

SOCIAL VALUES SHEIKH ABDURRAHMAN SIDDIQ AS LEARNING RESOURCE ON SOCIAL STUDIES

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Abstract

Nilai sosial yang dimiliki peserta didik semakin menurun seiring perkembangan zaman. Penurunan nilai sosial tentunya harus segera diatasi, tidak hanya dari segi lingkungan keluarga tetapi juga di sekolah. Di sekolah seorang guru hendaknya merancang pembelajaran tidak hanya berfokus pada aspek kognitif tetapi juga aspek afektif. Pengembangan aspek afektif peserta didik dapat dilakukan melalui pembelajaran Pendidikan IPS di sekolah. Pembelajaran dengan mengedepankan aspek afektif dapat dilakukan melalui biografi seorang tokoh. Nilai sosial Sheikh Abdurrahman Shiddiq merupakan satu bentuk yang harus diteladani. Pengintegrasian nilai sosial ke dalam materi pembelajaran Pendidikan IPS sangat membantu peserta didik. Tentunya, nilai sosial Sheikh Abdurrahman Shiddiq sebagai sumber belajar Pendidikan IPS, diharapkan mampu menumbuhkan kembali nilai sosial peserta didik. Tujuan penelitian (1) mendeskripsikan biografi Sheikh Abdurrahman Shiddiq, (2) mendeskripsikan nilai sosial Sheikh Abdurrahman Shiddiq, dan (3) mendeskripsikan nilai sosial Sheikh Abdurrahman Shiddiq sebagai sumber belajar IPS. Pendekatan kualitatif digunakan dalam penelitian dengan menggali biografi Sheikh Abdurrahman Shiddiq. Pengumpulan data melalui wawancara dengan keturunan beliau bernama Wahdah dan dokumentasi berupa foto wawancara serta guru pengampu mata pelajaran IPS. Teknik analisis data berupa pengumpulan data lapangan hasil wawancara kemudian direduksi sesuai keperluan penelitian, dan disusun agar menjawab rumusan penelitian agar dapat ditarik kesimpulan. Hasil penelitian yang ditemukan bahwa nilai sosial Sheikh Abdurrahman Shiddiq, yaitu rendah hati, kerja keras, ekonomi, rasa ingin tahu, gotong royong, religius, dan toleransi, tanggung jawab untuk dijadikan sebagai contoh panutan dalam kehidupan bermasyarakat. Nilai sosial Sheikh Abdurrahman Shiddiq sebagai sumber belajar IPS diterapkan pada tema pengaruh interaksi sosial terhadap kehidupan sosial kebangsaan dengan sub tema mobilitas sosial. Cara guru menanamkan nilai sosial gotong royong, persahabatan/komunikatif dan toleransi melalui pembelajaran di kelas.

Keywords: Social Value, Sheikh Abdurrahman Siddiq, Learning Resources

Preliminary

Sheikh Abdurrahman Siddiq bin Muhammad Afif bin Mohammad bin Jamaluddin was born in Kampung Dalam Pagar In Martapura, South Kalimantan in 1857 AD during the reign of Sultan Adam Al-Wathiq Billah bin Sultan Sulaiman Al-Mu'tamidillah (1825- 1857 AD). Sheikh Abdurrahman Shiddiq a fifth descendant of Sheikh Muhammad Al-Banjari Arsyad (1770-1812 AD). Siddiq was not the only title that he had. The word "Sapat" embedded in its name derived Sapat time living in the area. Sheikh Abdurrahman Siddiq concern about society Sapat by open farmland and plantations. Land clearance to make a lot of people who move to the area Sapat.

The lesson plan (RPP) should be designed first by a teacher before teaching. RPP is used as a reference and guides teachers in classroom learning. The quality of learning is determined according to design lesson plans that have been prepared. Teachers in preparing

lesson plans should consider the social of environmental conditions and local culture. K-13 lesson plans developed to build the man was able to play an active role (S. Syaharuddin, Rahman, and Fitriyani, 2019),

Social Studies Learning aims to develop students' potentials to be sensitive to social problems that occur in the community. Learners can develop a concern for the community or the environment through social studies learning with an understanding of social value. Education has a function to Strengthen faith and Piety in specific According to religious beliefs. In summary, every learning should always be integrated According to values in order to produce students who have personality and can integrate Reviews their knowledge with the values that are Believed to solve various problems of life and human life system (M. Syaharuddin, Nasruddin, and Rivanny, 2017).

Social care with mirroring on Sheikh Abdurrahman Siddiq, the attitudes and actions that reflect a concern for others and the people who need it. For learners, social values diminishing or faded because of the times. Learners prefer and proud of the foreign culture of the indigenous culture of their own nation and feel proud to use foreign products, than when using the products of the nation itself. Social learning can facilitate the process of internalization of social values by learners, based on the premise that learners directly will be more familiar with a given social value through learning,

The social values contained in Sheikh Abdurrahman Siddiq is a form that must follow, which can be used as a source of social studies. The use of social value as a source of social studies in schools will be helpful in understanding the material other than the learners can also apply in the social environment. Use of learning resources in the form of the social and cultural environment in the lesson plan will make learning more meaningful and varied so it is not boring (Syaharuddin S. et al., 2019).

METHOD

The views of informants in detail and to study the natural background. Data collection techniques used in this research is to use the method of observation, interviews, and documents. The third method is very helpful in resolving the remedy research to get the data in the field.

Data analysis techniques used in this research is data collection, data reduction, data display. Technique authenticity of data using triangulation. Triangulation in this study is to compare the results of interviews of each source as descendants of Sheikh Abdurrahman Siddiq and teachers, as a comparison to check the truth of the information obtained by the

content of documents relating to the work of others.

DISCUSSION

Biography or on the record of life, though very micro be part of a larger mosaic of history. There is an opinion that history is the summation of the biography. Actually, a biography does not need to write about a hero who determines the course of history (Kuntowijoyo, 2003).

Childhood

Sheikh Abdurrahman Siddiq was born in Kampung Pagar in Martapura, South Kalimantan 1284 AH (1867 AD), of the partner Muhammad Afif and Shafura. Sheikh Abdurrahman Siddiq is a scholar who was that in the review of the mother is zuriad to five, whereas when viewed from the side of her grandmother is the fourth generation.

Adolescence To Become Scholars

When small Sheikh Abdurrahman Siddiq studying at a basic level, it has been a lot of progress, then he handed over to Abdurrahman Young (still no blood relationship with his father). Young Abdurrahman known experts in Arabic. Together with this mayor, Sayid Abdurrahman Sheikh Siddiq learns a wide range of higher religious knowledge, including Muhtadin Sabilal books, essays grandfather Sheikh Muhammad Al-Banjary Arsyad, besides nyantri he also helped his uncle worked to melt gold. Approximately four years he studied with Syed Wali, and his performance was also very prominent during characterized by its ability to understand the books that have been studied. Sayid Guardian saw the potential of the student child, and encourage continued their studies to the Holy Land. (Muthalib, 2009).

Before he went to the holy city of Mecca in order to implement these ideals he trades as appropriate Banjar, South Kalimantan, namely trade jewelry, silver, gems, to exit the area, while the area that became the goal is, Bangka Island, South Sumatra, Padang West Sumatra. Approximately five years he commutes to trade, but the spirit is still studying the hearts, after a hefty gain enough to implement ideals for which to study in the Holy Land of Mecca (Sahabat, 2010).

Another source said that about four years in Makkah Tuan Guru then continued his studies in Medina. In the city he took stamani congregation, about two years later, he returned to Makkah al-Mukarammah. When he returned to Mecca status is no longer a student but as a teacher at Halaqal Masjid Al-Haram, his election as a faculty member at the mosque showed a recognition of the (bureaucratic recitation of Al-Haram Mosque) above scientific Sheikh Abdurrahman Siddiq. It gives a strong signal that their knowledge is qualified as a

professional scientist. About a year he devoted himself to the teaching staff at the mosque, he asked for permission to study bureaucracy that he would return to their homeland because of the archipelago requires preachers or teachers. Because of the reasons put forward very logical, MKA responded positively, and when he returned to his homeland. After seven years in the State Sheikh Abdurrahman Siddiq Desert and then he returned to his homeland, namely hometown Dalam Pagar, Martapura (Muthalib, 2009: 58-59). Aside from being a Mufti, Sheikh Abdurrahman Siddiq continued teaching and preaching, even had also arranged some religious books, such as monotheism, jurisprudence, Sufism and other books of issues related to religion, at least five of Sheikh Abdurrahman Siddiq is known by the public at among them: 1. Asrarul Salah, 2. Fath Alim, 3. Minutes of Amal Ma'rifat, 4. Judgment Khabar Like a poem, and 5. Kitabul Fara'idh After seven years in the State Sheikh Abdurrahman Siddiq Desert and then he returned to his homeland, namely hometown Dalam Pagar Martapura (Muthalib, 2009: 58-59).

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Bangka, Outdoor Living Sheikh Abdurrahman Siddiq to Become Mufti

In 1893, Sheikh Abdurrahman Siddiq meets his father in Bangka Island, Sumatra, precisely in the village Belinyu. In Belinyu father giving lectures to the public through the broken (surau) located in the village of Belinyu. When Sheikh Abdurrahman Siddiq settled there, then the agency handed over by her father the Sheikh Abdurrahman Siddiq. While the schedule of lectures held in the evening after the evening prayer. And the material being taught is faith (theology) and jurisprudence, and begin to name Sheikh Abdurrahman Siddiq known by the public and to various regions such corner areas like Selan, Mentok, Puding and Belinyu.

In 1908, Sheikh Abdurrahman Siddiq arrived at Sapat, Indragiri Hilir. The first activity in Sapat Sheikh Abdurrahman Siddiq is a goldsmith because that Sapat is a pretty crowded market visited by the public, especially on the day of the week (market held once a week). A wide variety of merchandise sold to markets such as food, household furniture, to jewelry, such as gold, diamonds (Muthalib, 2009).

Sheikh Abdurrahman daily Siddiq was busy with his profession as a goldsmith, but he did not forget his worship to God, but he never missed to pray in the congregation to the mosque, to follow the teachings held at the Sapat mosque. One evening he witnessed heated debate among participants in the study to understand the Arabic text (Arabic bald). The circumstances leading up to the mouth debate physical fights. Sheikh Abdurrahman Siddiq who see conditions getting hot, come forward, and he explained to study participants about the problems they argue with clearly based on mastery of the Arabic grammar and religious knowledge they have so that people who listened to feel satisfied. What had been a state of tension, emotion burning can be overcome. Of these events, Abdurrahman Siddiq's name began to be known as a scholar society (Muthalib, 2009).

People who served in the institution called the Mufti and Mufti similar as the supreme court at the moment and at that time no one has been able to shake as Mufti and then on Sheikh Abdurrahman Siddiq succeeded in reconciling the two conflicting sides on the Mosque Sapat (Indragiri Hilir) have come to the Royal Palace in Regat, the capital of the kingdom of Indragiri. Sultan, who heard the information is very happy because scholars are capable of serving as Mufti Indragiri almost become a reality. At that time, Sheikh Abdurrahman Siddiq meets Sultan invitation. After they met there was a discussion of the dialogue is known that Sheikh Abdurrahman Shiddiq at that moment he was asked by the Sultan in order to occupy the post of Mufti. But he can't accept the request of the Sultan just because it has a responsibility as an instructor at the institution. Sheikh Abdurrahman Siddiq's

previous attitude both at the time of the Batavia (Jakarta) and Malaysia when it was offered for the post of Mufti she always refused. Sheikh Abdurrahman Siddiq basically does not like an office as the office of Mufti. Therefore, he refused the request of the Sultan in a subtle way. But the party of the Sultan to persuade him to agree to take the job, for the sake of religion in the region. Finally, in all fairness, the Sultan received the request but with a requirement. Namely, he remained in Indragiri Hilir Sapat Hidayat and will not receive a salary from the kingdom. The request can be approved by the palace. Sheikh Abdurrahman Siddiq's previous attitude both at the time of the Batavia (Jakarta) and Malaysia when it was offered for the post of Mufti she always refused. Sheikh Abdurrahman Siddiq basically does not like an office as the office of Mufti. Therefore, he refused the request of the Sultan in a subtle way. But the party of the Sultan to persuade him to agree to take the job, for the sake of religion in the region. Finally, in all fairness, the Sultan received the request but with a requirement. Namely, he remained in Indragiri Hilir Sapat Hidayat and will not receive a salary from the kingdom.

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Sheikh Abdurrahman Shiddiq always goes to the Sultan's Palace in Rengat, when he went to use transport vessels are small boats that the region is an area of the river. Arriving at the palace, not only to report on his activities as Mufti but give recitals at the request of the

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Sultan. As already described above Sheikh Abdurrahman accept the post of Mufti of the terms is not paid by the kingdom, because he only expects the blessing of the creator. When Sheikh Abdurrahman Siddiq settle there, he opened his palm plantations are quite extensive and the results of the palm plantations to meet the needs of the family and his disciples, as well as plantations also accommodate their students, because of every day better increased. The land then named Parit Sheikh Abdurrahman Siddiq Hidayat. Literally meaning the instructions. From the trenches that Abdurrahman Sheikh Siddiq together his disciple's palm plantations, along both sides of the trench. Once the coconut fruit, the results are used to construct a mosque Parit Hidayat.

Sheikh Abdurrahman Shiddiq died on June, 4 Sha'ban 1358 H simultaneously 19 September 1939 AD, in the village Hidayat, Sapat at the age of 72 years by the year AD. When Sheikh Abdurrahman Siddiq Death, leaving four wives, namely Fatimah (Aba), Hasanah, Aminah, and Fatmah, as well as thirty-five children.

The Social Value of Sheikh Abdurrahman Siddiq

The social values contained in Sheikh Abdurrahman Siddiq divided into eight sections: Humble, Hard Work, Economics, Curiosity, Mutual cooperation, Tolerance, Responsibility, sisters.

Humble

Sheikh Abdurrahman's profession as preachers is still ongoing and even the name tends to be known by the public but did not make him proud, because Abdurrahman Sheikh Siddiq did not seek popularity but to seek the pleasure of God. When Sheikh Abdurrahman Siddiq follow the teachings of the night which was held at the mosque Sapat the night he watched the debates that increasingly lead to physical fights, seeing that makes Sheikh Abdurrahman Siddiq come forward to inform the participants of the recitation of the problems they face very clearly based on mastery and religious knowledge.

Hard work

Besides as Mufti, Sheikh Abdurrahman Siddiq is a prolific figure who put out the works relating to religious matters.

Economy

Before continuing education, to the Holy Land Sheikh Abdurrahman Siddiq trades like Banjar peoples, South Kalimantan, namely trade jewelry, silver, and gems, and the area that became the goal is Bangka Island, South Sumatra, Padang, West Sumatra. When Sheikh Abdurrahman Siddiq settled in Indragiri Hilir he is a pioneer clearing of forest for palm plantations serve as half of a coconut plantation and he *wakaf* for a social benefit like to live

on the students who can't afford.

Curiosity

Curiosity Sheikh Abdurrahman Siddiq has seen since childhood while attending primary education, and he has made much progress in learning the science of religion. After long studied religion at home then Sheikh Abdurrahman Siddiq wants to continue their education to the Holy Land. But the intention to continue their education can't be implemented because it is constrained the economy out. For fulfilling these ideals Sheikh Abdurrahman Siddiq trade as like the banjo namely jewelry trade. Approximately five years he traded but the passion for the study is still in the hearts, and after a hefty gain enough then continue Sheikh Abdurrahman Siddiq education to the Holy Land. Based on the above Hadith attitude Sheikh Abdurrahman Siddiq already reflected in the study.

Mutual cooperation

Abdurrahman Sheikh Siddiq was a pioneer as forest clearance for palm plantations, therefore Sheikh Abdurrahman Siddiq together with his students worked together to open plantations kelapauntuk ends meet.

Tolerance

During migrate to areas of tolerance society is open for Sheikh Abdurrahman Siddiq at the time worked as a jeweler, where there are any differences such as different ethnic, racial, ethnic and opinions, but in different of the Sheikh Abdurrahman Shiddiq can live peacefully in the community.

Responsible

Receiving the title of Mufti, Sheikh Abdurrahman Siddiq has a responsibility to report all their activities to the Palace, and during his tenure, he never wanted a penny of salary, because he just wanted Ridho of the creator. Because day to day pupils Sheikh Abdurrahman Siddiq growing, it makes him think that far ahead. Therefore he built a coconut plantation, and the results obtained from the farm to live on the family and his students that he had to endure.

Religious

Sheikh Abdurrahman Siddiq's work as preachers keep going and do not make him arrogant, interrupted his busy instead he took her to work as a farmer. It shows what is done in the public Sheikh Abdurrahman Siddiq not seek popularity but to develop religious teachings and merely for the pleasure of God was proven he served as mufti he would not receive a salary from the royal dime. Based on the hadith (Sahih Al-Bukhari) *Ballighuu anny* although the father, which means Proclaim all from me even one verse. Sheikh's attitude of

these traditions has been reflected as a preacher Sheikh Abdurrahman Siddiq.

Social Value Sheikh Abdurrahman as a Learning Resource IPS

Results of interviews conducted by the researchers for the two attended junior high school, the first of SMPN 1 Banjarmasin, the second SMP Negeri 7 Banjarmasin. Both SMP had actually been inserting the social value of the figure of Sheikh Abdurrahman Siddiq. Based on the data that has researchers gather that the teachers at the two junior high school located in New York City have been instilling social values which are: humility, hard work, economy, curiosity, tolerance, mutual cooperation, religious, the responsibility of leaders Sheikh Abdurrahman Siddiq in the process social studies learning

Harniyanti as a teacher of SMPN 1 Banjarmasin, in using local resources as a source of learner already optimized for local content is always added to the learning, rather sidelines learning relating to the material.

The example in utilizing local resources as a source of learning is the theme of the material influence of social interaction on social life nationalities with sub-themes of social mobility, Hariyati always optimizes to provide examples relating to the theme of learning to teach. But specifically in learning, there is no question of Sheikh Abdurrahman Siddiq used as an example in learning on social studies as in learning the theme of the influence of social interaction on the social life of nationalities with sub-themes of social mobility is possible to make Sheikh Abdurrahman Siddiq as an example, because the whole life of Sheikh Abdurrahman Siddiq there is always a displacement change as a place to stay. Where, culture, language, and the behavior of the people of each region is different. Harniyanti obstacle in learning in the curriculum and books because of the media guide does not include local content into the teaching material, but Hariyanti should insert local content into learning as examples, and then only a general description alone does not

Bukhari head of SMPN 1 Banjarmasin. Social studies learning in the implementation of always optimized the use of local content that serves as an example and instill social values to learners either mutual cooperation, friendship and tolerance must be adjusted to the theme of the influence of social interaction on the social life of nationalities with sub-themes of social mobility. Teachers instill social values through activities learning in school. Within the constraints of local content into the learning integrating spelled out in a handbook together because learners and teachers can't be found the local content for Borneo

Raudatul Jannah as a teacher at SMP Negeri 7 Banjarmasin, the use of local content both as an example and as a learning resource is not optimal to do but in the learning process always insert local content into learning as an example In social studies precisely in class VIII

relating to the theme of the influence of social interaction against the national social life with sub-themes of social mobility, the way teachers inculcate social values of mutual cooperation, friendship / communicative and tolerance through learning in school.

Constraints in learning social studies because of the absence in the curriculum, teaching materials, and in the implementation of learning simply following the general description of appropriate materials such as books, but if there is association between learning and local content always assign learners to seek information through the media such as books and the internet and the task was always were presented. VIII class syllabus can be seen in Table 1, below.

Table 1. Format section, subsection, and sub-sub-section.

Basic competencies	Learning materials
3.2 Analyze the effects of social interaction in a different room to the social and cultural life and the development of national life	1. The influence of social interaction (social mobility) to the social and cultural life. 2. A plurality (religion, culture, ethnicity, occupation) community

Source: MONE 2010.

CONCLUSION

Based on the formulation of problems that have been described in the first chapter, the researchers provide results and discussion section of chapter IV, the researchers can conclude the following; 1) biography of Sheikh Abdurrahman Siddiq was born in Kampung Dalam Pagar Martapura, South Kalimantan in 1284 AH (1867 AD), of the partner Muhammad Afif and Shafura, Sheikh Abdurrahman Shiddiq a scholar who was that in the review of the mother is zuriad to five, whereas when viewed from the side his grandmother is the fourth generation. Sheikh Abdurrahman Shiddiq creative scholar, he wrote many religious books that speak Malay, both in the field of *ilmu Fiqh* and Tawhid (ma'rifat charity), as well as treatises that are beneficial to the present to be used as learning materials, 2) Concern Sheikh Abdurrahman Siddiq against Sapat community action that always wants to provide assistance to people and communities in need. By open farmland and palm oil plantations together with their students to meet the needs of the family and his disciples, Sheikh Abdurrahman Siddiq also a pioneer in forest clearance for palm plantations and named by Hidayah trench (trench instructions), and 3) social values Abdurrahman Sheikh Siddiq used as a source of learning can be inserted social value Sheikh Abdurrahman Siddiq through a process that lasted

learning in school and well adapted to the theme of learning so that the teacher can provide examples of good manners to students, such as mutual help, friendly, tolerance.

SUGGESTION

Teachers should have more insight into the hero and leader of the scholars, especially those in South Kalimantan in order to more easily deliver material to students and to instill social values to learners, teachers can make a good example of Sheik Abdurrahman Siddiq.

The public should be more aware and familiar figure Sheikh Abdurrahman Siddiq who is a leading cleric in South Kalimantan, especially those in Martapura. Because the people of South Kalimantan are still many who do not know, therefore, in a biography of Sheikh Abdurrahman make Siddiq.

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