The Kalimantan Social Studies Journal, Vol. 5, (2), April 2024: 102-118
ISSN: 2723-1127 (p); 2716-2346 (e)
DOI: https://doi.org/10.20527/kss
Available at online at website: https://ppjp.ulm.ac.id/journals/index.php/kss

Biographical Character Values K.H. Abdul Syukur as a Source for Learning IPS for Strengthening Character Education

Akhmad Firdaus
firdausakhmad021@gmail.com
MAN 3 Banjarmasin
M. Zaenal Arifin Anis
mzarifinanis@ulm.ac.id
History Education Department, FKIP Lambung Mangkurat University
Bambang Subiyakto
bambangsb@ulm.ac.id
Social Studies Education Department, FKIP Lambung Mangkurat University
Wahyu
wahyu@ulm.ac.id
Social Studies Education Department, Postgraduate Lambung Mangkurat University
Herry Porda Nugroho Putro
pordabanjar@ulm.ac.id
Social Studies Education Department, Postgraduate Lambung Mangkurat University

Article History

Received: 12/01/24 Review: 27/02/24 Revision: 13/03/24 Available Online: 01/04/24

Abstrak

K.H. Abdul Syukur merupakan seorang ulama terkemuka di Kalimantan Selatan, terutama di Pondok Pesantren Darussalam Martapura dan masyarakat di Martapura. K.H. Abdul Syukur mengabdikan dirinya pada pondok pesantren selama 57 tahun dan memimpin pondok pesantren sejak tahun 1992. Selain itu, beliau juga membuka pengajian yang diikuti oleh santri dan masyarakat umum, mengajarkan materi seperti Hadits Bukhari, Tafsir Baidawi, Ilmu Fiqih, serta Muzhab dan Tuhfatul Muhtaz. Beliau juga memegang peran penting di Majelis Ulama Indonesia Banjar sebagai ketua Nazir Masjid Agung Al-Karomah Martapura dan sebagai Mustasyar/sesepuh Nahdatul Ulama cabang Kabupaten Banjar. Penelitian ini bertujuan untuk mengeksplorasi nilai-nilai karakter yang terdapat dalam biografi ulama K.H. Abdul Syukur dan nilai-nilai ini dapat diintegrasikan ke dalam pembelajaran IPS. Penelitian ini merupakan penelitian kualitatif dengan pendekatan historis. Penelitian dilakukan di Martapura, Kabupaten Banjar, Provinsi Kalimantan Selatan, dengan melibatkan MTsN 6 Banjar dan beberapa kantor organisasi terkait. Teknik pengumpulan data meliputi observasi, studi dokumentasi, dan wawancara. Instrumen penelitian mencakup peneliti, lembar observasi, dan dokumentasi. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan ada tujuh nilai karakter yang tercermin dalam kehidupan dan aktivitas K.H. Abdul Syukur, yaitu: religius, disiplin, kerja keras, kreatif, rasa ingin tahu, cinta tanah air, tanggung jawab. Penelitian ini juga membahas upaya penguatan karakter dalam pembelajaran Ilmu Pengetahuan Sosial (IPS) di MTsN 6 Banjar, yang mencakup kegiatan rutin seperti doa bersama, pelaksanaan salat berjamaah, kegiatan berinfaq, partisipasi dalam kegiatan ekstrakurikuler, dan pemasangan poster pahlawan dan ulama di ruangan kelas.

Kata Kunci: K.H. Abdul Syukur; IPS; Nilai-Nilai.

Abstract

K.H. Abdul Syukur is a prominent scholar in South Kalimantan, especially in the Darussalam Islamic Boarding School in Martapura and the community in Martapura. K.H. Abdul Syukur devoted himself to the Islamic boarding school for 57 years and led the Islamic boarding school since 1992. In addition, he also opened a recitation that was attended by students and the general public, teaching materials such as Bukhari Hadith, Tafsir Baidawi, Fiqh, and Muzhab and Tuhfatul Muhtaz. He also held an important role in the Banjar Indonesian Ulema Council as chairman of the Nazir Masjid Agung Al-Karomah Martapura and as Mustasyar/elder of Nahdatul Ulama Banjar Regency branch. This study aims to explore the character values contained in the biography of scholar K.H. Abdul Syukur and these

Copyright © 2024, The Kalimantan Social Studies Journal

values can be integrated into social studies learning. This research is a qualitative research with a historical approach. The research was conducted in Martapura, Banjar Regency, South Kalimantan Province, involving MTsN 6 Banjar and several related organizational offices. Data collection techniques include observation, documentation studies, and interviews. Research instruments include researchers, observation sheets, and documentation. Data analysis is carried out through data reduction, data presentation, and conclusions. The results showed that there are seven character values reflected in the life and activities of K.H. Abdul Syukur, namely: religious, discipline, hard work, creative, curiosity, love of the motherland, responsibility. This study also discusses efforts to strengthen character in Social Sciences (IPS) learning at MTsN 6 Banjar, which includes routine activities such as joint prayer, congregational prayers, infaq activities, participation in extracurricular activities, and installation of posters of heroes and scholars in classrooms.
Keywords: K.H. Abdul Syukur; Social Studies; Values.

PRELIMINARY

Education is a form of social engineering in a society that aims to instill certain desired values. Apart from that, it is also stated that education is a process in shaping humans to have a level of humanity (humanization) (Kuliyatun, 2020). According to Ikhsan, a simpler definition of value is that value is a reference and belief in making choices. The statement shows that values are principles that guide a person's behavior and decisions (Ikhsan, M., & Sunaryo, U, 2023) . These values form the moral and ethical foundation of individuals in interacting with the surrounding environment. In other words, values influence the way individuals choose actions that are considered good or bad, right or wrong in various life situations.

Currently, the strengthening of character values in formal educational institutions has decreased, in fact many educational institutions do not implement the cultivation of character values in their educational institutions, whether in the teaching and learning process or in habits, example and commitment. This can be proven by the widespread issue of the decline in moral values among young Indonesians which is caused by a crisis of morality and intellectuality at an alarming level. Starting from the many brawls between students which cause victims and damage the environment, immoral acts against other students, abuse of students against educators, and so on (Mumtaz, Y., 2021).

According to the Sigit (Ginting, 2024), character education is the education of values, manners, morals and character, which aims to develop students' ability to make good decisions and realize that goodness in everyday life wholeheartedly. The government through the Ministry of Education and Culture in 2016 rolled out Strengthening Character Education (PPK) (Kemendikbud RI., 2017). Furthermore, in accordance with Presidential Regulation Number 87 of 2017, all schools in Indonesia must implement PPK or strengthening character education. In Presidential Decree no. 87 of 2017 article 3 Character education in educational units has been identified into 18 values originating from Pancasila, religion, social and educational goals. Among them are religious, honest, tolerant, disciplined, hardworking, creative, independent,

Copyright © 2024, The Kalimantan Social Studies Journal

democratic, curiosity, national spirit, love of the country, respect for achievements, friendly/communicative, love of peace, like to read, care for the environment, social care, and responsibility. The implementation of character values in the formal education environment has proven to be very beneficial. The introduction of character values in schools does not require the creation of a special new curriculum; instead, ethical, moral and moral values can be integrated into existing learning materials (Putra, 2019).

Strengthening Character Education (PPK) in Pancasila contains five main character values, namely religion, nationalism, integrity, independence and mutual cooperation. These character values are holistically interrelated and complement each other in the context of character formation and the realization of noble values in a person. These five character values are a dynamic synergy and still lead to forming a complete person (Kemendiknas., 2020).

The position of ulama for the Banjar people is closely related to the cultural roots of the Banjar people, known as a society that strongly adheres to the Islamic religion. Their role is very visible as gatekeepers of religion, code of conduct followed by the surrounding community, teachers of the Koran and as rich people who do not hesitate to spend their wealth for the benefit of the people. From things that are routine in society, all cultural values, social aspects, implementation of livelihoods, to political aspects of society will form the ideology of Banjar society which is based on Islam.

K.H. Abdul Syukur is a well-known ulama in South Kalimantan who was born on Friday 8 August 1928 AD or on the 11th of Sha'ban 1346 AH, in the Central Malay Village of Martapura. Education K.H. Abdul Syukur studied the Koran or boarded at the Darussalam Islamic Boarding School until he graduated from Aliyah in 1950 and recited the Koran to the Alim Ulama. He studied a lot of the Koran and studied religion from his teacher whom he loved very much, namely K.H. Sya'rani Arif and got futuh from him. Futuh is a condition where a person's heart and mind are open to accept and implement Islamic law.

K.H. Abdul Syukur started teaching at the Darussalam Islamic Boarding School in 1950, and was appointed by K.H. Salim Ma'ruf (during illness) to serve temporarily with K.H. Muhdar as deputy. His work as a ulama is that he served as chairman of the Banjar Regency MUI (Indonesian Ulema Council) until 2007, as chairman of the Nazir of the Al-Karomah Martapura Grand Mosque, Mustasyar/elder of the Banjar Regency branch of the Nahdatul Ulama, and general leader of the Darussalam Islamic Boarding School and served as Chairman of the Darussalam Martapura Islamic Boarding School Foundation from 1992 to 2007. K.H. Abdul Syukur died on Saturday, 5 Rabiul Awwal 1428 H, which coincided with March 24 2007

Copyright © 2024, The Kalimantan Social Studies Journal

at 12.20 WITA and was buried next to his teacher K.H. Sya'rani Arif in the dome of Kampung Melayu Tengah Martapura (PP-Darussalam.com, 2013).

From a short biography of K.H. Abdul Syukur has characters that can be used to strengthen character education today, especially for students at school level. Biographical values of K.H. Abdul Syukur can be used as a social studies learning resource in terms of strengthening character education, because he is a charismatic scholar, loved and respected by students and the community, so it is very important to present research on the character and example of K.H. Abdul Syukur, so that people can use him as a role model in their daily lives, is very important because the current reality is that they are starting to lose figures who are role models.

On the other hand, there has been much research on character values in the biographies of ulama. Such as research by Ersis Warmansyah Abbas on Banjar Society and Culture as a Source of Social Science Learning; Transformation of Banjar Cultural Values Through the Teachings and Methods of Sekumpul Teachers, research from Bambang Subiyakto on Sheikh Muhammad Arsyad Al-Banjari: Efforts and Teachings of Character Values in Social Sciences Education, and research from Dian Surya Nugraha About Social Values in Zainal Ilmi's Biography as a Social Sciences Learning Resource. However, as far as the researchers have searched the literature, there has been no research that specifically examines the biographical character values of ulama as strengthening character education in social studies learning (Abbas, 2013; Nugraha, D. S., 2019; Subiyakto, 2015). Previous research discussed more about the figure's Islamic educational thoughts, charisma, biography of the ulama, as well as the learning methods applied by the ulama, the efforts and teachings of the ulama in social studies learning.

In contrast to the previous research mentioned above, this research provides information that the values of the ulama are very important to be applied to students, especially to strengthen character education in social studies learning. Applying these values also needs to be familiarized and instilled from childhood and especially for educators, it can also be used as a learning resource in social studies lessons. This research aims to explore the character values contained in the biography of K.H. Abdul Syukur and how these values can be integrated into social studies learning. In addition, this research also aims to strengthen character education in social studies learning by utilizing the values contained in the biography of the cleric. Through the exploration of the character values of scholars, it is expected to make a positive contribution to the character building of students and enrich the social studies learning process with relevant and inspiring values.

Copyright © 2024, The Kalimantan Social Studies Journal

METHOD

The type of research used in qualitative research can use several research approaches, including: phenomenological, ethnographic, historical, case study, grounded research and action approaches (Bado, B., 2021). In this research, the author uses qualitative research with a historical approach because the data used are events that have passed. According to (Nawawi, 1993) qualitative research with a historical approach is a problem solving procedure using past data or relics, either to understand an event or situation that took place in the past regardless of the current situation or to understand a current event or situation. in relation to past events or circumstances.

Data collection in this research was carried out by collecting data through observations and interviews with the Madrasah Principal, Madrasah Deputy for Curriculum, and several teachers teaching social studies subjects. The author conducted a document study on the biography of K.H. Abdul Syukur obtained from the author's own research, the author also conducted literature studies through journals and looked for book references on qualitative research methodology, understanding values, biography, and strengthening character education and social studies at the Provincial Regional Library on Jalan A. Yani km. 6 Banjarmasin, Banjar Regency Regional Library, and several libraries at Lambung Mangkurat University. Apart from the administrative area of Banjar Regency, researchers also conducted research specifically through interview and observation techniques at MTsN 6 Banjar as well as several organizational offices within the relevant Banjar Regency Government which are also related to this research.

Data collection was carried out in research on the biographical character values of K.H. Abdul Syukur as a social study learning resource to strengthen character education (PPK) directly by researchers in real situations. The data collection technique used in this research is in-depth interview data relating to the required data, observation and documentation relating to the biography, character values and biographical values of K.H. Abdul Syukur as a social study learning resource.

The data analysis techniques used in this research took place simultaneously with the data collection process. The analysis involved three sequential stages. Firstly, data reduction was implemented, which entailed selecting and simplifying the raw data obtained from field notes to enhance comprehension. The focus of this stage was on the biographical character values of K.H. Abdul Syukur as a means of reinforcing character education within the realm of Social Studies Learning. Subsequently, the data was presented in a structured manner,

Copyright © 2024, The Kalimantan Social Studies Journal

allowing for the organization of information that facilitated drawing conclusions and determining appropriate actions. This descriptive presentation was based on the specific aspects under investigation, enabling a comprehensive depiction of the entire dataset or selected components. Finally, the research culminated in the stage of conclusion and verification, representing the final phase of the analytical process. Here, a concise and easily understandable statement was formulated, drawing upon the insights gained from the presented data and aligning with the core issues addressed throughout the study.

RESULTS AND DISCUSSION

Biography of K.H. Abdul Syukur

K.H. Abdul Syukur is more popularly called Guru Syukur, both among the students of the Darussalam Islamic boarding school in particular and among Muslims in the city of Martapura in general. Meanwhile, his own children at home are usually called Dad, this title "father" contains the meaning of respect as well as nobility and obedience. It is common for people from the Banjar tribe, especially in the "urang Martapura" community, to give the title or nickname father because of the advantages of the person concerned (Tim MUI Kalsel & LP2M UIN Antasari, 2018).

1. K.H.'s Childhood Abdul Syukur

K.H. Abdul Syukur was born in Melayu Village, Central Martapura District, Banjar Regency on Friday night, 11 Sha'ban 1346 H, coincidentally on 8 August 1928. K.H. Abdul Syukur was born to a husband and wife couple who adhered to religious teachings, namely Badrun (Anang Acil) bin Taher and Salamah bint H. Ali bin Kiyai Ronggo who were blessed with 3 children, namely, K.H. Abdul Syukur, Nur Syiah, and Abbas. When Salamah was pregnant with K.H. Abdul Syukur does not carry out any special rituals, such as when the pregnancy enters the seventh month there is no seven-month bathing ritual which is usually carried out by the Banjar people (Rusmin, K., 2008). Childhood K.H. Abdul Syukur is no different from other children in general, he often plays with his friends. K.H. Abdul Syukur also often helps his parents work in the fields and plant rice in the rice fields.

Childhood K.H. Abdul Syukur is no different from other children in general, he often plays with his friends. K.H. Abdul Syukur also often helps his parents work in the fields and plant rice in the rice fields.

K.H. Abdul Syukur is a child who is always diligent and obeys all his parents' orders. Since childhood, K.H. Abdul Syukur has been educated by his father to learn the basics of

Copyright © 2024, The Kalimantan Social Studies Journal

religious knowledge such as reciting the Koran and also matters related to religious knowledge. K.H. Abdul Syukur is a child who is relatively quick to understand religious knowledge compared to other children his age. K.H. Abdul Syukur quickly understood the laws of reading the Al-Qur'an or the correct procedure for reading the Al-Qur'an according to recitation. Since childhood, K.H. Abdul Syukur was seen to have the characteristics and charisma of a scholar, he was given advantages by Allah SWT, namely the advantages of his intelligence in religious knowledge and having a strong memory.

2. Family Background

Good trees grow from good seeds plus land and weather that support it, whereas bad trees come from bad seeds and infertile land. Likewise, a human being is a person who is born from two basic elements of character inherited from his parents plus the surrounding circumstances in which he lives (Hilaliah, 2013). This is what played a big role in shaping personality K.H. Abdul Syukur before becoming a scholar.

Since childhood, K.H. Abdul Syukur has received religious education and high discipline from his parents because K.H. Abdul Syukur came from a family environment that obeyed the teachings of Allah, which made him successful in becoming a scholar. Family Not a few of K.H. Abdul Syukur have also become scholars (Firdaus, 2017).

Parents K.H. Abdul Syukur lives in the village and lives simply as a farmer. Even though they lived in the village and lived a simple life, parents K.H. Abdul Syukur has extensive knowledge about the importance of education, especially religious education, because of this, since childhood, K.H Abdus Syukur's parents have taught their children to learn the Koran at home. Everything is in accordance with the tradition that is always adhered to by the Banjar community, namely that from the age of 6-7 years, children are taught to recite the Koran. So, the first teachers who teach Islam in the family are parents. Parents K.H. Abdul Syukur also always teaches people to live simply, not be arrogant and like to help people who are in trouble.

3. Educational Background

a. Start reciting the Koran from the age of 5 years

Recitation in Banjar terms is known as sitting down. People learn about Islam starting from introducing and understanding the punctuation of the Qur'an and the laws of reading the Qur'an. At the age of 5-6 years, K.H. Abdul Syukur began to learn how to recite the Koran and how to pray from his two parents (Hilaliah, 2013). K.H. Abdul Syukur learns to recite the Koran after evening prayers. K.H.'s parents Abdul Syukur made a rule prohibiting his children

Copyright © 2024, The Kalimantan Social Studies Journal

from doing other activities before they finished learning the Koran. However, parents K.H. Abdul Syukur also often took him to study religious knowledge at religious teachers' study places. From this explanation it can be seen that the first person or first teacher who educated K.H. Abdul Syukur is his own father.

b. Pursuing Religious Knowledge at the Darussalam Islamic Boarding School 1935-1950

K.H. Abdul Syukur continued his education at the Darussalam Islamic Boarding School in Pesayangan Martapura. K.H. Abdul Syukur entered the Darussalam Islamic Boarding School at the age of 7, starting with Ibtidayah for 6 years, awwaliyah for 3 years, tsanawiyah for 3 years, and aliyah for 3 years, K.H. Abdul Syukur graduated from Aliyah in 1950. During his education at the Darussalam Islamic boarding school, he studied a lot of the Koran and studied religion with religious scholars.

During his education K.H. Abdul Syukur is known as a child who is smart, kind, diligent, obedient, diligent in studying and likes to help friends who are in trouble. K.H. Abdul Syukur was very liked and loved by the teachers who had taught him. He studied a lot of the Koran and studied religion from his teacher whom he loved very much, namely KH. M. Sya'rani Arif and got the futuh from him, namely the opening of the robbani hijab, this was expressed directly by H. A. Tahrib who got this story from his family and religious teachers who knew K.H Abdus Syukur, so that he could know/master the branch of religious knowledge that he studied instantly from getting the *futuh* from his teacher. *Futuh* is a condition where a person's heart and mind are open to accept and implement Islamic law (Firdaus, 2017).

4. Serving the Alma Mater: From Teacher to Leader of the Darussalam Islamic Boarding School

K.H. Abdul Syukur, like other men, when he was an adult, married Hajah Fatimah, a girl from a Malay village. K.H. Abdul Syukur and Hajah Fatimah married in 1957 in the Malay village where at that time K.H. Abdul Syukur is 28 years old. The results of the marriage of K.H. Abdul Syukur and Hajah Fatimah were blessed with 10 children, namely: (1) H. M. Madani; (2) Hafizi; (3) Tabrani; (4) Sam'ani (deceased); (5) H. Ahmad Tahrib; (6) Sholeh (deceased); (7) Subli (deceased); (8) Hj. Rusyaida; (9) M. Romdoni (deceased) (10) Hj. Rizkiyah.

Before marrying K.H. Abdul Syukur had started teaching at the Darusslam Islamic Boarding School after he graduated from aliyah in 1950 at the age of 20. Apart from teaching at the Darussalam Islamic Boarding School, he also opened a recital study where the recitation

Copyright © 2024, The Kalimantan Social Studies Journal

was routinely held after every morning prayer at his residence (Ma'nawiyah, 2023). This recitation was attended by many of his students and also the general public who wanted to gain religious knowledge from him. The knowledge he taught was Bukhari Hadith, Baidawi Tafsir, Fiqh Science, as well as Muzhab and Tuhfatul Muhtaz, etc.

Apart from teaching at the Darussalam Martapura Islamic Boarding School. Because of his straight, istiqomah personality and undoubted clerics, K.H. Abdul Syukur was also asked by the Banjar Regency government to occupy the seat of General Chair of the Banjar Regency Ulama Council. Of course, he did not take this honorable and prestigious position for granted, he firmly rejected it and ordered someone else to occupy that position. Likewise, when he was asked to become Chairman of the Jami Al-Karomah Mosque, but because of pressure from various parties, and this was also the result of deliberations by the ulama as well, he finally accepted the offer with all humility. Thus, during his lifetime he held the position of General Chair of the Majelis Ulama Indonesia (MUI) Banjar Regency until 2007, and as Mustasyar/elder of the Nahdatul Ulama (NU) District branch. Banjar, as well as the Chairman of the Nazir Jami Alkaromah Martapura Mosque (Tim MUI Kalsel & LP2M UIN Antasari, 2018).

5. Personality K.H. Abdul Syukur

K.H. Abdul Syukur is known by his students as a very intelligent, firm person and someone who really understands religious knowledge. This is what makes many of his students love and respect him. Many of his students have proven their intelligence in religious studies, one of which is that when he teaches, he can see books on religious knowledge which are written in bald Arabic letters or what people often call Malay Arabic letters in an inverted state, that is, in a different direction from the students. This requires memory and also understanding of the book.

Another piece of evidence that proves his intelligence in religious knowledge is that when we ask something about religious knowledge he just doesn't answer, but only tells us about his book. This illustrates K.H. Abdul Syukur has broad knowledge as indicated by the many book references he has mastered. Several fields of study include monotheism, hadith, fiqh, and Sufism.

K.H. Abdul Syukur always provides examples of commendable qualities and noble morals in every part of his life. K.H. Abdul Syukur likes to help people who are in trouble. He also loved helping orphans, wherever he met orphans he would definitely be given compensation. K.H. Abdul Syukur is known as a very pious, simple and ascetic person.

Copyright © 2024, The Kalimantan Social Studies Journal

Because of his wisdom, asceticism and seniority, he is usually called "Father" by Darussalam residents and society in general (Firdaus, 2017).

6. Died at 77 years old

Every living creature on earth is immortal and lives eternally. No matter how great the knowledge you have, in the end it will definitely return to its creator. Likewise, with K.H. Abdul Syukur goes from young to old, from healthy to sick and from life to death, this is a story line that cannot be avoided by all human beings. After K.H. Abdul Syukur made many contributions in the fields of religion and education. In 2007 he began to feel ill and spent time in hospital.

K.H. Abdul Syukur breathed his last breath at the age of 77 years on Saturday 5 Rabi'ul Awwal 1428 H, coinciding with March 24 2007 at 12.20 WITA. (Rusmin, 2008) K.H. Abdul Syukur died in hospital and was taken home to the funeral home at his residence on Jalan Perwira Tanjung Rema Darat, Martapura District, Banjar Regency. K.H. Abdul Syukur was buried next to his teacher KH. Sya'rani Arif in Kubah Kampung Melayu Tengah Martapura (Firdaus, 2017).

News of the death of K.H. Abdul Syukur immediately spread throughout the city of Martapura. The general population and the Islamic boarding school students are truly saddened by the loss of this cleric who was very humble, charismatic and loved. The entire Islamic boarding school and the general public are deeply saddened by the passing of this ulama figure who is having difficulty finding a replacement. Many people and not a few clerics could not control their tears at the funeral of K.H. Abdul Syukur. Even a few days after the funeral of K.H. Abdul Syukur still felt the feeling of sadness. Funeral service for K.H. Abdul Syukur is relatively large and busy, because of the love of many people who want to take him to his final resting place. Before the death of K.H. Abdul Syukur did not leave many messages or testaments, he only advised: "Don't exhaust your pursuit of knowledge, but knowledge that adds to goodness, not what reduces goodness. Even though I graduated from Darussalam, I continued to study."

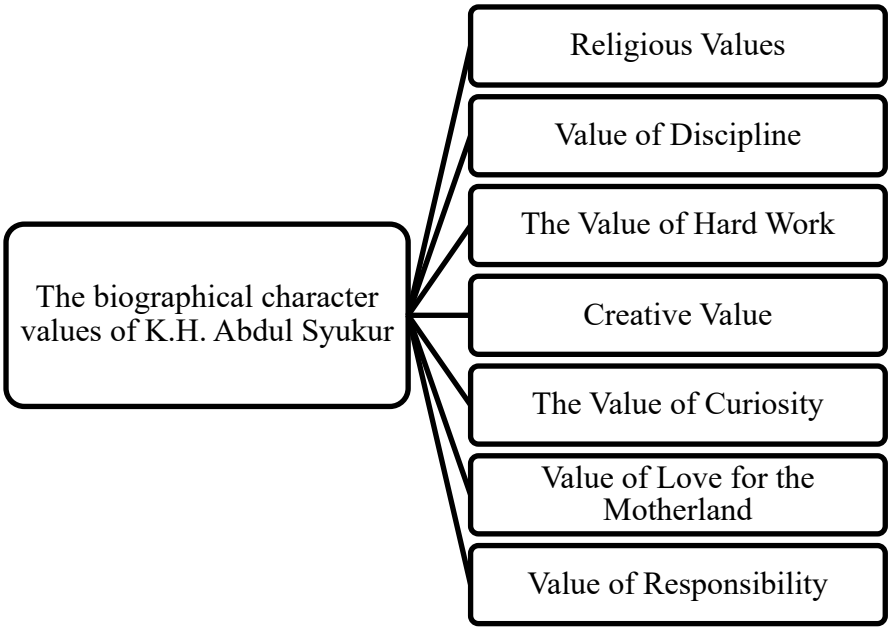
Character Values Biography of K.H. Abdul Syukur in Social Studies Learning

There are several character values about the biography of K.H. Abdul Syukur in social studies learning. These character values are very useful for the younger generation to contribute to progress in the world of education and regional progress. Apart from that, these character

Copyright © 2024, The Kalimantan Social Studies Journal

values are also very useful as inspiration and role models in family life. Biographical character values of K.H. Abdul Syukur in learning social studies at Junior High Schools (SMP) and Madrasah Tsanawiyah (MTs) in the Banjar Regency area in particular. Then in the South Kalimantan area generally. Description of the biographical character values possessed by K.H. Abdul Syukur can be seen from the following scheme:

Scheme 1. Biographical character values possessed by K.H. Abdul Syukur



1. Religious Values

Knowledge about K.H. Abdul Syukur's childhood consisted of procedures for reading the Koran and learning religious knowledge in a disciplined manner from parents with strong religious values. Obedience and obedience to parents, good manners and honesty are values in accordance with religious guidance, coupled with his fluency in reciting verses from the Koran are sufficient evidence of the religious character in K.H. Abdul Syukur.

2. Value of Discipline

Parents K.H. Abdus Syukur lives in the village and lives simply as a farmer. Even though they lived in the village and lived a simple life, parents K.H. Abdus Syukur has extensive knowledge about the importance of education, especially religious education, because since childhood, K.H Abdus Syukur's parents have taught their children to learn the Koran at home. Parents K.H. Abdus Syukur also always teaches us to live simply, not be arrogant and like to help people who are in trouble. From the description above, it shows that there were discipline values instilled by parents K.H. Abdus Syukur is grateful to him for learning religious knowledge, even though he lives in a simple way, disciplined learning of religious knowledge has been instilled since he was a child.

Copyright © 2024, The Kalimantan Social Studies Journal

Parents K.H. Abdus Syukur lives in the village and lives simply as a farmer. Even though they lived in the village and lived a simple life, parents K.H. Abdus Syukur has extensive knowledge about the importance of education, especially religious education, because since childhood, K.H Abdus Syukur's parents have taught their children to learn the Koran at home. parents K.H. Abdus Syukur also always teaches us to live simply, not be arrogant and like to help people who are in trouble. From the description above, it shows that there were discipline values instilled by parents K.H. Abdus Syukur is grateful to him for learning religious knowledge, even though he lives in a simple way, disciplined learning of religious knowledge has been instilled since he was a child.

K.H. Abdul Syukur continued his deeper learning about Islamic religious knowledge at a formal educational institution, namely the Darussalam Islamic Boarding School in Pesayangan Martapura. K.H. Abdus Syukur entered the Darussalam Islamic Boarding School at the age of 7, starting with Ibtidayah for 6 years, awwaliyah for 3 years, tsanawiyah for 3 years, and aliyah for 3 years, K.H. Abdus Syukur graduated from Aliyah in 1950.

Once again, the description above shows us that all of this would not have been achieved if K.H. Abdul Syukur does not have a disciplined attitude. The success he achieved certainly occurred because of his perseverance, a disciplined attitude seems to have become his foundation in carrying out every activity.

3. The Value of Hard Work

Hard work K.H. Abdul Syukur's already looks young. K.H. Abdul Syukur after finishing learning to read the Koran and how to pray from his parents, K.H. Abdul Syukur continued his education at the Darussalam Islamic Boarding School in Pesayangan Martapura. K.H. Abdul Syukur entered the Darussalam Islamic Boarding School at the age of 7, starting with Ibtidayah for 6 years, awwaliyah for 3 years, tsanawiyah for 3 years, and aliyah for 3 years, K.H. Abdul Syukur graduated from Aliyah in 1950. During his education at the Darussalam Islamic boarding school, he studied a lot of the Koran and studied religion with religious scholars.

4. Creative Value

Not only at the Darussalam Martapura Islamic Boarding School, but it also provides learning patterns and systems that can be followed by the general public apart from the students of the Martapura Darussalam Islamic Boarding School at their residence in the Martapura Darussalam Islamic Boarding School complex in Tanjung Rema Darat village. One of the first things he did was establish a religious study which was very important for educating Muslims

Copyright © 2024, The Kalimantan Social Studies Journal

in order to increase their understanding of Islamic teachings and practices, especially in learning the science of Bukhari Hadith, Baidawi Tafsir, Fiqh Science, as well as Muzhab and Tuhfatul Muhtaz , etc. (Subiyakto, 2015).

5. Value Curiosity

For several years K.H. Abdul Syukur studied diligently at the Darussalam Martapura Islamic Boarding School, full of curiosity and discipline. This can be proven by K.H. Abdul Syukur studied a lot of the Koran and studied religion from religious scholars, including: (1) KH. M. Sya'rani Arif, Kampng Melayu; (2) KH. M. Salim Ma'ruf; (3) KH. M. Husin Qadri; (4) KH. Semman Mulia, Keraton; (5) KH. Salman Jalil; (6) KH. Arfan, Inside the Fence; (7) KH. Anang Jurzani; (8) KH. M. Ramli Ahmad; (9) KH. Muhammad Nor, Within the Fence; (10) Sheikh Yasin Al-Fadany; (11) Sheikh Ismail Al-Yamani, (12) KH. Marjuki, etc.

6. Value of Love for the Motherland

Apart from teaching at the Darussalam Islamic Boarding School Martapura K.H. Abdul Syukur was also appointed by the Banjar Regency government and asked to occupy the seat of General Chair of the Banjar Regency Ulama Council. Of course, he did not accept this honorable and prestigious position for granted, he firmly rejected it and ordered someone else to occupy that position. Likewise, when he was asked to become Chairman of the Nazir of the Jami Al-Karomah Mosque.

7. Value of Responsibility

An opportunity and honor was obtained by K.H. Abdul Syukur when he was still actively teaching at the Darussalam Martapura Islamic Boarding School, he was appointed as head of the Martapura Darussalam Islamic Boarding School by K.H. M. Salim Ma'ruf to serve temporarily with K.H. Muhdar served as deputy because at that time he was sick. And from 1992 to 2007 K.H. Abdul Syukur became the general leader of the Darussalam Islamic Boarding School and became chairman of the Darussalam Islamic Boarding School Foundation, replacing K.H. Badruddin who died in 1992.

Integration of Character Values Biography of K.H. Abdul Syukur as a Social Studies Learning resource

Integrating values Biography of K.H. Abdul Syukur as a social studies learning resource can be seen in the learning activities in the following table:

Copyright © 2024, The Kalimantan Social Studies Journal

Table 1. Integration of character values into learning activities

No.	Characteristic Value K.H. Abdul Syukur	Learning Outcomes	Learning
1	Religious Values	• Students are able to demonstrate religious values in learning activities	• Students familiarize themselves with reading the Quran before starting the lesson. • Students participate in collective prayers as part of the beginning and end of learning.
2	Value of Discipline	• Students are able to show the value of discipline in learning activities	Students follow the teacher's instructions to sit with their groups during group discussion activities.
3	The Value of Hard Work	• Students are able to show the value of hard work in learning activities	Students use time to find learning resources that are relevant to the material presented.
4	Creative Value	• Students are able to show creative values in learning activities	Students express their creative ideas in group work.
5	The Value of Curiosity	• Students are able to show the value of curiosity in learning activities	students respond to prompts with interest and curiosity during learning activities.
6	Value of Love for the Motherland	• Students are able to show the value of love for the country in learning activities	Students sing the national anthem together before starting the lesson.
7	Value of Responsibility	• Students are able to show the value of responsibility in learning activities	Students present their group work in front of the class and are responsible for the responses from other groups.

From the table above, school activities can ensure that the character education process must involve students actively in daily life at school, especially in learning activities. In this character education, the learning process plays an important role because it is required that in every step of the teaching and learning process, character values arise that must be instilled in students. This can be done by starting the learning activity with an introduction to the values that will be developed during the learning process.

This is done without the teacher having to tell students that they must be active, but the teacher must plan learning activities to cause students to be active, for example by conditioning students to formulate and ask questions, express opinions with polite words and sentences, look for sources of information, and collecting information from various sources, processing information that is already available, reconstructing data, facts or values, presenting the results

Copyright © 2024, The Kalimantan Social Studies Journal

of the reconstruction or value development process, cultivating cultural values and character in the learning that occurs in the classroom, school and assignments in outside of school (Kemendiknas, 2010).

CONCLUSION

Based on the results of the research analysis above regarding the Biographical Character Values of K.H. Abdul Syukur As a social studies learning resource for strengthening character education, it can be concluded that the biography of K.H. Abdul Syukur, K.H. Abdul Syukur was born in Melayu Village, Martapura District, Banjar Regency on Friday night, 11 Sha'ban 1346 H/8 August 1928, is a well-known ulama figure in South Kalimantan, especially among the students of the Darussalam Martapura Islamic Boarding School and the Martapura community. K.H. Abdul Syukur devoted himself to the Darussalam Martapura Islamic Boarding School for 57 years from 1950 to 2007 and was believed to be the leader of the Martapura Darussalam Islamic Boarding School from 1992. Apart from serving K.H. Abdul Syukur also opened a prayer service. The knowledge he taught was Bukhari Hadith, Baidawi Tafsir, Fiqh Science, as well as Muzhab and Tuhfatul Muhtaz, etc. Apart from that, K.H. Abdul Syukur is also entrusted to be the general chairman of the Banjar Indonesian Ulema Council, he is also entrusted as the chairman of the Nazir of the Al-Karomah Martapura Grand Mosque, Baliau is also entrusted as the Mustasyar/elder of the Banjar Regency branch of the Nahdatul Ulama.

Research on character values in the biography of K.H. Abdul Syukur provides a valuable understanding of how the character of ulama can be a source of inspiration in strengthening character education, especially in the context of social studies learning in the school environment. Values such as 1) Religiousness; 2) Discipline; 3) Perseverance; 4) Creativity, 5) Curiosity, 6) Patriotism, and 7) Responsibility reflected in the life of K.H. Abdul Syukur can be a solid basis for the development of comprehensive character education. The character values of the biography of K.H. Abdul Syukur are used as a social study learning resource for Strengthening Character Education for students by guiding students in forming routine activities as an effort to strengthen character education from early learning activities, core learning activities and end of learning activities.

With all the limitations of data, time and access obtained. It is hoped that the research results can be the basis for designing structured and sustainable character education programs

Copyright © 2024, The Kalimantan Social Studies Journal

in educational institutions. Future researchers are expected to expand the scope of other scholars' character values to get a more comprehensive and in-depth understanding.

BIBLIOGRAPHY

Abbas, E. W. (2013). Masyarakat dan Kebudayaan Banjar Sebagai Sumber Pembelajaran Ilmu Pengetahuan Sosial (transformasi Nilai-Nilai Budaya Banjar Melalui Ajaran dan Metode Guru Sekumpul). *Sekolah Pascasarajana UPI Bandung*.

Bado, B. (2021). *Model Pendekatan Kualitatif: Telaah Dalam Metode Penelitian Ilmiah. In Pengantar Metode Kualitatif*. Penerbit Tahta Media Group.

Firdaus, A. (2017). *Peranan K.H. Abdus Syukur Dalam Dakwah dan Pendidikan di Lingkungan Pondok Pesantren Darussalam Martapura (1950-2007)*. Universitas Lambung Mangkurat.

Ginting, Y. B., & Eza, G. N. (2024). The Role of Teachers in Early Childhood Character Education at Syalom Bunuraya Kindergarten. *Asian Journal of Applied Education (AJAE)*, *3*(1), 73-86.

Hilaliah, N. (2013). *K. H Muhammad Amin sebagai pendakwah di kecamatan Kusan Hilil Kabupaten Tanah Bumbu (1908-1996)*. Skripsi Sarjana Pendidikan, Prodi Sejarah FKIP Unlam Banjarmasin.

Ikhsan, M., & Sunaryo, U. (2023). Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam. *UNISAN JURNAL*.

Kemendikbud RI. (2017). *Konsep dan Pedoman*. http://cerdasberkarakter.kemdikbud.go.id

Kemendiknas. (2010). *Pengembangan Pendidikan Budaya dan Karakter Bangsa*. Badan Penelitian Dan Pengembangan Pusat Kurikulum.

Kuliyatun, K. (2020). Penanaman Nilai-Nilai Religius Pada Pesrta Didik Di Sma Muhammadiyah 01 Metro Lampung. *At-Tajdid : Jurnal Pendidikan dan Pemikiran Islam*, *3*(2), 180. https://doi.org/10.24127/att.v3i2.1126

Ma'nawiyah, M. (2023). Improving Social Studies Learning Achievement through a Learning Community Approach for Class VIIB Students of SMP Negeri 27 Banjarmasin. *The Kalimantan Social Studies Journal*, *5*(1), 60. https://doi.org/10.20527/kss.v5i1.8634

Mumtaz, Y. (2021). *Kurangnya Pendidikan Karakter di Indonesia.* Kompasiana. https://www.kompasiana.com/yasyifa81183/6041f7258ede4827dc2d13a2/kurangnya-pendidikan-karakter-di-indonesia

Nawawi, H. (1993). *Metode Penelitian Sosial*. Gajah Mada University Press.

Nugraha, D. S. (2019). *Nilai Sosial Pada Biografi Zainal Ilmi Sebagai Sumber Belajar IPS*.

PP-Darussalam.com. (2013). *08-Alm.K.H.Abdus Syukur*. http://www.pp-darussalam.com/2013/03/alm-kh-abdus-syukur.html

Putra, M. A. H. (2019). Building Character Education Through The Civilization Nations Children. *The Kalimantan Social Studies Journal*, *1*(1), 12. https://doi.org/10.20527/kss.v1i1.1252

Rusmin, K. (2008). *Profile Kepemimpinan KH Abdul Syukur Di Pondok Pesantren Darussalam Martapura.* Perpustakaan UIN Antasari Banjarmasin. https://idr.uin-antasari.ac.id/3372/1/BAB I-V.pdf

Copyright © 2024, The Kalimantan Social Studies Journal

Subiyakto, B. (2015). *Syekh Muhammad Arsyad Al-Banjari: Upaya dan Ajaran Nilai-Nilai Karakter Dalam Pendidikan ilmu Pengetahuan Sosial*. Universitas Pendidikan Indonesia Bandung.

Sukitman, T. (2016). Internalisasi Pendidikan Nilai Dalam Pembelajaran (Upaya Menciptakan Sumber Daya Manusia Yang Berkarakter). *JURNAL JPSD (Jurnal Pendidikan Sekolah Dasar)*, *2*(2), 85.

Tim MUI Kalsel, & LP2M UIN Antasari. (2018). *Ulama Banjar Dari Masa ke Masa*. Antasari Press.

Copyright © 2024, The Kalimantan Social Studies Journal