

**Implementation of the Social Value Guru Sekumpul in Social Studies Learning in SMPN
31 Banjarmasin**

Fikri Hanif Ramadhana

Social Studies Department, FKIP Lambung Mangkurat University

Abstract

Pembelajaran Pendidikan IPS sangat bermakna manakala berbasis nilai (*value-based*). Proses belajar mengajar antara guru dan peserta didik ialah kegiatan yang cukup dominan dimana dalam kegiatan belajar mengajar antara guru dan peserta didik dalam rangka *transfer of knowledge* dan juga *transfer of values*. Pembelajaran IPS diharapkan akan sangat bermakna melalui nilai sosial yang diambil dari seorang tokoh biografi ulama satu diantaranya Guru Sekumpul. Tujuan penelitian untuk: (1) mengetahui biografi Guru Sekumpul; (2) mengetahui nilai sosial yang muncul dari Guru Sekumpul; (3) mengetahui bagaimana implementasi nilai sosial Guru Sekumpul dalam pembelajaran IPS. Metode penelitian yang digunakan pada penelitian ini ialah metode kualitatif deskriptif. Data dikumpulkan melalui teknik observasi, wawancara, dan dokumentasi. Data dianalisis menggunakan analisis reduksi data, penyajian data, dan penarikan kesimpulan. Data yang di dapat diuji keabsahan data dengan menggunakan triangulasi sumber, triangulasi teknik dan triangulasi waktu. Temuan penelitian: *pertama*, biografi Guru Sekumpul. *Kedua*, nilai sosial yang muncul dari Guru Sekumpul diambil mengacu dari kompetensi inti 2 (sikap sosial) dalam kurikulum 2013 yaitu jujur, disiplin, tanggung jawab, toleransi, gotong royong, santun, dan percaya diri. *Ketiga*, implementasi nilai sosial Guru Sekumpul dalam pembelajaran IPS dilakukan dengan menyesuaikan materi pembelajaran IPS. Kesimpulan dari penelitian ini adalah melalui nilai-nilai sosial yang ditemukan dalam biografi Guru Sekumpul mengacu dengan kompetensi sikap sosial dalam kurikulum 2013. Nilai sosial didalam biografi Guru Sekumpul tersebut kemudian diimplementasikan dalam proses pembelajaran IPS, sehingga kompetensi sikap sosial dalam kurikulum 2013 dapat tercapai.

Keywords: *Implementasi, Nilai Sosial, Guru Sekumpul, Pembelajaran IPS*

Preliminary

Education is a process learner from not knowing to know, of not able to be able to, and from not want to be like. Learning is directed at the appreciation of the thinking skills and attitudes as a result of learning not only low cognitive abilities (Abbas, 2013). Learning and teaching in this era, according to Eggen (2012) changed rapidly and dramatically, the most common change is the influence and accountability standards in teaching and learning, student diversity, and the impact of technology (Abbas, 2013), This condition is addressed curriculum through appropriate curriculum learning 2013. The characteristics of the curriculum in 2013 have been confirmed by Hasan (2013) as the learning that emphasizes the students will be the development of attitudes (religious and social), curiosity, creativity, and cooperation. The learning should develop the ability of learners will implement any knowledge learned by eliminating wordiness. Learners became a subject in studying and learning to be accumulative with mutually reinforcing.

Learning that emphasizes the development of attitudes (religious and social) is one of them through the practice of education in particular subjects of IPS (social studies). Social Studies based

learning curriculum in 2013 has a goal to make the students learn how to learn and learning to be something fun. The success of learning characterized by a deep understanding of the concepts and implementation in daily life.

In Social Studies lesson, learners are young people who grow and develop as citizens, to the school are required to build the knowledge, skills, and attitudes (Abbas, 2013). Social Studies Education is expected to provide local resources to serve as a learning resource that will basically provide excellence and have a perspective of social science in society. So that learners can have the Guru of knowledge and skills in the field of study or subjects learned, learners do not just know or will know Social Studies learning, but learners must understand and apply their knowledge for the benefit of themselves and society in general. Social Studies is expected to make learning Indonesian man who is able to balance science (the power of reason) with characters (power of conscience) that will lead to the generation of smart intellectually and emotionally intelligent conscience based on religious (Anshori, 2016).

Social Studies educational materials based on the support of the concept, theory of social sciences and social issues within the actual praxis of students selected for the sake of the development potential of valuable and noble reason learners (Muchtar, 2015).

Social Studies learning through the material of knowledge in the form of local resources that could serve as an example or role model in life problems one of them through the figures of biographies of scholars, because the role of the clergy as a translator doctrine in life and in society as well as scholars can be used as a role model, take out and practice the values contained in the biographies of these scholars.

In the curriculum (NCSS, 1994) stated that the learning process of social studies education has the power (powerful) if it has some characteristics as follows, namely: (a) significant (meaningful); unified (integrated); (C) based on the value (value-based); (D) challenge (challenge); and (e) Active (active) (Syaharuddin, 2015: 27).

According to Maftuh social studies learning will be very meaningful if based on the value (value-based) as well as confirmation of the NCSS (Syaharuddin, 2015: 27). The learning process needs to be strategically Social Studies touch the development of thinking and values, will help in developing the ability and rational attitude in determining the value options to strengthen the quality of Indonesian human resources According to (Muchtar, 2015),

Learning Social Studies provides a value planting them social values. According to (Suhada, 2017) Social value is a presumption, the attitude and outlook of a given society towards everything that is considered the good and right and proper thing to do. Functions of social values: 1) as guidance (guidance) to direct human thinking and acting according to the social values prevailing in society, 2) as a unifier who can bring people and groups, because there are similarities in the value of people's lives.

Learning process between teachers and learners not only in order to teach science but also teaches the value, two things hand in hand for the achievement of learning objectives for learners (Sardiman AM, 2011).

At the time of the learning process takes place then, of course, it will create a process of social interaction between teachers and learners, among learners with learners who wherein the process of social interaction will also bring social value. The social values that appear in the learning process can certainly provide benefits for teachers and learners, for teachers and learners indirectly affect each other into a good thing. Teachers and learners have a role as teachers and learners as children learn. Good teaching and learning are done by the teacher must have a very important role to achieve the learning objectives based on social studies value (value-based).

Good social value can be seen from the examples without exception relationship cleric and his congregation. In South, Kalimantan Martapura is precisely in a very special clerical figure is Guru Sekumpul, his full name is Muhammad Zaini bin Abdul Ghani bin Abdul Manaf bin Muhammad Seman bin Mohammed bin Saad bin Abdullah al-Mufti Muhammad Hasanuddin bin Khalid bin Muhammad Arsyad bin Abdullah al-Banjari Her 8th descendant of the great scholar Shaykh al-Banjari Arsyad (Datu Kalampayan).

Research on Guru Sekumpul already done but to explore the social value Guru Sekumpul has never been done. By the researchers are interested in studying the Guru Sekumpul social value because the teacher also Guru Sekumpul a figure outstanding in grace by God's authority and charisma that great so it is very apparent in his personal greatness and glory. He interacted to the jama'ahnya and his student really make the heart happy and excited, tangled mind become peaceful. Therefore, it makes a lot of people who want lessons, learn to deepen their knowledge and religious knowledge to him, many of them the Habib, scholars, officials and the general public, as well as the teachers and scholars who used to teach and educate him (Kariem, 2015).

Many factors make the pilgrims feel at home follow the teachings which he carried to the jama'ah where the delivery was polite and did not patronize. Humble demeanor and style that is easily understood in various circles. Guru Sekumpul always conveys the right religious knowledge-wisdom concerning exposure to the basic values of Islam which is adapted to the objective conditions of pilgrims (Abbas, 2015).

Guru Sekumpul as a role model of good teaching and learning of the pilgrims and students. Very exemplary to be applied later to the teacher in the learning process with learners without exception in Social Studies. Through good teaching and learning process between teachers and learners are expected learners can develop well, both mental and intellectual, can make learning more effective, conducive and productive so as to achieve satisfactory academic results.

Based on the above explanation, researchers interested in conducting research with the title "Implementation of the Social Value Guru Sekumpul in Social Studies Learning in SMPN 31 Banjarmasin".

Research methods

This study used a qualitative approach. A qualitative approach is a study based on the facts, symptoms, phenomena or social information. The qualitative research approach produces descriptive data in the form of written words. This qualitative approach focused on the individual and the background to be studied in full, not separate individuals into a variable, but it needs to be looked at as part of a wholeness (Moleong, 2005: 3).

Qualitative research requires the sample, the sample is a part of the population that represent the things he wants to know from the population. Because the research is impossible to know all there is to know of the population, due to not having enough time, effort, and money, then just only some samples taken from the population. All that has been taken from the sample, a representative and a conclusion of the population. (Sugiyono, 2008: 81).

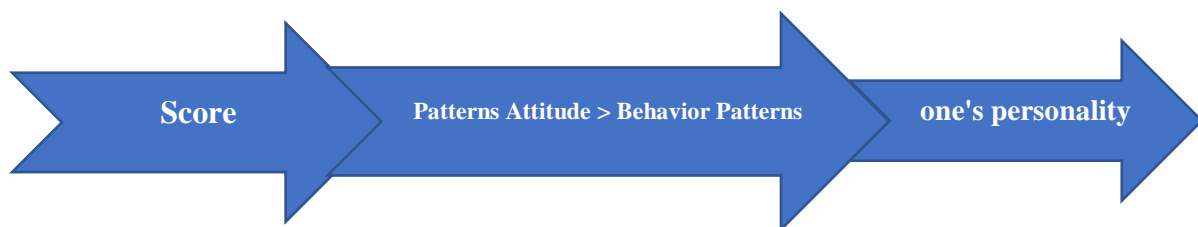
The sample in this study to obtain data and information in accordance with the formulation of the problem or focus of the investigation. The research sample that researchers choose is those close to Guru Sekumpul. The data collection techniques of qualitative research using observation, interview and documentation. Data that has been in the can then be analyzed and tested the validity of the data with source triangulation techniques, triangulation techniques, and triangulation of time.

Results and Discussion

1. Social values Guru Sekumpul

Hasan (2013) says that in 2013 the curriculum learning approach based on core competence and basic competences. Core Competence attitude of religiosity and social attitudes (Abbas, 2013). In accordance with the second core competencies (social attitudes) in Curriculum 2013, which must be grown to students are honesty, discipline, responsibility, caring (tolerance, mutual assistance), polite and confident. Therefore, researchers take societal values of Guru Sekumpul only refers to and adjust to the competence of social attitudes in the curriculum of 2013. As explained by Yvon Ambroise (Adisusilo, 2012) trying to explain the relationship between values, attitudes, behavior, and personality of a person as follows.

Figure 4.3 The relationship values, attitudes, and character



The image above illustrates the value of a reference in determining the attitude and the attitude to be a reference in behavior. In other words, the implementation of social value in learning Guru Sekumpul received or implanted on learners will affect the pattern of behavior or pattern of behavior in which learners eventually that attitude will be in a sociable personality.

Based on interviews and documentation done by the researchers will social values Guru Sekumpul when on the field as follows social values Guru Sekumpul.

1. Honest

Honestly, behavior based on an attempt to make himself as a person who always trustworthy in word, action, and work, both to themselves and others (Naim & Patoni, 2007).

Honesty Guru Sekumpul has drawn from the writings Ersis (2015: 24) Guru Sekumpul be exemplary people of knowledge (alim), according to the knowledge, word, deed, and istiqamah preaching as manifested by the Daudy:

He was a man of his word never completely deny, because the inside of the fence here if there is an event requested to convey fight me to invite him, and he had never reneged when word he could come in, he always comes keeping promises him.

A similar opinion was also spoken by Hanif:

Things to describe his honesty when he was teaching, what he conveyed was his first work. That suggests more than a more honest name. For example, he said I have tantrums but admonish people should not be angry, do not want, he said, then people will not obey our advice. That is the purpose of him more particularly myself the first new work to advise others. That name is better than it's honest anymore.

2. Discipline

Discipline is an act of disorderly behavior and complies with various rules and regulations (Naim & Patoni, 2007). Guru Sekumpul's very disciplined person indeed depicted when he spent his youth to study. in worship since childhood, he always istiqamah congregational prayers(Kariem, 2015).

Guru Sekumpul istiqamah preaching, and in a state hospital, giving recitals of the bed, and pray sambal cry to God, so that students and pilgrims recitation Sekumpul saved in this world and in the hereafter, given the right to the words of the Prophet towards death, ummati, ummati, ummatti (Abbas, 2015), It shows how consistent he was in propaganda.

As told if Daudy:

Guru Sekumpul the pious scholars, Guru various knowledge both Shari'a sciences, Tharekat and Reality. Her charismatic cleric, strong in worship and various charities, memorized the Qur'an, he included scholars Mahfouz (awake from immoral acts) the fact that very rarely occurs except to those who desired levels Allah Mahfuz was Aulia Allah.

The same thing is also spoken Hanif:

He was diligent in spite of the difficult circumstances, the property is not well off, but he learned the spirit high. Himma has the sincerity, even until rice is a pack of four people to eat, he did not ever complain.

The same opinion was also spoken by the Guru Musayyab:

He was certainly disciplined because he was in good worship obligatory circumcision and he always did, and all the day-to-day amaliyah he never missed. It marks his very disciplined person.

3. Responsible

Responsibility is the attitude and behavior of people in performing its duties and obligations as he should do, to religion, self, family, community, and environment (natural, social and cultural) (Naim & Patoni, 2007).

Guru Sekumpul also responsible person, where what he delivered a speech on religious sciences to the congregation that he can responsibility for the right answer, as told by the teacher Fahmi:

He was the responsibility of the next world because it is the teachers who convey the right religious sciences to students who will be responsible for what he did to the congregation and his disciples, and the knowledge that he continued to say it was sanadnya of his teachers to the Prophet. Of course, he is the man responsible.

The same thing is also spoken by Hanif:

He did not want to direct to the point, he explained in detail beforehand, especially if the problem Sufism danger if our language is half-half explained to the congregation, who heard could have misunderstood. First time teaching, he said do not *meurusi* people, he said, do not *meurusi* the tu many definitions, and then he explained that he meant good business if we do not need *meurusi* people, that evil deeds simply have taken care of for commanding the good and forbidding unjust. If not taken care of good deeds, there will always be evil. So he always conveyed right what is presented very clearly detailed as he detailed.

Opinions spoken by his father Hanif illustrates that the responsible person in everything he said, because he did not want to be seen when people hear misunderstood what he meant, so he explained clearly and in detail. A similar opinion was also spoken by the Mussayab:

He was certain people responsible for what he did to the congregation that he can dipertanggung right answer will be the truth, he does not convey any right, which he said represents what he can of his teachers who sanadnya continued to the Prophet and books that he taught in the books of the venerated (which can be held, can be believed and justification right answer).

4. Tolerance

Tolerance is respect to various kinds of good things in physical form, characteristics, customs, culture, ethnicity, and religion (Naim & Patoni, 2007). Guru Sekumpul the very tolerance it can be seen that the Guru Sekumpul to anyone always is fair, wise and affection was remarkable so that everyone who met him always feels treasured no exception to his guest. Regardless of their social strata, do not distinguish whether he is an official or a commoner, a rich and dispossessed, a fine or a thug alias criminals though. All received and welcomed by the friendly, indiscriminately (Kariem, 2015), As told by Fahmi:

He was one who did not discriminate, anyone who visits the house he would certainly have him serve, he was greeted with a warm-hearted, he always husnudzon, both the Shia, good people, bad people, rich people, poor people, officials, Minister even the president always serve with a suave without distinction.

The same thing is also spoken by Abdul:

The early days he was moved to Sekumpul he did schedule *baelangan* same or neighboring relationship by opening recitals in the house take turns every day so that the neighbors happy he did it because they expect kan blessing of great scholars like him. He also always glad to fulfill the invitation when there were inviting him and he is not any way to treat differentiated distinguish the subject to be discussed only adjusted with whom he interacts, he is also very sociable face anyone so do not feel awkward with anyone suitable. Therefore, many people who love and affection with him.

Abdul said Guru Sekumpul people who are always happy to meet the invitation when there were inviting him and he was not there to distinguish how to treat differentiated only subject discussed customized with whom he interacts, he is also very sociable face anyone so no awkward with anyone suitable.

He is also very prominent as a unifying figure and a very devoted and crave unity. Often in each study, he has always given the right about the importance of unity of the Ummah. In which he banned the public protested, because he said, protests that divide the unity of the people and create a gap between the people and the government, more *mudharratnya* than good and in order to maintain *ukhuwwah* unity, Guru Sekumpul chose not politics, and not siding with any party, although still follow the political process during elections (Kariem, 2015).

5. Mutual cooperation

Mutual cooperation is an activity of social activity, which humans work together, help each other and work together to accomplish what is done as mutual assistance in terms of clearing the rubbish around the residence, the construction of the mosque, and others (Naim & Patoni, 2007).

Sekumpul is the figure of a teacher who is also happy about mutual cooperation with the community, as manifested by Abdul:

During Sekumpul's daily activities, he received visitors for almost every day of the guests is always a visit to his house and he was receiving guests when they are the no longer religious activity which he did, for example, *bewirid* or his recitation. Teachers sometimes tense night Sekumpul also did not hesitate to join dikomplek night watch Ar-Raudhah and when on night duty, he often went around the village, as well as others.

The same thing is also spoken by Hanif:

He was very open once the person, so it was when he intervened involved with the community night watch patrols, it denotes the person tawadhu he was not overbearing though he has become a great scholar. Guru Sekumpul people who like assistance, it is seen in which he did not hesitate to join night watch Ar-Raudhah and when on night duty, he often went around the village, as well as others.

6. Affection

Affection is a feeling that emerges from the depths of a sincere heart to love, cherish, and make the other side or anyone who loves. Affection is intended not only to lovers, but also to God, parents, family, friends, and other creatures that live on this earth (Miladiyah, 2014).

Sekumpul teacher is the figure of a very affectionate with people, as manifested by Abdul:

He included the selection because he has akhlakul karimah all that exemplified the Prophet he would certainly follow. He is also very affectionate, generous, and also can get along with anyone from the old to the young. Besides, he is a complete science. Dashing also very authoritative. Sometimes there is the demonstration study time while standing, there is a joke to relieve boredom pilgrims in a joking manner. The early days he was moved to

Sekumpul he did schedule beelangan same or neighboring relationship by opening a home study took turns every day, so that the neighbors happy he did it because they expect the blessing of the great scholars like him. He also always glad to fulfill the invitation when there were inviting him and he is no way to treat differentiated distinguish the subject to be discussed only adjusted with whom he interacts, he is also very sociable face anyone so do not feel awkward with anyone suitable. Therefore, many people who love and affection with him.

Abdul said that Guru Sekumpul has akhlakul karimah, all of which exemplified the Prophet he would certainly follow. Guru Sekumpul that people are extremely affectionate, generous, and also can get along with anyone from the old to the young. He also always glad to fulfill the invitation when there were inviting him and he is no way to treat differentiated distinguish the subject to be discussed only adjusted with whom he interacts, he is also very sociable face anyone so do not feel awkward with anyone suitable.

The opinion indicates that the affection he is also spoken by Sabri:

He finished the morning prayer time usually runs in the neighborhood all greet each other with the neighbors that he encountered. He was a scholar who raises coolness and comfort when met with him.

The same thing is also spoken by Daudy:

A strong friendship with the neighbor-neighbor, he was very polite and sympathize, wheeling his nature, either with the neighboring even his guests there in the love of money, because he wanted to teach quixotry since the free-wheeling was beloved for his stingy man of God. He also pays his teachers Hajj to his neighbor. shows how he and his scholars extraordinary affection.

Value of Guru's affection Sekumpul also depicted in Ersis (2015: 26) Guru Sekumpul educates their children with affection and an introduction of a small preaching activity. Qasidah hummed, tells the stories of wisdom, accompany their children on their activities. To educate, to give an example of what to do, say gentle and direct the activities of those not by command, but with a hint of good and right.

7. Confidence

Confidence is an attitude of confidence in the ability of himself to every wish and expectation that want to accomplish (Naim & Patoni, 2007). Wisdom Guru Sekumpul highly visible in a variety of science, it can be seen when she taught in majlisnya. What he said is very detailed, clear, and easily understood everyone, all that he talked very easy to digest, although in the discussion which is very difficult and deep though (Kariem, 2015).

Guru Sekumpul is the figure of a confident because he was very pious, mastering various knowledge, as manifested by the Guru Daudy:

Guru Sekumpul the pious scholars, Guru a wide range of good science Syarie'cat, Tharekat and nature and science and science tools such as Nahwu, Sharaf, Lughat, Mantiq, Balagha, Arudh, and others. Her charismatic cleric, strong in worship and various charities, memorized the Qur'an, he included scholars Mahfouz (awake from immoral acts) the fact that very rarely occurs except to those who desired levels Allah Mahfuz was Aulia Allah.

There will undoubtedly be the breadth and depth of knowledge that he controlled and which must be the truth of his knowledge as manifested by Guru Fahmi:

What did he say it certainly comes from his teacher that in which the relatives will be considered scientifically clear, so it is definitely what he was to say it was without any doubt whatsoever. So he clearly conveys right and he signaled a confident person.

One major factor is the appeal of Guru Sekumpul is the depth of knowledge that he will have incredible, it makes him confident in kan convey religious sciences thereby making majlis he flooded the congregation, ranging from ordinary people, officials government, and attended by hundreds of scholars from various places.

Guru Sekumpul instill optimism. Compulsory for every man knows himself in strengthening faith, piety kan increased by imitating the Prophet as a straight path that pleases Allah (Abbas, 2015).

2. Implementation of Social Value Guru Sekumpul In Social Studies Learning

A. Instructional Design Guru Sekumpul Social Value in Social Studies Learning

Learning and teaching in this era, according to Eggen (2012) changed rapidly and dramatically, the most common change is the influence and accountability standards in teaching and learning, student diversity, and the impact of technology (Abbas, 2013). This condition is addressed curriculum through appropriate curriculum learning 2013. The characteristics of the

curriculum in 2013 have been confirmed by Hasan (2013) as the learning that will emphasize the development of attitudes (religious and social), curiosity, creativity, and collaboration of learners. The learning should develop skills to apply to any knowledge learned by eliminating wordiness. Learners became a subject in studying and learning to be accumulative with mutually reinforcing.

According to a study by Porda learners from not knowing to know, of not able to be able to, and from not want to be like. Learning is directed at the appreciation of the thinking skills and attitudes as a result of learning not only low cognitive abilities (Abbas, 2013).

Hasan (2013) says that in 2013 the curriculum learning approach based on core competence and basic competences. Core Competence attitude of religiosity and social attitudes with indirect teaching approaches, while the core competencies of knowledge and implementation of the Direct Teaching approach. Learning was developed based on the principle of learning (1) focus on the learner, (2) foster the creativity of learners, (3) making conditions challenging and fun, (4) contains values (ethics, aesthetics, logic, kinesthetic), (5) participants students seek to find out alone, and (6) to facilitate the diverse learning experience through the application of various strategies and methods of learning fun, contextual, effective, efficient, and meaningful.

Table 4.2 Step curriculum learning in 2013 by Hasan

Step	Learning activities	Competence Developed
Observe	Learners read the book requested by teachers, hear and listen to what is presented by the teacher, see (without tools or with a tool) according to what is directed by the teacher.	Seriousness and thoroughness train learners in the learning process are done
Ask	Learners ask the teacher about things that are not understood or poorly understood than what is observed or questions to gain additional information about what he wants to know from what was observed.	Developing creativity of learners, curious learners, and develop the ability to ask and critical thinking of students.
Gathering information / Experiments	Conduct experiments go to the library to gather information to be	Developing learner's accuracy, honesty learners, learners' politeness, respect the opinions of others, communicate well,

	known, look for sources on the internet. -observe objects / events / activities- -Interview informant	the creativity of learners in collecting information.
Associate/processing	Processing the obtained information is becoming more structured and detailed so it is more easily understood by learners.	Developing learners honesty, thoroughness of learners, learner discipline, obey the rules, work hard, ability to think correlative and associations, the ability to apply the procedures and the ability to think inductively to conclude
Communicating	Deliver what has been obtained verbally in front of the class, can also be a written submission or other media.	Developing learner's honesty, thoroughness learners, learners' tolerance, the ability to think systematically, express opinions brief and clear, and develop language skills are good and right.

Before researchers implement the learning process, the researchers asked Learning Implementation Plan (RPP) with social interaction material (RPP can be found in the appendix) to the Social Studies teacher at SMPN 31 Banjarmasin. Researchers observed that the RPP is already in line with the learning step in Curriculum 2013. From the observation that researchers do RPP social interaction with the material provided by the social studies teacher in accordance with the learning step in Curriculum 2013. After the researchers add and adapt to the material social value Guru RPP Sekumpul into social interaction with the material provided by the social studies teacher SMPN 31 Banjarmasin.

Implementation of social value Sekumpul in Learning Social Studies teacher at SMPN 31 Banjarmasin, carried out with the implementation process of learning conducted by researchers in class VII in accordance with Curriculum 2013 RPP social interaction material given by the teacher at SMPN 31 Banjarmasin.

The social value of Guru Sekumpul implemented in Social Science learning for learners, researchers adjusted for the competence of social attitudes that have been included in the curriculum of 2013, such as 1) honest, 2) discipline, 3) responsibility, 4) tolerance, 5) mutual cooperation, 6) manners, and 7) confidence.

B. The process of learning Social Studies in class VII A SMP 31 Banjarmasin social values-based Guru Sekumpul

Learning in the Curriculum 2013 was developed with the scientific approach. Based on Curriculum 2013 (Kemdikbud, 2013). the scientific approach has the scientific essence that learning is a scientific process for the development and the development of attitudes, skills, and knowledge of learners. Reasoning in the scientific approach is inductive reasoning (looking at the specific phenomenon after the draw overall conclusions) deductive reasoning (see the phenomenon in general after the draw specific conclusions). Learning with a more scientific approach using dimensional observation, reasoning, discovery, validation, and an explanation of truth.

Kemdikbud (2013) asserts that learning by using a scientific approach to teaching materials based on facts that can be explained with logic so that students learn to think critically and analytically to solve problems and be able to think hypothetically.

Learning in the Curriculum 2013 rests on modern pedagogical (scientific approach) in all subjects. Learning is done by digging through observation, questioning, experiment, subsequent processing information, presenting information, followed by reasoning, then conclude and creates (Kemdikbud, 2013). The process of learning the implementation of the social studies researchers divided into three stages of learning in which there are preliminary activities, core activities and closing activity. Here are the results of research in the classroom when teaching and learning.

a. Preliminary activities

On the activities of a preliminary investigator entered in the class researchers say hello so students turned to say hello to teachers (researchers) that can be observed in the process of social interaction between teachers and learners can put social values Guru Sekumpul like discipline in the sense that when people say hello then mandatory a person who answered that appear disciplined in their daily social attitudes.

After that, the teacher told the students to pick up trash around the classroom and throwing garbage into place so that the learning process can be continued and in the event could be inserted social values such as responsibility Guru Sekumpul and mutual cooperation where students will be responsible for the cleanliness of its class and collectively assistances cleaning the same class.

Then the teacher asked the students to pray before starting the study and examine the presence of learners and explain the purpose of learning about social interaction, in this activity Guru Sekumpul social value can be inserted as the value of responsibility and discipline, where the teacher is responsible for the presence of the always monitored daily so that learners have social attitudes appropriate discipline in the present time when the lesson has started.

b. Core activities

Curriculum 2013 in the process of teacher's core activities (research) gives directions to observe (1M) Guru Sekumpul photograph and an explanation of the material presented on social interaction, social interaction requirements then associate professor at Teachers Sekumpul life. In the process of observing (1M), teachers can insert the social value of Guru Sekumpul value discipline, so that learners are intent on following study, in which the discipline of students can be seen when the teacher explains learners to pay close attention and no kidding,

After that, the teacher did propose activities (2M). Teachers provide opportunities for learners to ask for material social interaction. In this activity, the teacher can insert Teacher Sekumpul social value that is the value of self-confidence, at which time the activities ask teachers to randomly select some learners to ask questions and then provide opportunities for learners who else to ask. It aims to instill confidence value to students.

Then the teacher forms a group of learners as much as 4 s / d 5 people per group. After the teacher gives the task 3 questions regarding the content of social interaction to be answered each group. In this activity, learners collect information (3M) group. In this activity, the teacher can insert social value Guru Sekumpul value honesty, responsibility, and cooperation. Honest value can be seen when the learners a task that has been given does not cheat with another group. Value liable seen where the students responsible for the tasks that have been given and not ignore. The value of mutual cooperation appears when learners with each group work together on the questions provided by mutual discussion and share the task to write the answer.

Then the teacher directing each group to associate (4M) which process the information that has been found so it can be summed up in the group about the material social interaction. In this activity, the teacher can insert social value Guru Sekumpul value courtesy and tolerance which the participants in the group talk polite and gentle to infer information has been obtained and respect the opinion of friends who have different opinions.

After the teacher directs to each group to communicate (5 M) in front of the class to explain the results of group discussion will be a matter of social interaction that has been given to friends of other groups. In this activity, the teacher can insert Teacher Sekumpul social value that is the value of responsibility, confidence and tolerance. Where learners are responsible for the group to work and do not neglect to be a given task. Value confident look which learners dare come forward to explain it in turns to other friends. While the value of tolerance is seen when the group is being explained to the class, the other groups respect each other by not joking and listening to his explanation carefully.

c. Closing activities

In the end of the teaching activities of teachers invited to conclude learning, assessment, reflection: learners deduce the material has been learned, then the teacher to motivate learners to keep the spirit of learning and learning activities close by saying a prayer finished studying so that it can be seen in the learning process emerging social values.

So from the results of this study concluded the implementation of social values in teaching Social Studies teacher Sekumpul as presented in the table below:

Table 4.3
Implementation of social value Sekumpul in learning Social Studies
teacher at SMPN 31 Banjarmasin

Social value	In the process of learning in the classroom can Apply for Student Teachers	Examples of Social Value Guru Sekumpul
Honest	Honest in doing the task, such as not cheat his	Honesty Teacher Sekumpul has drawn from the narrative Ersis (2015: 24) Guru Sekumpul is exemplary people of knowledge (alim), according to the knowledge, word, deed, and istiqamah preaching.
Discipline	Come on when classes start on time, praying before class, pay attention to the teacher while explaining the material.	Teachers Sekumpul a very disciplined person this can be seen where he was in his youth did he spend on studying. In worship, he always istiqomah, one of them in prayer in congregation he never left(Kariem, 2015),
Responsible	The teacher asks the students to clean the classrooms and around the seat them from the trash. The teacher gives students to complete assignments on time.	He was certain people responsible for what he did to the congregation that he can dipertanggung right answer will be the truth, he does not convey any right, which he said represents what he can of his teachers who sanadnya continued to the Prophet and Teachers books right Sekumpul teaching is venerated books (that can be held down, can be believed and justification right answer) (interview with Musayyab).

Tolerance	The teacher asks the students to respect his opinion. The teacher asks the students to pay attention to his friend who was explaining the group's report.	Guru Sekumpul the very tolerance it can be seen that the Guru Sekumpul to anyone always be fair, wise and very affectionate to anyone, so people who met he always felt in care is no exception to his guest. Regardless of their social strata, do not distinguish whether he is an official or a commoner, a rich and dispossessed, a fine or a thug alias criminals though. All received and welcomed by the friendly, indiscriminately(Kariem, 2015),
Mutual cooperation	The teacher asks the students clean the classrooms and around the seat them from the trash. Teachers form the group that the students each other mutual assistance in doing their jobs.	Guru Sekumpul also like gotong royong, where this can be known where he also patrolling on night duty with the community, he participated around the village like the others.
Courtesy	Teacher entered the classroom say hello and when learning takes teachers to teach behavior, speech and dress well.	Value of Guru's affection Sekumpul also depicted in Ersis (2015: 26) Guru Sekumpul educate their children with affection and an introduction of a small preaching activity. Qasidah hummed, tells the stories of wisdom, accompany their children on their activities. To educate, to give an example of what to do, say gentle and direct the activities of those not by command, but with a hint of good and right.
Confidence	The teacher asks the students to ask questions and come forward to communicate the results of group discussion by taking turns.	Wisdom of Guru Sekumpul highly visible in a variety of science, it can be seen when she taught in majlisnya. What he said is very detailed, clear, and easily understood everyone, all that he talked very easy to digest, although in a very difficult discussion and in-depth though (Kariem, 2015).

Based on research carried out Guru Sekumpul social value can be inserted in the initial process of learning to adapt the cover with social studies about social interaction.

Conclusion

Social values found in the biography of Guru Sekumpul refers to the competence of social attitudes in the curriculum 2013 Guru Sekumpul social value is as follows: (1) To be honest, (2) discipline, (3) responsibility, (4) tolerance, (5) mutual cooperation, (6) manners, and (7) confidence.

The social value in the biography of Guru Sekumpul social studies implemented in the learning process. Researchers conducted a scientific approach to the learning process with social interaction social studies material. at the time of execution of the learning process social studies researchers divided into three phases of learning that preliminary activities, core activities and

closing activity. Learning is done by digging through observation, questioning, experiment, subsequent processing information, presenting information, followed by reasoning, then conclude and create.

Suggestion

1. School

More schools should foster social values during the learning process to students through the figures of the clergy so that students form social attitudes appropriate to the characteristics of the curriculum in 2013.

2. Teacher

Teachers should more deeply about the social value of the figures in South Kalimantan so that learners can know the social value of the character in the region, and to instill social values to students teachers can make himself an example by giving a good example to learners with social act in accordance with the characteristics of the curriculum in 2013.

3. Learners

Given the results of this study can foster social attitudes of learners in accordance with the characteristics of the curriculum in 2013, so it is recommended that the students always practice it in our daily lives.

REFERENCES

- Abbas, E. W. (2013). *Mewacanakan Pendidikan SOCIAL STUDIES* (Cetakan Kedua). WAHANA Jaya Abadi. <http://eprints.ulm.ac.id/5481/>
- Abbas, E. W. (2015). *Guru Sekumpul: Bacaan Pengantar*. Penerbit Wahana Jaya Abadi. <http://eprints.ulm.ac.id/5456/>
- Adisusilo, S. (2012). *Pembelajaran Nilai Karakter*. <http://www.rajagrafindo.co.id/produk/pembelajaran-nilai-karakter/>
- Anshori, S. (2016). KONTRIBUSI ILMU PENGETAHUAN SOSIAL DALAM PENDIDIKAN KARAKTER. *Edueksos: Jurnal Pendidikan Sosial & Ekonomi*, 3(2). <https://doi.org/10.24235/edueksos.v3i2.363>
- Kariem, M. A. E. (2015). *Figur Kharismatik Abah Guru Sekumpul*. Percetakan Hemat Amuntai Kalimantan Selatan.
- Miladiyah, S. H. (2014). *Nilai Sosial dalam Novel Kubah Karya Ahmad Tohari dan Implikasinya terhadap Pembelajaran Bahasa dan Sastra di SMA* [Thesis (Bachelor), Universitas Islam Negeri Syarif Hidayatullah]. <http://repository.uinjkt.ac.id/dspace/handle/123456789/24636>
- Muchtar, S. A. (2015). *Epistemologi Pendidikan SOCIAL STUDIES*. Wahana Jaya Abadi.
- Naim, N., & Patoni, A. (2007). *Materi Penyusunan Desain Pembelajaran Pendidikan Agama Islam (MPDP-PAI)*. Pustaka Pelajar.

- Sardiman AM. (2011). *Interaksi dan Motivasi Belajar Mengajar*. Rajawali Pers.
<http://www.rajagrafindo.co.id/produk/metodologi-penelitian-2/>
- Suhada, I. (2017). *Konsep Dasar SOCIAL STUDIES* (Cetakan: 1). PT. Remaja Rosdakarya.
<https://rosda.co.id/beranda/659-konsep-dasar-Social-Studies.html>