



SOCIAL VALUES IN ZAINAL ILMI BIOGRAPHY AS LEARNING SOURCES OF SOCIAL STUDIES

Ersis Warmansyah Abbas

ersiswa@ulm.ac.id

Universitas Lambung Mangkurat

Mutiani

mutiani@ulm.ac.id

Universitas Lambung Mangkurat

Dian Surya Nugraha

diansurya.a7x@gmail.com

Universitas Lambung Mangkurat

Abstract : Lately, there have been a number of negative events that show poor attitudes and behavior, especially in the world of education. This has begun to penetrate the lives of students such as lack of respect for teachers and parents. This problem needs to be given a solution, especially in the education process. The good education process provides knowledge in the form of sources that are used as examples of life such as through figures of scholars' biographies. The education process that is able to pass on values is through the practice of education, especially social studies subjects. Social Studies Program is expected to be able to provide excellence, as well as having the strong religious insight through social values taken from a biographer of one cleric including Mr. Guru H. Zainal Ilmi. The aim of the study was to find out the biography and social values of Tuan Guru H. Zainal Ilmi and the suitability as social studies learning resource. This research method is a qualitative descriptive method. The collection technique used is observation, interview, and documentation data. Location of this research is *Dalam Pagar* village to find out the biography of Tuan Guru H. Zainal Ilmi. Findings: first, the biography of Mr. Guru H. Zainal Ilmi. Second, the social values in the biography of Mr. Guru H. Zainal Ilmi which includes religious values, social care, patriotism, friendship, and hard work. Three, the suitability of the social value of the life of the biography of Tuan Guru H. Zainal Ilmi into the social learning material so that students know the journey of clerics and take the values contained in the religious figure.

Keywords : biography, social values, social studies learning resources

I. INTRODUCTION

Social problems like this need to be given a solution, especially in the education process that is needed so it will not be students' habits. The good educational process is to provide knowledge in the form of local resources that can be used as examples or role models in the problems of life and in the world of education. One is through biographical of religious figures, because the role of cleric is the translator of the doctrine, both in life and in society. As well as scholars can be used as role models, take and practice the values contained in the biography of the cleric, especially in the world of education.

According to Barsihanor (in Ersis, 2016: 165) Social Studies subjects try to train students to become democratic and responsible Indonesian citizens and peaceful citizens of the world. Social studies education is expected to be able to provide local resources to be used as



learning resources, basically it will provide excellence and insight into social knowledge in the community. Social studies learning gives the value of one of them, including social values. According to Soekanto (2010: 55) value is an intangible conception of human beings about what is good and what is considered bad, something that is good will be embraced while something bad will be avoided. Social value is emphasized as a direction for the achievement of social goals of the community. According to Huky (in Amirollah, 2016: 53), there are several general functions of social value. The social value function will be explained as follows:

- 1) Social value provides a set of tools that are ready to be used both for personal or groups. (2) Social value as forming a pattern of thinking and acting. (3) Social values as their social role in their lives. (4) Social values can also be used as social supervision, encouraging, guiding, even suppressing people to do good, and (5) social values serve as mutual trust among the community.
- 6) Social values have values that are very closely related to society according to Zubaedi, (2013: 42) social values provide a reference for citizens to live compassionately with fellow human beings, live harmoniously, in discipline, democratically, and responsibly. On the contrary, without the social value of a society and state will not get a harmonious and democratic life. According to Winarno (2009; 16) argues, like in rural areas, since various broadcasts and private television shows began to be known, slowly it was seen that in that society began to shift values, for example the social value of politeness.

According to Hendropuspito (1989: 219) social values are the source of community dynamics. If social values disappear from society, all power will disappear, and the pace of development will stop.

Good social value is a value that has been applied by the community to be used as an example for students in their social life. Good social values are applied to life in society, one of which is through cleric and other figures who have roles in each region. The figure of a cleric in the process of disseminating a lot of influence is the key success of preaches in each of their respective regions. One of areas is in South Kalimantan, which also has influential scholars in his region, namely KH. Zainal Ilmi, he is a charismatic and polite scholar of his community.

Shaykh Zainal Ilmi Al-Banjari or H. Zainal Ilmi Al-Banjari or better known as Tuan Guru H Zainal Ilmi Al-Banjari he was a descendant of Tuan Guru Shaykh Muhammad Arsyad Al Banjari, who his father was H. Abdus Shamad bin H. Muhammad Said Wali, was the fourth descendant of the Shaykh Muhammad Arsyad Al Banjari or better known as the Datu Kalampayan while his mother was named Hj. Qamariyyah (in Tim sahabat, 2010: 69).

He had a social concern in establishing relationships with other people such as, Mr. Guru H. Zainal Ilmi's generosity had a very high social spirit, it was seen that he liked to support the poor and old widows. Such a high level of knowledge he had to hide the nature of his generosity during his life until no one else knew it. It is enough for Allah Almighty is the omniscient and the only people who knew him. The social soul needs to be developed because it can create a peaceful, harmonious, comfortable and serene atmosphere of life (in Tim Sahabat, 2010: 71).

Instilling a social soul into students will be very helpful, if it is done by everyone both in the school and community, without exception. In social studies subject which is used as a



learning resource for students through the prominent social values can then be taught to students. With regard to such exposure, researchers are interested in studying the "social value in the biography of Zainal Ilmi as a source of social studies learning".

II. LITERATURE REVIEW

2.1 BIOGRAPHY AND SOCIAL VALUES STUDY

According to Ersis (2013: 40) biography tells about the life of a famous figure which had died or who is still alive, can be about certain things with a focus on topics or about the life of a person from his birth to death. According to Wojow (1999: 42) Curriculum vitae is a brief note depending on one's self-image. In addition to containing personal data, the self-description must at least be filled with information about education or expertise and experience. With that data curriculum vitae will give a description or qualification of someone.

Constructing biography certainly has to make aspects of life ranging from birth to death by explaining all activities, especially roles in society. Writing biographies is very useful because the characters who have influenced people's lives and changed them. So we can take every lesson from the life journey of the characters. Writing biographies implies values that should be written down. With regard to the research subject Tuan Guru H. Zainal Ilmi has a dominant value namely social value.

The intended value is a set of beliefs or principles of behavior that have been personal in a particular person or community group that is revealed when thinking or acting (Sapriya, 2012: 53). Value does not grow by itself but through a process of dissemination and awareness, one of which is through education in schools. The values that are so closely related to the community one of which is social value as according to Hendropuspito (1989: 203) social value is the appreciation given by society to everything that has proven functional use for the development of living together.

Social value will develop along with social agreements in the community, basically, social values are arranged so that relations between people in society can take place as expected, while according to Amirulloh (2016: 159-161) social values can also be interpreted as a system character building such as components of knowledge, awareness or willingness so that students can carry out these values both to God Almighty, themselves, and to adapt to the environment.

2.2 SOCIAL STUDIES SOURCE REVIEW

Social Studies is one of the names of subjects given at the level in the world of education. According to Zubaedi (2013: 288) argues that social studies is part of the school curriculum, its main responsibility is to help students in developing knowledge, skills, attitudes, values, which are needed to participate in the life of the community at the local, national and global levels. According to Somantri 2001: 93) Social studies education is a simplification or adaptation of the disciplines of social sciences and humanities, as well as basic human activities that are organized and studied scientifically and pedagogically or psychologically for educational purposes.

According to NCSS (1994) defines that social studies is the integration of social sciences and humanities disciplines in order to form good citizens. Meanwhile, in school, social studies as an education program selects its material from anthropology,



archeology, economics, geography, law, philosophy, politics, psychology, religion, and sociology disciplines (in Ersis, 2013: 6).

Based on some experts it can be concluded that the notion of social studies is the science of unification of social sciences including economics, geography, history, sociology, anthropology, politics and psychology. Social studies subjects are considered broad enough to form a mindset that is in developing knowledge, understanding, and ability and able to develop ways of thinking, behaving and behaving responsibly in mingling in the community. Social studies is also tasked with developing the potential of students to be sensitive to social problems that occur in society, to be good citizens, to have a positive mental attitude to improve all inequality, and to be skilled in overcoming every day-to-day problem both for themselves and the community. Social studies can use everything in the learning environment. This is intended to be a source of learning that can be used both teachers and students in the form of information to achieve goals in the quality of learning.

Learning resources are defined as components in learning activities that allow individuals to gain knowledge, abilities, attitudes, beliefs, emotions, and feelings. Learning resources provide learning experiences and without learning resources, it is impossible to carry out the learning process properly (Sitepu, 2014: 18). According to Wina (2006: 175) Learning resources are all things that can be used by students to learn material and learning experiences in accordance with the objectives to be achieved. Learning resources here include people, tools and activities and environmental materials.

Learning resources are all kinds of sources that exist outside of a person (students) and that allow (facilitate) the learning process? Therefore, in the selection of good learning resources, it is necessary to pay attention to several criteria, namely: economical, practical and simple, easy to obtain, flexible and components in accordance with the learning objectives (in Bambang, 2015: 211)

Some of the explanation above can be concluded that learning resources are all things in the form of tools, people, environment and other forms that can be used by students for learning purposes both in groups and individually and can provide students with a real learning experience in the learning process. So, the existence of learning resources provides convenience in obtaining knowledge, experience, and skills and attitudes to students in following the learning process.

III. RESEARCH METHODS

The research approach used in this study is a qualitative approach (qualitative research). According to Moleong (2007: 6) research intends to understand the phenomenon of what is experienced by the subject of research such as behavior, perception, motivation, action, holistically, and by way of description in the form of words and language, in a special context that is natural and with utilize various natural methods. This study describes the biography of Tuan Guru^{***} H. Zainal Ilmi to explore the social value of the character and integrate social studies learning that adopts social values from the biography of Tuan Guru H. Zainal Ilmi so as to shape the character of students in daily life.

^{***} Tuan Guru means Moslem religious teacher



The subject of this research in sampling was based on what aspects and who were used as focus points by the researcher. This research subject is the community and family because they want to know more about the life story of the biography of Tuan Guru H. Zainal Ilmi Al-Banjari. The research will be conducted in the village of Pagar Ulu, Martapura Timur sub-district, Banjar district, South Kalimantan province, Banjarmasin. The researcher took the location because it was the place where the subject would be scrutinized in multiplying the story of Biography of Tuan Guru H. Zainal Ilmi. The technique used by researchers to obtain data from sources in the field. Data collection techniques used in this study are interview techniques that become informants namely zuriat or descendants of the character, observation techniques that are looking at the social situation and the presence of the interviewees who will be interviewed later while the documentation includes books or literature, documents and photographs relating to Tuan Guru H. Zainal Ilmi and photos of interviews with his descendants.

IV. RESULTS AND DISCUSSIONS

4.1 Biography of Tuan Guru H. Zainal Ilmi

Tuan Guru H. Zainal Ilmi was one of Moslem scholar who was a descendant of Shaykh Muhammad Arsyad Al-Banjari. He was a scholar who was very influential in his time and he had a charisma that was loved by the community. Tuan Guru H. Zainal Ilmi was born on Saturday, at half past five at dawn on 7 Rabiul Awwal 1304 or coincided on December 3, 1886 AD in the village of Dalam Pagar. Tuan Guru H. Zainal Ilmi since he was 6 years old has been guided by his family's knowledge which is very strong with his Islamic tradition. One of his parents was the son of Shaykh H. Abdul Somad or KH. Abdul Somad and his mother named Qomariyah who were descendants of Shaykh Muhammad Arsyad Al Banjari. During his education, K.H. Zainal Ilmi Al-Banjari also studied a lot to other teachers, both for a long time and a short time or a few days.

Tuan Guru H. Zainal Ilmi from his personality also has the spirit of being steadfast, has the character of akhlakul karimah (noble behaviour), tawadhu (humble), and has a social spirit. During his life many people received compensation from his wealth to those who needed, this was unknown to anyone except his inner circle. After he died, then this was known by many people or the people of Dalam Pagar village. Tuan Guru H. Zainal Ilmi in his activities filled his days by studying with his teachers who were in the village of Dalam Pagar and also maintained time, practiced worship, and avoided acts of superstition or bad deeds. But daily life aside from not forgetting to leave his endeavors to live his daily economy, namely having a rice mill, an ice factory, and trading. But businesses like ice and rice mills were run by other people under his supervision.

Tuan Guru H. Zainal Ilmi had a generous nature, which meant he liked to help others and people who have a generous nature, they do not hesitate to provide assistance to people who need it, whether requested or not. When he died many people and the government came to his place because of what he had done in helping the government when there was trouble. He died on Friday 13th Dulqa'idah 1375H or coincided on 22



June 1956 AD and was buried in Kelampayan which was adjacent to his father and the datu he was Shaykh Arsyad Al-Banjari.

4.2 Suitability of the Social Value of Tuan Guru H. Zainal Ilmi as a Source of Social Studies

- a. Class VII Social Studies Subject Analysis Social studies about social interaction material in class VII has several sub topics. One of them is social interaction. As for the formulation of indicators as according to Anas and Supriyatna (2014: 180) formulating indicators and learning, we must see the relationship between KI^{***} and KD^{****}. The first benchmark in developing indicators is KI-3 and KI-4. When formulating indicators from KD which come from KI-3 and KI-4, we cannot set KD apart from KI-I and KI-2. Because moral messages from the substance of learning that exist in KI-3, and skills that will be developed according to KI-4 demands are found in KI-1 and KI-2. Therefore the researcher analyzes the indicators contained in KD 3.2 and 4.2 social interaction material in table 1 below:

Table 1 Analysis of Social Studies Indicators for Social Interaction Material

Basic Competence	Indicator	Analysis	Competence Level	Core Material
3.2 Identifying social interactions in space and their influence on social, economic and cultural life in social cultural values and norms and institutions.	3.2.1 Learners can explain the meaning of social interaction.	3.2.1.1 Developing the ability of students to get to know the material what is social interaction in the form of aspects of knowledge because it becomes a benchmark of students' ability in understanding the material and fostering memory for students.	C2	Social Interaction Comprehension
3.3 Presenting the results of identification of social interactions in space and their influence on social, economic, and cultural life in social cultural values and norms and institutions.	3.2.2 Students can describe the terms of social interaction.	3.2.2.1 Develop the ability of students to unravel the material on how the conditions for social interaction, such as social contact and communication as well as factors that influence social interaction, for example linking these factors with the social values in the biography such as religious values, social care and love of the homeland.	C2	
	3.2.3 Learners can distinguish forms of social interaction.			

**** KI stands for Core Competence

***** KD stands for Basic Competence



		3.2.3.1 Students can classify and provide a description of the material of social interaction such as forms of social interaction for example contributing to forms of social interaction with the social values that exist in the biography.		
	<p>3.2.1 Students can analyze social interactions that occur in the community.</p> <p>3.2.2 Students try to find factors of social interaction in the community environment.</p> <p>3.2.3 Through discussions and presentations, students can engage in social interactions between individuals, between individuals and groups, and between groups.</p>	<p>4.2.1.1 In this analysis phase, students can solve or parse in the material of social interaction both in the form of community activities that are in the community environment and in the family's home environment and then look for links and interpreted their meaning.</p> <p>4.2.2.1 Learners are able to describe or describe a material or smaller parts by connecting between one factor and other factors in the material of social interaction such as social interaction in the surrounding community and at home.</p> <p>4.2.3.1 Through discussion, students can conclude and make decisions or collective agreements so that they can improve their ability to think in solving a problem both related to the material factors discussed.</p>	<p>C4</p> <p>C4</p>	Social Interaction Application

Based on the analysis of table 1 above that social interaction material of one of them is very relevant because the subject matter can contribute to other information as a whole as well as local sources so that the material can be used for social studies learning such as KD 3.2 and indicators that cover that knowledge are expected from learners to build character, become easier especially accompanied by the social value of the biography of Tuan Guru H. Zainal Ilmi in the social studies process which is used as an example of behavior, for example in sub-themes there are social interaction factors



such as his sympathy. While KD 3.2 and its indicators which include the expected skills of students can familiarize themselves to do actions or behaviors as well as practice them both to the teacher, parents, family, friends and self-aware as social beings such as giving greetings when meeting teachers or friends in school or outside school. Through relevant material in each competency that is associated with local sources is expected to improve the quality of education and generate motivation and stimulation in the learning process of students and can provide a more concrete and direct learning experience. The social value matrix on the biography of Tuan Guru H. Zainal Ilmi in table 3 is as follows:

Table 2 Social Value Matrix on the Biography of Tuan Guru H. Zainal Ilmi for Social Interaction Material

NO	Social Value	Form of Behavior Based on Biography of Tuan Guru H. Zainal Ilmi
1	Religious	Barwawie (1973: 10) used his youth to obey Allah SWT. He fills the time by doing worship, maintaining time by working on prayer and always avoiding acts of shirk and forbidden by religion.
2	Caring of Society	Tuan Guru H. Zainal Ilmi is providing compensation to people in his village whose economy is inadequate.
3	Friendly / Communicative	Tuan Guru H. Zainal Ilmi who was a very influential religious figure in the community as he had an electric machine that was used to illuminate the village where he was born.
4	Hard Work	Tuan Guru H. Zainal Ilmi was trying to get a proper education. When he took his education he came to religious teachers who were quite famous in his day. He had perseverance in exploring religious knowledge whether the teacher was teaching him temporarily or relatively long.
5	Nationalism	According to Barwawie (1973: 11) around 1956 in the South Kalimantan region, a security disturbance was launched by UPP (united oppressed people) under the leadership of Ibnu Hajar on the grounds of disappointment, Ibn Hajar's mob forces at that time had taken action - acts of violence aimed at people who are actually not guilty of anything. This band of security recovery was carried out every Friday, Tuan Guru H. Zainal Ilmi as an advisor or participated in giving a display in the form of an appeal or advice to the gang members.

Based on the analysis of table 3 above, the notion of social interaction is the relationship and mutual influence between individuals and individuals, individuals with groups, and groups with groups. Social interaction can also be said to be a process of influencing the actions of individuals or groups through symbols and language. Social interaction can occur if several conditions are met. That requirement is the existence of social contact and communication. Social contact is the meeting of two or more parties physically, both with or without instruments. Social contact has various forms based on the number of actors, actions or responses, and their nature. Social contacts that occur



often have the potential to cause conflict. However, to filter out the conflicts that take place the community must have social values.

Social value helps individuals to direct their actions based on conscious choices. Social value is the basis of one's consideration in choosing and also determining attitudes and making decisions or things. So, the value determines the priority ranking of various behavioral alternatives that may be carried out by someone. Every individual believes that values have influence to the other values held by society. A value is recognized if it does not conflict with other values that exist in society and is also abstract. The meaning of abstract words is general, has a broad scope, and is generally difficult to explain rationally and also real. The connection with social values derived from the biography of Tuan Guru H. Zainal Ilmi in the form of the above explanation, can be integrated. So that subject matter can contribute to other information as a whole, as well as local sources so that the material can be used for social studies learning in class VII.

V. CONCLUSION

Based on the results of the analysis and discussion, it can be concluded that Tuan Guru Zainal Ilmi Al Banjari was a charismatic cleric in South Kalimantan who is very influential among the community and government officials. The nature of personality was very good and noble to the people closest to him, the community and his teachers especially accompanied by humility means not feeling higher or noble and positioning the same between him and others and respecting people sincerely. Tuan Guru H. Zainal Ilmi also had *himmah* (enthusiasm) and high ideals and had a steadfast nature, was *akhlakul karimah* (noble personality), *tawadhu* (humble), and had a social spirit.

The social value in the biography of Tuan Guru H Zainal Ilmi Al Banjar namely (1) religious values through a cleric figure can be used as a model for life and also know which good deeds (2) the value of social care is what students use to maintain relationships with other people and fostering harmony, togetherness and deeds (3) The value of love for the motherland needs to be instilled early on for students so that as the nation's successor can realize attitudes and behaviors that are useful for the interests of society 4) Hard work is an act by complaining with perseverance, tenacious and thorough, a job will be completed quickly and neatly as desired. (5) Friendly / communicative, namely an action of someone who has a good feeling of speaking, hanging out and cooperating with others, a good relationship is established in socializing with everyone in the world. These values indicate that the biography of K.H. Zainal Ilmi Al-Banjar could be a relevant source for social studies learning materials because basically through the character of the cleric, it is expected that students can adapt as well as possible to their environment, and thus will cause changes in themselves to be better in community life.

REFERENCES

- Herimanto., Winarno.(2009). *Ilmu Sosial dan Budaya Dasar*. Jakarta: PT. Bumi Aksara
 Moleong, Lexy J. (2015). *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya.
 OC, Hendropuspito D. (1989). *Sosiologi Sistematis*. Yogyakarta: Kanisius.



- Sitepu. (2014). *Pengembangan Sumber Belajar*. Jakarta: PT Raja Grafindo
- Sapriya. (2012). *Pendidikan IPS*. Bandung. PT. Remaja Rosdakarya Offse
- Soekanto, Soerjono. (2010). *Sosiologi Suatu Pengantar*. Jakarta: Raja Grafindo.
- Somantri, Muhammad Numan. (2001). *Mengggagas Pembaharuan Pendidikan IPS*. Bandung: PT. Remaja Rosdakarya.
- Syarbini, Amirulloh. (2016). *Karakter Berbasis Keluarga*. Jogjakarta: AR RUZZ MEDIA.
- Tim Sahabat. (2010). *27 Ulama Berpengaruh Kalimantan selatan*. Kalimantan Selatan: Toko Buku dan Penulis "Sahabat".
- Sanjaya, Wina. (2006). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana.
- Zubaedi. (2013). *Desain Pendidikan Karakter: Konsep dan Aplikasinya dalam Lembaga Pendidikan*. Jakarta: Kencana Prenada Media Group.
- Abbas, Ersis Warmansyah. (2013). *Masyarakat Dan Kebudyaan Banjar Sebagai Sumber Pembelajaran Ilmu Pengetahuan Sosial (Transformasi Nilai-Nilai Budaya Banjar Melalui Ajaran Dan Metode Guru Sekumpul)*. Bandung: Program Studi IPS Pascasarjana UPI.
- Abbas, Ersis Warmansyah. Dkk. (2016). *Developing eduction: based on nationalism values*. Banjarmasin: Fakultas Keguruan dan Ilmu Penidikan Universitas Lambung Mangkurat.
- Mutiani. (2017). IPS dan Pendidikan Lingkungan: Urgensi Pengembangan Sikap Kesadaran Lingkungan Peserta didik. *Sosio Didaktika: Social Science Education Journal*, 4 (1), 45-53. 2017. <http://journal.uinjkt.ac.id/index.php/SOSIO-FITK>.
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003.*
(Diunduh <https://www.komisiinformasi.go.id/regulasi/download/id/>).