan gentlemen's activities and the number of members of Yasinan gentlemen is now 33 people. The procedure for carrying out yasinan, gentlemen, begins with reading yasin, shalawat, wirid tarekat, tahlil, a religious lecture by teacher Fahmiansyah and finally prayer. The difference between fathers' yasinan activities and mothers' yasinan activities is that fathers' yasinan activities are not accompanied by the reading of the burdah or hablid birthday.

Participating in yasinan activities can strengthen ties between people in the community. Reading yasin and tahlil together can provide positive value for the readers. The existence of religious activities that are routinely carried out by gentlemen on Thursday evenings is a form

of the norms that apply in society which function as guidelines for social life and guidelines for belief in God Almighty. Based on a statement from Mr. Yanto (47 years old) that the yasinan group of the fathers of the Anjir Serapat Muara community was carried out with the aim of strengthening ties between local communities, increasing knowledge and also for provisions for life in this world or in the afterlife, because the yasinan activities begin with reading of the holy verses of the Koran, reading of tahlil and religious lectures and ending with reading a prayer.

3. Religious activities are held every year

a. Birthday of Prophet Muhammad

The Anjir Serapat Muara community also carries out birthday activities every year in the month of Rabi'ul Awwal. The celebration of the birthday is carried out in several places, namely at the mosque, langgar and some at home. The activity began with an opening, bemauidan, reading of verses from the Koran, remarks by the committee, religious sermons and finally prayer. Based on the results of the interview with Mr. Yadi (35 years), the activities of the Prophet Muhammad SAW's birthday were a form of love and respect for the Prophet Muhammad SAW. This is in line with the explanation(Farid, 2016)that for Muslims, commemorating the birthday of the Prophet Muhammad SAW is a reminder and form of respect for the greatness and example of the Prophet Muhammad SAW through various cultural, ritual and religious activities. The specialty of Islamic progress is not only found in its strong spiritual elements, but is also based on traditions that exist and apply in society. Islamic civilization has many local cultures that have been adopted and have been harmonized with the teachings of the Islamic religion, such as the birth anniversary of the Prophet Muhammad SAW which is commemorated by Muslims from various parts of the world, including Indonesia.(Farid, 2016).

b. Isra Mi'raj celebration

The Anjir Serapat Muara community also carries out mi'raj celebration activities, to commemorate the event of the Prophet Muhammad ascending to the sky to face God. Every year the implementation is held at the Ru'yatullah taklim assembly. This activity is open to the public so both men and women are welcome to attend. The place for the Isra Mi'raj of the Anjir Serapat Muara community is at the Ru'yatullah taklim assembly. The procedures for carrying out Isra Mi'raj activities carried out by the Anjir Serapat Muara community are starting with the opening, then the final birthday, a religious lecture and finally the reading of prayers. an annual activity in the month of Rajab where in its implementation this activity gathers several taklim assembly congregations who come from different places, meaning that this Isra Mi'raj activity is an important activity for the community, this is in line with the explanation(Tohopi,

2012)Isra Mi'raj celebrations are part of cultural and religious traditions that are considered important in human views and beliefs, especially in the Islamic context. The local tradition of celebrating Isra Mi'raj is becoming increasingly important and has become a spiritual need for society.

c. Eid Al-Fitr

Glase explained that Eid al-Fitr is a Muslim holiday which is held on the 1st of Shawwal or after the end of the month of Ramadan.(in Maharani, 2020). Then there is the activity of paying zakat fitrah which is an obligation and must be done before carrying out the Eid al-Fitr worship. Based on a statement from Mr. Yanto (47 years old) on Eid al-Fitr, there will be Eid prayers at the mosque and before the prayer, mutual cooperation will be carried out to clean the mosque, there will also be the receipt of zakat fitrah at the mosque by a committee that has been formed, the formation of the committee is carried out based on instructions from the Ministry of Religion, which will later also report the committee's data to the KUA. Receiving zakat fitrah ends until the time of Isha and the distribution of zakat fitrah is carried out after Isha, the zakat recipients themselves are people who are entitled to receive zakat fitrah. Then the Eid al-Fitr prayers were carried out as usual and were held at the Darul Huda Mosque.

d. Eid Al-Fitr Mubarak

The Eid al-Adha holiday is an important moment for Muslims where they perform Eid prayers and also slaughter sacrificial animals such as goats, sheep, buffalo, cows and camels. After slaughter, the sacrificial animal is then cut and distributed to those sacrificing, relatives, neighbors, the poor and people in need.(Utami & Kristianto, 2021). The Eid al-Adha holiday is carried out in various areas, including in the village of Anjir Serapat Muara. Apart from the Eid al-Adha prayers, there are also sacrifices carried out independently by the community. Based on the explanation of Mr. Yanto (47 years), on the Eid al-Adha holiday, apart from Eid prayers at the mosque, there are also sacrificial activities carried out on the second or third holidays. This activity was also carried out because of a sacrificial social gathering managed by Ustaz Fahmiansyah. There are committees and members who help with sacrificial activities. They are tasked with helping with slaughtering and also distributing meat to residents. On the Eid al-Adha holiday on the 11th, 12th, or 13th of Dzulhijjah, there is a sacrificial activity or udhhiyah, namely the slaughter of sacrificial animals in order to worship Allah SWT. Sincerity, offerings and devotion to Allah are needed in sacrificing.(Hadi et al, 2020). Departing from the above, the religious activities of the Anjir Serapat Muara community are integrated into social studies learning resources and it is hoped that this can help students improve their abilities in solving personal problems or social problems in their environment and it is hoped that students will

also participate in religious or social activities in the community. Linking learning material to the students' environment will give students the opportunity to develop basic abilities in carrying out actions (action) in society in the form of participation, from this it is hoped that it can provide various kinds of skills for students.

Table 4.7 Religious Activities of the Anjir Serapat Muara community as a source of social studies learning

Basic competencies	Learning materials	Religious Activities of the Anjir Serapat Muara Community
3.2 Students are able to identify social interactions in space and their influence on social, economic and cultural life in values and norms and socio-cultural institutions	Social interaction: Definition, terms and forms (accommodation, cooperation, assimilation)	Provide an explanation regarding the meaning and conditions for social interaction 1. Individual social interactions with individuals Social interaction between individuals and individuals in the religious activities of the Anjir Serapat Muara community can be seen from the activities of the habsyi birthday, as people chat with each other when preparing for the habsyi birthday. 2. Individual social interaction with groups The interaction between individuals and groups in the religious activities of the Anjir Serapat Muara community can be seen from the interaction between the chairman of the yasinan group and its members. Provide an explanation of forms of cooperative social interaction The form of social interaction in the religious activities of the Anjir Serapat Muara community is cooperation which is seen when the community works together to clean the mosque before the holiday.
	Social institutions: Definition, Types and Functions (economics, education, culture and politics)	Provide an explanation of the types and functions of social institutions 1. Educational institutions Educational institutions function to develop the potential of students, seen in the activities of Madrasah Diniyah Awaliyah Sullamunnajah. 2. Religious Institutions

			Religious institutions can be seen in the activities of the taklim assembly, where in everyday life people are inseparable from religious aspects which are then studied in the taklim assembly.
3.1 Understand the concept of space (location, distribution, potential, climate, landform, geology, flora and fauna) and interactions between spaces in Indonesia and their influence on human life in economic, socio-cultural and educational aspects.	Ethnic diversity	cultural	Explains ethnic and cultural diversity. One form of culture that still exists today is the Habsyi Maulid Tradition of the Anjir Serapat Muara Community.

(Source processed May 6, 2023)

Based on the syllabus analysis above, what can be taught by utilizing the religious activities of the Anjir Serapat Muara community is material on social interaction, social institutions, as well as material on ethnic and cultural diversity. The religious activities of the Anjir Serapat Muara community can be displayed in the learning process in the form of photos or videos. In line with the research results, there are three materials that can use the religious activities of the Anjir Serapat Muara community. As seen in table 4.6. The forms of activity that occur in Anjir Serapat Muara Village are part of contextual learning. This is also supported by learning theory which states that the best and most effective learning is when using learning resources from the participant's environment (Komalasari, 2017). The form that is found in this research should be able to broaden the insight of teachers and students, and it is hoped that students will be able to understand better when the material comes from their environment.

It is important to utilize the religious activities of the Anjir Serapat Muara community as a social studies learning resource. As contained in the epistemology of social studies education in social studies educational material sources, it is explained that there are two sources of social science disciplines, namely social sciences and humanities which are organized for educational purposes. However, several research results suggest that social studies material tends to contain a lot of information about concepts. Departing from this, by using local learning resources such as social interaction material (understanding, terms and forms) which can be seen from the activities of Maulid habsyi, social gathering yasinan and mutual cooperation, it is hoped that this will become a concrete learning resource and make it easier for students to understand the concepts being studied.(Al Muchtar, 2015). It is hoped that

the results of this research will add new insights for students and enrich social studies learning resources for teachers. Because, currently most teachers only deliver material without further developing the material. As a result, currently social studies learning is very minimal with meaningful learning. The teacher only struggles with one book. Even though social science material is currently very broad.

CONCLUSION

According to research results, there are ten religious activities of the Anjir Serapat Muara community, the first of which is routine prayer activities every day at the Nurul Huda Mosque, Langgar Ma'rif, Langgar Mutaawaddin, Langgar An Nur, and Langgar Nurul Iman. The two MDA Sullamunnajah activities are routine from Monday to Saturday, MDA activities include learning to read the Koran, fiqh, Arabic, moral beliefs and the history of Islamic culture (SKI). The three birthday activities are once a week at the Nurul Huda Mosque. These activities include reading the birthday accompanied by a tambourine and then ending with prayer. The four activities of the Taklim Assembly are routine once a week at the Ru'yatullah Taklim Assembly. The fifth Yasinan group activity for mothers is routine once a week on Sundays and the sixth activity for the Yasinan group for fathers is routine once a week on Thursday evenings. then the seventh annual activity, namely Islamic holidays such as the birthday of the Prophet Muhammad SAW in the month of Rabiul Awal, the eighth Isra Mi'raj activity in the month of Rajab, then the ninth activity for the Eid al-Fitr holiday which is held on 1 Shawwal and the tenth Eid al-Adha activity is held on 10 Dzulhijjah by sacrificing a cow from the sacrificial gathering group.

The religious activities of the Anjir Serapat Muara community can be used as a social studies learning resource and can help achieve the goals of IPS, namely preparing students to become good citizens and participate in their social environment. The religious activities of the Anjir Serapat Muara community can be utilized in the 2013 social studies curriculum subjects in class VII Semester I, namely in social interaction material (understanding, terms and forms), social institutions material (understanding, types and functions), and material on ethnic diversity and culture. The learning process will be contextual because students receive information from their environment, it is hoped that this will make it easier for students to recognize the potential of the environment and the problems that exist in their environment

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