

**RELEVANCE THE MEANING OF ARCHITECTURE IN BUILDING JAMI
MOSQUE JINGAH RIVER BANJARMASIN AS A LEARNING SOURCE ON
SOCIAL STUDIES**

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Abstract

Masjid merupakan tempat ibadah bagi umat Islam. Setiap bangunan masjid memiliki ciri khas. Arsitektur bangunan masjid akan memunculkan sebuah makna di dalamnya. Seperti halnya dengan bangunan masjid Jami Sungai Jingah Banjarmasin. Makna pada bangunan masjid Jami dapat diintegrasikan dalam pembelajaran IPS yaitu menjadikannya sumber belajar. Penelitian ini bertujuan untuk mendeskripsikan relevansi makna arsitektur pada bangunan masjid Jami Sungai Jingah Banjarmasin sebagai sumber belajar IPS. Penelitian ini digunakan pendekatan kualitatif dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Data dianalisis melalui reduksi data, penyajian data, dan verifikasi. Keabsahan data melalui triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa makna bangunan masjid Jami Sungai Jingah Banjarmasin terdapat pada atap yang berundak lima, tiang berjumlah 17 buah, dan pintu berjumlah 45 buah. Makna pada bangunan tersebut memiliki kaitannya dengan materi IPS kelas VII semester II tentang pengaruh Hindu-Budha terhadap masyarakat Indonesia pada bidang seni kebudayaan. Hal ini dapat memudahkan guru dalam proses pembelajaran dengan menggunakan sumber belajar yang dekat dengan peserta didik. Sehingga peserta didik mudah dalam memahami materi yang dipelajarinya.

Keyword: Jami Mosque Building, Essence, Learning Source On Social Studies

PRELIMINARY

Architecture is a work of culture results for the greatest human. It is good in the deployment of the earth's surface, various sizes, as well as various forms. The architecture also is an indicator that identifies the culture, each region has a type and form of architecture that varies according to the circumstances of its nature and culture. architecture is a response from humans. The architecture is very related to the shape of the building.

Speaking of architecture, it is inseparable from the meaning contained in the architecture. In architecture is an expression meaning or purpose for each manufacturer. Similar to the explanation of the meaning, the meaning of a building is caused due to the relationship between subject and object, so that the presence of these relationships will be more meaningful objects (Louis, 2015). Similarly, the building of the mosque. In every mosque has a full meaning, because in any form of physical expression of the mosque is a building of local culture, a particular age, or even to satisfy a demand for rituals or worship, as well as the Jami

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mosque Jindah River Banjarmasin. Jami has a blend of Banjar architecture and Colonial. Jami mosque building forms the basis of meaning intentions spacious with a view from the perspective of physical and non-physical. That is because everyone who builds will always be adapted to the particular purpose.

Jami Mosque is clearly visible on that building form both inside and outside the mosque. Jami mosque tiered roof symbolizes the five pillars of Islam. While on the pole, amounting to 17 symbolized right number of prayers obligatory prayers a day. The door is equipped with 45 pieces for easy assembly and out in order to follow religious activities held in mosques and prayer routine personal activities. It may maketh the source of social studies because of much architectural significance of the building of the mosque Jami Jindah River Banjarmasin which can be used as a source of social studies. So as to facilitate the learning process in the classroom to provide contextual material to learners.

Speaking of learning resources IPS. IPS is an element of learning resources that can support the learning process. Due to their social studies resources help teachers raise classroom learning and finally achieved the desired learning objectives. Speaking about the source of social studies, social studies resources are all things that are all around the learner. This is in line with the understanding of other states that the source of social studies was very broad in scope, not only in the form of people, equipment, materials, and environment alone, but all the things that can be used learners to acquire knowledge (ABBAS, Subiyakto, Mutiani, Jamaluddin, & Syahrin, 2017). Referring to the explanation above, it can be an example that can be used as a source of social studies in the mosque. Inside the mosque a lot of which can be used as a source of social studies, as well as interaction Nearby mosques and buildings. One of the examples of mosques in New York City can be a source of social studies that Jami mosque Jindah River Banjarmasin. In this article, researchers focused on the meaning of the mosque Jami Jindah River Banjarmasin, such as the roof, pillars, and doors. Due to the building

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By contrast, the research conducted by the Daughters of the "Tugu Taman Makam Pahlawan Septa Dharma Pejeng (History, Meaning and Its Potential as a Source of Learning IPS Case Study in SMP N 3 Sukawati Gianyar-Bali)" explains that the monument cemetery hero Septa Dharma Pejeng has the meaning that is: willing attitude to help, patriotism, honesty, fairness, and the attitude of struggle (P, Dra. Desak Made Oka Purnawati, & Ketut Sedana Arta, 2014). The article has a difference with this article, which in this article about the architectural significance of the mosque Jami Jingah River Banjarmasin, which appears in the sense that on the roof, doors, and pedestals. However, research conducted by Women in the study had the same name on the object under study as a source of social studies.

RESEARCH METHODS

A qualitative approach was used in this research method. This approach is intended to describe the architectural significance of the mosque Jami Jingah River Banjarmasin. The collection of data through observation as researchers noted the research object, so as to facilitate in obtaining the data. This activity is used on each object of research and noted the research object to the mosque Jami Jingah River Banjarmasin. As for the interview, this research is divided into two, namely in academia and society. Academics from among lecturers and teachers. The parties that support academics in social studies resources in this article, namely Bambang Subiyakto lecturers from ULM, Kabul junior high school principal of SMPN 7 Banjarmasin, Rusidah social studies teacher at SMPN 7 Banjarmasin, and A. Yani social

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studies teacher at SMPN 24 Banjarmasin. As of society that is Husin Naparin Jami mosque committee chairman Jingah River Banjarmasin, Radiansyah secretary Jingah River Banjarmasin Jami mosque, and women's empowerment Unaizah Hanafie chairman Jami mosque Jingah River Banjarmasin. While the documentation of records found support for research and research on the subject and recording results of interviews with informants. Forms of documentation data in this article in the form of pictures of the mosque Jami Jingah River Banjarmasin, recording interviews with sources and documentation from the book Jami mosque Jingah River Banjarmasin. and the empowerment of women Unaizah Hanafie chairman Jami mosque Jingah River Banjarmasin. While the documentation of records found support for research and research on the subject and recording results of interviews with informants. Forms of documentation data in this article in the form of pictures of the mosque Jami Jingah River Banjarmasin, recording interviews with sources and documentation from the book Jami mosque Jingah River Banjarmasin. and the empowerment of women Unaizah Hanafie chairman Jami mosque Jingah River Banjarmasin. While the documentation of records found support for research and research on the subject and recording results of interviews with informants. Forms of documentation data in this article in the form of pictures of the mosque Jami Jingah River Banjarmasin, recording interviews with sources and documentation from the book Jami mosque Jingah River Banjarmasin.

Data were analyzed using a model (Sugiyono, 2013), namely data reduction (data reduction). Researchers reduce the data obtained from the data Jingah River Banjarmasin Jami mosque in the form of the draft Statutes and Bylaws (AD / ART) Yayasan Al Jami Banjarmasin. While on the data display (presentation of data). This stage, researchers used data presentation in the form of tables on the relevance of the architectural significance of the mosque Jami Banjarmasin Jingah River as a source of social studies. The table helps the researchers to analyze. Further verification (verification). After the data about the architectural

significance of the mosque Jami Banjarmasin Jingah River as a source of social studies are summarized and presented. So, do the conclusion from all of the data obtained from interviews with informants.

The validity of data is done through the triangulation of sources, techniques, and time. Triangulation researchers checked the back of data from sources such as the Jami mosque document Jingah River Banjarmasin with data from interviews with speakers of different but related to the architectural significance of the mosque Jami Banjarmasin Jingah River as a source of social studies. Triangulation techniques by checking the same source data by different techniques such as interviews, while the observation, the researchers directly observed and recorded the research object of the research object. While the triangulation of time is to test the truth of the data provided, researchers used a different time for the interview with the informant. The time is in the morning during the day, and evening to get valid data.

RESULTS AND DISCUSSION

Talking about the building of the mosque. So do not loose with history and architecture. The mosque is among the forms of Islamic architecture built in the shape of style, style, and appearance in each region, as well as the background of the man who built it. Therefore, the existence of the mosque can be attributed to the historical development of Islam in every area. The development of Islam in various regions to realize the shape and pattern of the mosque diverse, as is the case with Jami mosque Jingah River Banjarmasin.

1. Building Jami Jingah River Banjarmasin

One of the ancient mosques located in South Kalimantan, which until today there is a mosque Jami Jingah River Banjarmasin. The mosque is located at the Jama Masjid, Small Antasan East village, sub-district of North Banjarmasin, Banjarmasin.

According to Unaizah Hanafie (64 years) chairman women's empowerment Jami mosque Jingah River, Banjarmasin explains:

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"Naming the Jami mosque by the beginning of the establishment of this mosque and its location is also located on the river Jingah. Therefore, called Jami mosque was the Jingah River. Similarly, the naming of the Jami mosque Jingah River remains embedded in the community. "

In connection with the naming of Jami Mosque is because there is two other Jami mosque in Banjarmasin, the Jami Mosque Gulf oysters, and Teluk Dalam. Then give frills local area name. In order to facilitate local people to tell the difference.



(Source: personal documents, photographs were taken on 12 April 2019)

Jami mosque building Jingah River Banjarmasin has laden with meaning. Among them, the roof, pillars, and doors. Jami mosque roof has five roof terraces, while the pillar amounted to 17, and the doors are 45 pieces. Jami mosque caretaker chairman Jingah River, Husin Naparin (71 years) said that the roof of the mosque Jami river terraces Jingah which symbolizes the five pillars of Islam. This is because Islam is built on five principles, namely the Five Pillars of Islam. Jami mosque roof has meaning where meaning is that there is an aesthetic value. The shape of the roof of the mosque Jami staircase steps added with carved floral tendrils found on the roof. This is what makes the aesthetic value that appears on the roof of the mosque Jami. As well as the roof of the mosque Jami has a dominant color green which adds to the impression of beauty.

According to the results of observations and explanations of Radiansyah (57 years), the pole at the mosque Jami Jingah River Banjarmasin which has full of meaning contained in the pole that is in the main hall of the Jami mosque. The poles are 17 that local people believe that the pole 17 meaning a number of prayers obligatory prayers a day. Among the pole 17 there are five main pillars which are believed to have meant five obligatory prayers and with the main pillar is the pillar of the mosque Jami original. Jami mosque pillar shapes aesthetic value due to the pole there Jami mosque flower tendrils and flower *Kesalukutan* mourns and leaves Jeruju. As for what makes a unique pole Jami mosque is among 17 poles there are five different poles. The fifth pillar of which there are four columns usual and one pole is the original pole. Such differences are the size and color of the beam. Uniqueness is what makes the pole Jami mosque has its own aesthetic value due to the shape of the different poles, produce works of art aesthetics.

While at the doors of the mosque Jami, amounting to 45 pieces. That meaning is so that anyone who visited the mosque Jami can pass on any door and facilitate the entry of the wind into the mosque. Jami mosque doors were made with great size due to the natural conditions in the city of Banjarmasin hot because it is close to the equator, so the air inside the mosque was cool for adequate air circulation. Not only the shape of the door Jami mosque is large, but the door has tendrils of flowers and leaves to mourn Jeruju and calligraphy, which raises the value of aesthetics in the door of the mosque Jami Jingah River Banjarmasin. With so many architectural significance of the building of the mosque Jami Jingah River Banjarmasin then can be used as a source of social studies.

2. Relevance Meaning of Architecture in Buildings River Jingah Jami Banjarmasin

IPS learning resource is anything that can be used by teachers, either separately or combined form that it intended on teaching and learning with the aim of improving the effectiveness and efficiency learning objectives (Setiyani, 2010). Thus, learning resources can

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be found in the environment and can support learning, therefore, learning resources. In line with the (Pujatama, 2014) that is a source of learning can take advantage of learners living environment as a learning resource, for example by carrying out a mock environment to class. Thus, the use of the environment as a learning resource is expected to develop the aspects of cognitive, affective, and psychomotor learners, so that learning will be more meaningful. Meaningful learning that learners are able to connect the concept to others (Faslah, 2011). It learners acquire new information and connect with their knowledge. One of the examples of learning resources in the environment around the learner as Jami mosque Jingah River Banjarmasin. Jami Masjid Sungai Banjarmasin Jingah able to serve as a source of learning for the mosque are not foreign to the learners.

According to Bambang Subiyakto (63 years) explains:

"Everything in the environment can be used as a source of social studies. Speaking of the mosque, the mosque as well as a museum or market. So that the mosque could be used as a learning resource and can certainly be attributed to the IPS relevant material."

Jami mosque building Jingah River Banjarmasin is the result of a form of culture, namely in the form of artifacts. Artifacts are physical culture as a result of man's work. Artifacts with nature in the form of concrete, visible and palpable. As with the Jami mosque which is the result of architectural art that has aesthetic value. Jami mosque architecture is the result of the acculturation of Hinduism and Buddhism. Jami mosque It can be used as an example in the learning process in the classroom. Based on the book of SMP curriculum Social Studies 2013 semester II class VII.

Table Match Meaning of Architecture in Buildings Jami Mosque Jingah River Banjarmasin as a Learning Source on Social Studies

Class: VII SMP

Semester: II

Basic competencies	Learning materials	Sub Learning Materials	Meaning of Architecture as a Learning Resource on Social Studies
3.1 Understand the concept of space (location, distribution, potential, climate, landform, geology, flora, and fauna) and the interaction between rooms in Indonesia and its influence on human life in economic, social, cultural, and educational.	Public life in the Hindu-Buddhist period	Hindu-Buddhist influence on Indonesian society. 1. Field of Culture a. Building Art	- Meaning Jami mosque roof of the building was to symbolize the five pillars of Islam. As well as the roof of the mosque Jami Jingah river of Banjarmasin accommodates the existing culture, of course, with modifications according to their respective regions. Jami mosque terraced roof which is a result of Hindu-Buddhist culture. - Meaning pole Jami mosque Jingah River Banjarmasin, amounting to 17 pieces of this that indicate the number of prayers obligatory prayers a day. - Meaning Jami mosque door Jingah River Banjarmasin, amounting to 45 pieces is intended for air circulation can go into the mosque and pilgrims can get in or out of any door.

(Source: Processed Data, 2019)

According Radiansyah (57 years) is the secretary of the mosque Jami River Jingah Banjarmasin, meaning the architecture of the building-mosque Jami River Jingah Banjarmasin contained in (1) roof terraces five meaning pillars of Islam, (2) pole which amounted to 17 fruit meaning number raka'ah prayer required in a day, and (3) doors that are 45 pieces functioned to facilitate the circulation of air into the mosque.

That meaning can be integrated into social studies learning. Thus, learning-filled to the value of the significance of the building contained in the Jami mosque Jingah River Banjarmasin. Due to this time learning social studies in 2013 emphasizes learning a curriculum that emphasizes values. This value will be taught to students. The value of the local culture is essential implemented in social studies learning. So the value of culture in Social Studies makes the learners think critically and be able to solve their problems. Therefore, Social Studies loaded indispensable value learners (Efendi, 2014).

Jami's mosque roof has five tiers staircase steps, getting to the top it will be smaller, the implied meaning that is symbolized that the five pillars of Islam which are a basis in Islam acts as a foundation that makes it mandatory for Muslims. Jami mosque roof Jingah Banjarmasin river can be used as a learning resource. Due to the results of research show that the Jami mosque roof terraces five shows that there is Hindu-Buddhist acculturation. As with mosque Banten and Demak. Acculturation of Hindu-Buddhist in the roof of this mosque resembles the staircase steps temple. Roof staircase steps, getting to the top, the smaller, the amount is usually always odd that three to five steps. Shaped like a pyramid. Roof terraces are similar to the Hindu architecture. Not infrequently mosque in Indonesia has a Hindu-style architecture, especially in buildings Jami mosque Jingah River Banjarmasin.

Jami mosque door Jingah River Banjarmasin totaling 17 poles. This suggests that the same as the number of prayers obligatory prayers a day. Thus, the meaning of the pole Jami mosque which amounts to 17 pieces did not escape with a touch of the Islamic teachings brought in the kingdom of Demak come to Banjarmasin. Therefore, with the meaning of the Jami mosque pole, expected people who visit or who run the Jami mosque at Banjarmasin Jingah River will run the obligatory prayers. Similarly, when teachers utilize as a learning resource for learners. Learners are not only taught about the meaning contained in it but also the students can also learn the history of Islamic heritage objects that exist in Indonesia.

Furthermore, the meaning of the mosque Jami Banjarmasin Jingah River is located on the door. Jami mosque doors are 45 pieces of the door because has many doors and the door was always open. This, too, makes the air circulation can go into the mosque and make it easier for pilgrims to exit or enter the mosque through any door.

Based on the above explanation of the meaning of the mosque Jami Banjarmasin Jingah River, is expected to expand horizons for students and increase social studies resources. This is due to the lack of innovation in social studies resources. Educators simply make textbooks as learning material. Therefore, the educator was merely conveying the material without exploring more deeply about the material presented. In line with the (Apriliyani, Sudjarwo, & Pargito, 2014) explains that learning resources of social studies by using a lecture, the teacher simply conveys the concept of IPS on the board. It can make the students less attention to learning. Hence the need for modifications in the classroom learning system. By doing so, learning social studies in the classroom still needs more innovation,

According to Kabul (54 years) is the principal of SMPN 7 Banjarmasin explains:

"Educators now have books as scripture. By doing so, educators restrict themselves. This is what makes learning less meaningful. It is the existence of meaningful social studies learning is expected to provide opportunities to students in the study of social problems. "

Today, contextual learning is required in the learning process to develop material. As described that contextual learning is learning to associate the material with everyday life or in the environment of learners (Fathir & Sabrun, 2015). Thus, learning in the classroom is not too watch.

As with the insertion of local cultural content into the material with the best. Teachers must be sensitive to the benefits of using local content. As explained by (David & Effiom N. Vera, 2017). "Community resources are Reviews those persons, place and institutional roommates desirable enrich teaching and learning social studies. Deepen the social studies content and widen the horizon of learners ". Learning resources derived from social learning

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can enrich society. Deepening social studies as well as to expand the horizons of the students, the community, the people and institutions place could be a source of social studies learning.

So with that, make it easier for students to understand the material. Nowadays the 2013 curriculum required learners to be more active in the learning process. Here, the role teachers play to insert local cultural content related learning materials. Social studies material contents local culture aims to foster an understanding and knowledge of learners in an attempt to maintain and preserve the culture of the local value. Thus, social studies are able to bridge to introduce the meaning contained in the Jami mosque building Jingah River Banjarmasin. Therefore, the teacher as a facilitator in the classroom can apply social studies learning based on local wisdom for students in local culture learners.

As according to A. Yani (53 years) is a teacher from SMP Negeri 24 Banjarmasin explained:

"We are in the current school learning process always associate the social studies contextual learning. Our first ever bring learners to the museum. But not anymore, because of transportation and time. The use of the RPP itself, we do not include the Jami mosque. We just delivered orally. Learners were aware of the existence of the Jami mosque itself. "

According to the explanation of A. Yani showed that the learning process has been utilizing the learning resources that exist in the environment. Although not written in Learning Implementation Plan (RPP). This is similar to the explanation Rusidah (58 years) teacher at SMP Negeri 7 Banjarmasin, explains:

"There is no written mention Jami mosque in the RPP. When the learning process the teacher will explain or hooking into the Jami mosque. To take the plunge spaciousness it requires a long time even there should be a special day for scheduled. Social Studies now fewer hours of lessons, because we know that social studies are very wide-ranging. "

Explanation of the informant can be concluded that the outline to mention the lack of written specifically meaning of architecture at the Jami mosque in the Learning Implementation

Plan (RPP) in the relevant material. However, during the process of learning takes place, both the informant linking local cultural content orally.

Educators should be able to take advantage of learning resources in a way to develop it again or to do the latest innovations. Not only by word of mouth. Use of the material culture in the social studies, it can bring the students to plunge into the field or teachers can bring classroom learning resources, such as images and video.

Social studies contents material culture aims to impart knowledge and understanding to students. So that these efforts can keep and preserve the culture as wealth owned valuable areas. Because the value has a broad scope, and therefore the value of the realm to be able to compete locally even down to global levels. This refers to the social studies education that floats Dalam terms of value (Mutiani, 2017). Therefore, social studies is an appropriate means of introducing the meaning contained in the Jami mosque building. So that teachers can apply social studies learning based on local wisdom to students.

Social studies learning integrating local culture into the matter is the strategy of creating contextual learning. Therefore, by learning that touch of local culture, it is expected the students not only receive information but the learners can create a significance and understanding of the information it receives. It is this process that will make the learning process that will lead to cultural content. But not only that, learners are able to create meaning in order to achieve a more in-depth understanding of the material learned.

CONCLUSION

Jami mosque building Jingah River Banjarmasin has the meaning contained in the roof, pillars and doors. Jami mosque roof of the five smaller staircases to the top meaning the Five Pillars of Islam. Poles that are 17 pieces signify the number of cycles of the obligatory prayers a day. Doors are 45 pieces intended for air circulation that could go into the mosque. Meaning

that there is on the roof, pillars, and doors of the mosque Jami aesthetic value because there are tendrils of flowers to mourn, Kasalukutan, Jeruju leaf, and calligraphy.

Relevance meaning of architecture at the mosque Jami Jingah River Banjarmasin has relevance to the social studies material. The social studies material that discusses the Hindu-Buddhist influence on Indonesian society in the field of cultural arts. It can refer to the Jami mosque building Jingah River Banjarmasin, especially on the meaning of the Jami mosque as a source of social studies. That way, teachers can utilize existing resources in the surrounding environment of the learners are meaningful. So it is with students able to.

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