

The Form of Basirih Society Social Interaction in The Dome of Habib Hamid Bin Abbas Al-Bahasyim as a Learning Resource on Social Studies

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Abstrak

Pembelajaran IPS selama ini dikritik karena hanya berbasis buku teks yang menjerumuskan peserta didik berpengetahuan berbasis konsep dan fakta-fakta bentuk interaksi sosial yang jauh dari lingkungannya dalam arti belum memanfaatkan konten lokal. Tujuan penelitian untuk mendeskripsikan bentuk interaksi sosial di sekitar kubah Habib Hamid bin Abbas Al-Bahasyim sebagai sumber pembelajaran IPS dengan pendekatan kualitatif melalui observasi, wawancara, dan dokumentasi. Data dianalisis melalui reduksi data, penyajian data, dan verifikasi dengan uji keabsahan data melalui triangulasi sumber, teknik, dan waktu, member check dan perpanjangan penelitian. Penelitian mendeskripsikan biografi Habib Hamid bin Abbas Al-Bahasyim dan bentuk interaksi sosial yaitu: Majelis Taklim Masjid Habib Hamid (majlis Kubah Baisir, Yasinan ibu-ibu dan Majlis Haul), Gotong Royong (Haul dan Maulid Nabi dan bersih lingkungan) dan Festival Basirih. Ketiga bentuk interaksi sosial tersebut menjadikan pembelajaran IPS menjadi powerful dalam pembelajaran bermakna sebagaimana tema Interaksi Sosial materi pelajaran kelas VII Pembelajaran IPS.

Kata Kunci: Interaksi Sosial, Kubah Habib Hamid, dan Sumber Belajar IPS.

Abstract

Social studies learning so far has been criticized because it is only based on textbooks that plunge knowledge-based students into concepts and facts that form social interactions that are far from their environment in the sense of not utilizing local content. The research objective is to describe the form of social interaction around the dome of Habib Hamid bin Abbas Al-Bahasyim as a source of social studies learning with a qualitative approach through observation, interviews, and documentation. Data were analyzed through data reduction, data presentation, and verification by testing the validity of the data through triangulation of sources, techniques, and time, member check, and extension of the study. The research describes the biography of Habib Hamid bin Abbas Al-Bahasyim and forms of social interaction, namely: Taklim Assembly Habib Hamid Mosque (majlis Baisir Dome, Yasinan ladies, and Majlis Haul), Mutual Cooperation (Haul and Maulid of the Prophet and clean environment) and the Basirih Festival. The three forms of social interaction make social studies learning become powerful in meaningful learning as the theme of social interaction subject matter class VII social studies learning.

Keywords: Social Interaction, Habib Hamid Dome, and Learning Resources on Social Studies.

PRELIMINARY

Education is a vehicle for students to recognize and develop their potential. Through education, learners learn and seek knowledge that accumulates intellectual property. Students who equip themselves with intellect must also be sensitive and able to deal with the social problems around them. Therefore, in the educational process, learning resources are not only

relied on upon in textbooks, because students must also understand and be able to overcome the social problems around them.

For students to be able to understand and overcome social problems around them, learning resources are very important so that students are successful in learning. The implication is that textbooks are not the only reference for learning, because learning requires relevant learning resources. In learning Social Studies (IPS) textbooks are developed by utilizing local content so that contextual learning.

The choice of contextual learning resources is therefore very important to apply. Because, in the practice of social studies learning, social studies learning is only based on textbooks, so the learning process tends to memorize facts and concepts so that students do not get meaningful learning. For this reason, it is hoped that through contextual learning resources students will gain direct knowledge from and in their environment.

In the context of social studies learning, meaningful learning is a learning process that links concepts with the knowledge students have from their surroundings. So students are clearer and understand the material presented during the learning process (Faslah, 2011). Contextual learning resources can be obtained from anywhere. As long as it supports and facilitates students in understanding the subject matter to achieve the learning objectives.

Learning resources include everything and have a broad scope. It means that it has no limits, not only people, tools, materials, and the environment, but everything that can provide knowledge to students. As Setiyani explained, learning resources are all things that can be used by teachers, either in a separate or combined form which are all intended for the teaching and learning process to increase the effectiveness and efficiency of learning objectives (Setiyani, 2010). Thus, learning resources can be found in the surrounding environment and can support learning, therefore learning resources can utilize the environment where students live as learning resources, for example by bringing from artificial environments to the classroom (Pujatama, 2014).

To practice social studies education as strong teaching, concepts, and practices, innovative education is needed (Abbas, 2015a, 2015b, 2017; Abbas & Rajiani, 2017). Exploration of learning resources in social studies learning, specifically social learning resources in South Kalimantan, has been carried out including the social and cultural life of the community. This research introduces multicultural education with more emphasis on ethno pedagogical contexts. The new curriculum, named by the 2013 curriculum, gives wider opportunities for teachers to develop learning models and mechanisms (Abbas, 2013, 2015a). The explanation provides flexibility for researchers to explore learning resources that exist

around students that can be used to support the learning process. One of them is the social interaction that occurred at the Habib Hamid bin Abbas Al-Bahasyim Dome.

The dome of Habib Hamid bin Abbas Al-Bahasyim is the tomb of a cleric who was rescued by the Basirih village community. Not without reason, the figure who resides in the tomb is a great scholar in Banjarmasin. People knew him by the nickname of Habib Basirih. Habib Basirih has many features, departing from that privilege he became a famous scholar. It is interesting to explore how social interactions occur around his grave. Does the existence of the dome provide a new example of the form of community interaction? Or similar to the forms of interactions that occur in markets, homes, and other places. This is the focus of this research in the study of its usefulness as a source of social studies for students.

RESEARCH METHODS

The research approach used is qualitative. A qualitative approach to describing the forms of social interaction that occurred around the dome of Habib Hamid bin Abbas Al-Bahasyim as a source of social studies learning. In addition to the qualitative approach, researchers also use historical research methods to describe the biography of Habib Hamid bin Abbas Al-Bahasyim. Data collection was carried out namely observation, interviews, and documentation. The research interview was divided into two groups, namely academics and the community. The academics, Bambang Subiyakto, and Syaharuddin lecturer in Social Studies Faculty of Teacher Training and Education, Lambung Mangkurat University, as well as Social Studies teachers in Banjarmasin, A Yani and Kabul.

The researcher's data analysis technique uses three stages. First, data reduction, data reduction means summarizing, choosing the main things, focusing on the things that are important primarily following what you want to study such as the form of social interaction that occurs around the dome of Habib Hamid bin Abbas Al-Bahasyim. Second, the presentation of data (display), the data obtained is then presented in the form of a description and a matrix table, then integrated with the theme of the lesson ie forms of social interaction. The third verification, which is to confirm the truth of the data summarized and selected with the data presented (Sugiono, 2012).

The validity of the data is carried out through three stages. First triangulation, at the triangulation stage, is divided into three namely sources, technique, and time triangulation. Triangulation of sources by checking the findings data with data from different source data but with the same source data as an interview form. Triangulation of techniques by checking the

data obtained by observing the research subjects. Whereas the triangulation of time is interviewing informants with different times vulnerable.

The two-member checks are researchers checking the data obtained from the data giver. The aim is that the information obtained by the researcher written in the study matches what is intended by the informant. The three extension observations, the researchers previously targeted this study to be completed in 2018 but finally completed in 2019, so this extension period is used to supplement the data that is still lacking.

RESULTS AND DISCUSSION

There are no historical records and documents when Habib Hamid bin Abbas Al-Bahasyim was born and how his youth lived. But his zuriah Habib Faturahman bin Idrus bin Hasan bin Hamid Bahasyim assumed Habib Hamid bin Abbas Al-Bahasyim died of illness at the age of 100 years. Precisely Thursday 17 March 1949/18 Jumadil Awwal 1368 H. If calculated, it can be estimated Habib Hamid bin Abbas Al-Bahasyim was born around 1849 AD. This calculation is obtained by reducing the year of death of the Habib with his estimated age. Habib Hamid bin Abbas Al-Bahasyim is popularly known as Habib Basirih or Datuk Keramat Basirih. Habib Basirih's nickname is popular because according to his great-grandfather, Habib Faturachman, Habib Basirih was the first to inhabit the Basirih region.

Habib Hamid bin Abbas Bahayim is known as a 'different' figure from other humans. Some consider that this is part of their guardianship. An example is when he was seclusion (shut himself) and made some practices in a house that is now inhabited by zuriah. After he finished seclusion and out of the house, the behavior and activities carried out were not as usual. Society considers that a form of guardianship. In line with Hasnawiyah's explanation, a figure who is authoritative or who has charisma, such as a cleric, a state leader, a Kiai, or a scholar is always remembered and respected even after he died (Hasnawiyah, 2016).

Nasab Habib Hamid bin Abbas Al-Bahasyim is as follows, Hamid bin Abbas bin Abdullah bin Husein bin Awad bin Umar bin Ahmad bin Shaykh bin Ahmad bin Abdullah bin Aqil bin Alwi bin Muhammad bin Hasyim bin Abdullah bin Ahmad bin Alwi bin Ahmad Al-Faqih bin Abdurrahman bin Alwi Ummul Faqih bin Muhammad Shahib Mirbath.

He is one zuriah with Sunan Ampel Surabaya, who brought the two of them together are zuriah from Waliyullah Muhammad Shohib Mirbath (16th generation zuriah from Rasulullah SAW). The second line of Auliya meets at Alwi Ummul Faqih bin Muhammad Shohib Mirbath. Sunan Ampel from the Putra Alwi Ummul Faqih route named Abdul Malik, while Habib Basirih from the Putra Alwi path named Abdurrahman.

Humans are social creatures. Having the instinct to live together with other humans. The meeting of individual human beings will result in the association of life in social groups. In social groups, social interaction will occur. It is this social interaction that forms every activity or social activity (a form of interaction) carried out by the community. As happened in the Basirih Village. Communities around the Dome of Habib Hamid bin Abbas Al-Bahasyim have a form of interaction that can be used as a source of social studies learning (Khotimah, 2017). Researchers found that there are three forms of associative social interaction that occur around the dome of Habib Hamid bin Abbas Al-Bahasyim.

Forms of social interaction that exist around the Habib Hamid bin Abbas Al-Bahasyim Dome is a tangible manifestation of social interaction between Basirih communities, in social studies learning social interaction has forms of interaction as part of the interaction process that occurs. Following the findings of the study, researchers found three forms of social interaction that existed around the Habib Hamid bin Abbas Al-Bahasyim Dome. This finding can be used to be used as a source of contextual learning by making it an example of the theme of class VII social interaction.

Taklim assemblies are held around the dome of Habib Hamid bin Abbas Al-Bahasyim by fathers in RT 09 at the Habib Hamid mosque which is less than 50 meters from the Basirih dome. Taklim Assembly is held twice a week. Precisely Thursday night and Saturday night. Taklim assembly activities are usually attended by as many as 50 people from various RTs in the Basirih village. The contents of the assembly lectures and tausiyah from Habib or Ulama by discussing fiqh and monotheism. But if the person who gives tausiyah is zuriah Habib Hamid bin Abbas Al-Bahasyim, that is Habib Faturachman bin Idrus bin Hasan bin Bahasyim, then the contents of the tausiyah will tell you about the character of Habib. However, the lecture on the guardianship and kharomah of Habib Hamid was not held every assembly held. Because, if it brings ustadz from outside, then the content of lectures and tausiyah is more to invite to remain obedient to God, such as lectures about the creed and good deeds. However, at the end of each tausiyah, he will pray for Habib Hamid bin Abbas Al-Bahasyim.

Special taklim assemblies around the Dome of Habib Hamid bin Abbas Al-Bahasyim are taklim assemblies led by Habib Basirih's great grandfather, Habib Faturachman bin Idrus bin Hasan bin Hamid Bahasyim. This assembly is held every Saturday at the Habib Faturachman house or in the Habib Basirih Dome. The taklim assembly was filled with the reading of blessings and lectures followed by a tambourine group led by Habib Faturachman accompanied by the community around the dome of Habib Hamid bin Abbas Al-Bahasyim.

This yasinan activity is held every Friday night. Around 30 people joined the activity. The Chairwoman of Jasinan Ibu Jariah said that besides the yasinan activity, there was also a social gathering. This social gathering aims to choose whose house will become the place for yasinan. In addition to reading Yasin, mothers also read prayers and poetry for Mawlid when entering the month of Mawlid.

Taklim Assembly which is held once a year is when the haul Habib Hamid bin Abbas Al-Bahasyim every 18 initial rabbis. This haul event became the largest assembly held at the dome of Habib Hamid bin Abbas Al-Bahasyim. Not only scholars from South Kalimantan, even scholars from Yemen and other eastern countries have attended the haul event. Habib Basirih's haul event was also attended by officials in Kalimantan, for example, the mayor of Banjarmasin.

The four majlis found in the vicinity of the Habib Hamid bin Abbas Al-Bahasyim Dome is proof that the Basirih community highly respects the figure of Habib Basirih. Taklim assemblies, in general, are born and grow from the community, especially Muslim communities who have an interest in Islamic education. The community as the founder of the majelis taklim can be in the form of individuals, mosque administrators, professionals, religious organizations, or other community groups (Syamsidar, 2019).

The community around the Habib Basirih Dome has a special agenda that is scheduled every year. Namely, cooperation when the haul Habib Hamid bin Abbas Al-Bahasyim and the Birthday of the Prophet Muhammad Salallahu Alaihi Wasalam. This cooperation activity does not have an element of coercion. The community all intervened and took part in every activity and work that was on the occasion of the Prophet's haul or birthday. In the activities of haul and mawlid, this is reflected in the values that underlie a sense of help between the people of the Basirih Village (Subiyakto et al., 2017; Sugiyono, 2005).

Cooperation activities that are often carried out by the community around the dome of Habib Hamid bin Abbas Al-Bahasyim only when there are certain events. As in the month of Ramadhan, Amat (familiar greeting) mentions every approaching Ramadan and Eid al-Fitr community around the dome of Habib Hamid bin Abbas Al-Bahasyim carrying out community service by cleaning grass. Plus if there is damage to the dome facilities and the amount of trash around the dome, then the community will move to work together to clean. The place is next to the Habib Hamid mosque and the road to the dome of Habib Hamid bin Abbas Al-Bahasyim.

Basirih Festival

The Basirih Festival is an annual event that only began in 2018. The Basirih festival program was initiated by Habib Faturahman bin Idrus bin Hasan bin Hamid Bahasyim. He is a

great-grandfather from Habib Hamid bin Abbas Al-Bahasyim or nephew of Siti Khadijah grandson of Habib Hamid bin Abbas Al-Bahasyim. The Basirih Festival can be called a recreational missionary activity which is participated by the Basirih community and outside Basirih. This preaching recreation began with a pilgrimage at the Habib Hamid bin Abbas Al-Bahasyim Dome then continued by listening to the story and biography of Habib Basirih. After that, the participants of the Basirih festival continued down the Barito River using the kelotok to the tombs and the dome of the scholars. Like the tomb of Surgi Mufti Sheikh Jamaluddin and the tomb of Sultan Suriansyah in Kuin village.

Not only that, when they arrived at the tomb or the dome the participants were invited to listen to the story and life history of Sultan Suriansyah and Surgi Mufti Sheikh Jamaluddin on the Miai River. In this series of recreational propaganda, there are also stands. Where participants can taste the free food that is available every year, namely 'lakatan' or sticky rice. Not only food but at the stand also sold a lot of items such as Koko clothes, skullcap, and perfume. The Basirih Festival which is held once a year is a form of recreational propaganda initiated by Habib Faturachman. This activity is a form of a new tradition that is functionally strived to remind the public that the earth's stomach Mangkurat has religious scholars

Table 1.1 Matrix of Forms of Social Interaction around the Dome of Habib Hamid bin Abbas Al-Bahasyim as a Source of Social Studies Learning

Basic competencies	Learning materials	Forms of Social Interaction Around the Dome of Habib Hamid bin Abbas Al-Bahasyim
3.1 Analyzing social interactions in space and the effect on social, economic, and cultural life in terms of values and norms and social and cultural institutions.	Forms of Social Interaction	The form of social interaction that occurs around the Dome of the Habib Hamid bin Abbas Al-Bahasyim viz <ul style="list-style-type: none"> • Majelis Taklim Taklim Assembly activities are divided into four among others The Assembly Taklim Mosque Habib Hamid Mosque, Takasi Basirih Dome, Koran Recitation, and Yasinan Ladies, Takul Haul Habib Hamid Assembly bin Abbas Al-Bahasyim. • Gotong Royong, Cooperation activities are divided into two namely cooperation Habib Hamid haul event and cooperation to clean the environment. • Basirih Festival This activity is carried out once a year. The series of events are religious tourism with making a pilgrimage the tombs of scholars such as the dome Surgi Mufti and the

		tomb of Sultan Suriansyah. All forms of interaction that occur around the Habib Hamid bin Abbas Al-Bahasyim Dome can be optimized as an example of learning material forms of associative social interaction.
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Sources: Researcher, The data is processed, 2019.

In the learning process, the teacher can display forms of social interaction that occur around the Basirih Dome. Following the results of the study, there are three forms of interaction that can be utilized. As can be seen in table 1.1. The results of research on forms of social interaction that occurred around the Habib Hamid bin Abbas Al-Bahasyim Dome, majlis taklim, cooperation, and Basirih festivals. Material about the form of social interaction in the community is material about social studies at the junior secondary level which can be integrated with forms of interaction that take place in the environment around students (Jumriani et al., 2020). Many things in this life can be used as a source of social studies learning, such as Traditional Values, Culture, Local Wisdom of the Community, to social interactions, one of which is the environment, so that overall learning resources must function as an intermediary to deliver materials to facilitate the achievement learning objectives (Syaharuddin & Mutiani, 2020). In this process, the teacher links the concept of social interaction with concrete examples that exist around students. Thus students have a relationship between knowledge possessed by everyday life. This is so that they are not uprooted from their cultural roots and are familiar with the surrounding environment. Even though the discussion material has national coverage, the subject matter is always linked in the local context. The utilization of learning resources can be done in two ways, namely: by bringing resources from the community or the environment into the classroom and by bringing students into the environment (Nooryono, 2009).

CONCLUSION

The form of social interaction is social studies subject material for students in social studies learning textbooks as a teacher's reference in social studies learning which is stabilized by utilizing other learning resources. Environmental-based learning resources, especially in social studies learning in South Kalimantan is a form of social interaction around the Habib Hamid bin Abbas Al-Bahasyim Dome. Forms of social interaction around the Dome of Habib Hamid bin Abbas Al-Bahasyim are the Taklim Assembly of the Habib Hamid Mosque (Baisir Dome majlis, Yasinan mothers and Majlis Haul), Mutual Cooperation (Haul and Maulid of the Prophet and cleaning the environment) and the Basirih Festival.

Integrating learning resources around the Habib Hamid bin Abbas Al-Bahsayim Dome into social studies learning makes students able to understand their social environment. Social studies learning based on the social environment becomes more powerful when learning social studies uses pictures and videos. For this reason, it is hoped that creative social studies teachers develop environment-based learning to create meaningful learning processes.

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