

# MUTUAL COOPERATION VALUES ENHANCEMENT DURING THE COMMEMORATION OF THE LATE EMINENT ULEMA OF SOUTH KALIMANTAN

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## ABSTRACT

*The commemoration of Guru Sekumpul, the most notable ulema from South Kalimantan, displays the values of cooperation and mutual assistance, solidarity, and family that can be used as a source of social studies learning. This study describes the values of the commemoration or haul in Banjar community to be integrated into social studies using a qualitative approach. Social studies education is a value-based study, in this case, cultural values and local wisdom as the formation of national identity. Introducing the values of cooperation to be internalized to participants in Social Sciences Education is a guarantee of cooperation, mutual assistance, and solidarity.*

*Suggestions from this research are to make the values of cooperation contained in the commemoration known as haul to become a reference in acting and life in the school environment and the community. For teachers, the model can be used to design and develop social studies learning materials by utilizing local values, especially the values of cooperation on the commemoration.*

**Keywords:** *commemoration of Guru Sekumpul, commemoration or haul*

## I. INTRODUCTION

In the life of the Indonesian people, cooperation is a legacy of the past into local wisdom. Cooperation is an old tradition, starting at the time of hunting, collecting food to catch animals together, and share the game (Panjaitan, 2016: 7). In the practice of Indonesian life, cooperation builds and increases social solidarity,

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especially in the era of globalization. Cooperation reinforces social cohesion in national life (Subagyo, 2012: 41).

According to Suryohadiprojo (2016: viii) cooperation culture is identical to the value of Pancasila and Sunaryo and Djokosumbogo (2017: lii) emphasized: The core of culture (including cooperation) is Pancasila. As a nation with a majority of Muslims, the tradition of cooperation of Indonesian people before the entry of Islam into Indonesia was in line with the teachings of Islam.

In Islam, cooperation has existed since the time of the Prophet Muhammad 1400 years ago. Mahmudi (Al-Mubarakfury, 2010) suggested three historic events related to cooperation culture, namely: (1) when repairing the Kaaba. Rasulullah SAW collected several tribes to take the best stones to build the Kaaba. (2) Development of the Nabawi Mosque. In the process of building the Prophet himself participated in it. (3) During the war, The Prophet and his companions built a moat by working together as a stronghold.

Cooperation as the values of the life of the Indonesian nation in the future needs to be inherited for the generation to be internalized. The current era of globalization erodes the noble values of national life into an individualistic attitude. For this reason, it is necessary to internalize the values of cooperation with the young generation of Indonesia. The cultivation of cooperation values through the Sekel Guru Sekumpul in Martapura is important to be studied and developed for Social Sciences Education.

## II. LITERATURE REVIEW

The focus of research is the value of cooperation. According to the Big Indonesian Dictionary (2002), cooperation means: "work together or help, help help". In a sociological study (Panjaitan, 2016: 6), it interprets cooperation as a way of life for the Indonesian people to survive and develop and therefore has been a common need of the Indonesian people for a long time. From an anthropological perspective (Koentjaraningrat (1974): Cooperation is used as the mobilization of unpaid labor for a project or work that is beneficial to the public or useful for development.

In the practice of Indonesian life, cooperation is an ancestral heritage. According to Suryohadiprojo (2016: 7), President of the Republic of Indonesia Soekarno said that Pancasila if squeezed into *trisila* (three pillars) and if squeezed into one is to be cooperation. Indonesian culture is cooperation; cooperation as the personality of the Indonesian nation.

Concerning the values of cooperation and social conservation, Subagyo, (2012: 63) suggests two pillars of social conservation, namely: (a) social wisdom and (b) social intelligence. The value of cooperation is a component of "social wisdom". Social wisdom is the values of wisdom that are in line with the values of virtue in social life, namely: harmony, kinship, togetherness, cooperation, tolerance, justice, wisdom, wisdom, compassion, friendliness, compassion, courtesy, trustworthiness, and religious.

Cooperation is related to social intelligence in terms of the ability to recognize themselves and recognize others in the process of interaction. Viewed from the aspect of social conservation, cooperation is an important tool.

The values of cooperation can be used positively in people's lives, especially in efforts to drive community solidarity. Social solidarity needs to be strengthened so that the Indonesian people can face the

challenges of changing times, globalization, and various things that threaten people's lives such as natural disasters, social and political conflicts (Subagyo, 2012: 66).

The implementation of cooperation is the noble values of the Indonesian people. Commemoration or *haul* is an event to commemorate the anniversary of one's death (Imron, 2005: 13-14). This warning is a tradition of the Nahdliyin. Usually done right on the day, date, and market of death (Fadeli, 2007: 119). Teacher Sekumpul is admired for knowledge and morals. Therefore, local people (South Kalimantan), regional (Kalimantan), national (Indonesia), and even some neighboring countries such as Malaysia (international) came to commemorate the Sekumpul Guru's haul. The Haul Guru Sekumpul is held every year. For the implementation, the committee from Ar Raudah was violated; volunteer; security; and the Martapura community.

Various researches on haul and mutual assistance have been carried out in various areas such as Subagyo's (2012) research on the cooperation of the Acehnese people in the khanduri tradition to ask for blessing, salvation or giving thanks to God. In Bali, it is known by the value of cooperation in the subak tradition. Subak is to unite farmers in taking care of irrigated rice fields and use them together. Similarly, the tradition of cooperation in the Dayak community in Kalimantan when opening fields or when hunting wild boar. Research by Subiyakto, Syaharuddin, and Gazali Rahman (2016), regarding "Mutual Cooperation Values of Bahaul Traditions in Banjar Communities in Andhika Village as Social Studies Learning Resources", found,

The *bahaul* tradition that forms the attitude of cooperation is in line with the objectives of Social Education, which is to form good citizens as seen from the practice of cooperation, social care, and empathy for others. Preserving this attitude through social studies education has significance to the formation of national character amid the increasingly widespread attitude of social indifference. Hanif (no year), "Haul Commemorative Traditions in the Sociological Approach". In Islamic practice, many forms of cooperation, such as during the month of Ramadan, are included in the commemoration of the haul of a cleric.

The values of cooperation is the subject of gathering focused on exploring the values of cooperation to be a source of learning in the development of Social Studies Education in schools.

### **III. RESEARCH METHODS**

Retrieval of data was through key informants by purposive sampling and snowball. The sample depends on the selection of key informants and the complexity and diversity of the social phenomena studied (Bungin, 2003: 53; Sugiyono, 2008: 218; Bogdan and Biklen, 1982).

Election the subject-based on the profession, experience, ability, actual historical, and anticipatory insight about the problem under study (Al Muchtar, 1991: 89). Forward Lincoln and Guba (1985): The determination of samples is not based on statistical calculations.

Data collection techniques include (1) interviews; (2) observation; and (3) documentation study. Analysis of Miles and Huberman data (1992: 20): (1) data collection; (2) data reduction; (3) data presentation; (4) drawing conclusions and verification. Reflective studies of impressions, comments, opinions, and interpretations when ethnographic studies are conducted. Data reduction includes selection, concentration, simplification, abstracting, and transformation of rough data obtained from written records and recorded results.

Some irrelevant interviews and study documents are discarded.

Presentation of data in the form of data displays with data coding, data classification, and classification according to the focus of the narrated research problem. Conclusions are new findings that are verified for accuracy through check and recheck and cross-check and triangulation. Referring to Creswell (1998: 201-203) data verification is done through prolonged engagement and persistent observation. Referring to Denzin and Lincoln (1994), data from observations and interview results were compared. Member checks to find solutions to the informants' views on the credibility of the findings and interpretations.

#### **IV. RESULTS AND DISCUSSION**

Guru Sekumpul is a popular nickname of Kiai Haji Muhammad Zaini Abdul Ghani. Born in Tunggul Irang Martapura, on 11 February 1942 (27 Muharram 1361 AD) and died on 5 Rajab 1426 H or 10 August 2005 at the age of 63 years. He left three wives namely Hj. Juwairiyah, Hj. Laila, and Hj. Siti Noor Jannah and two children namely: Muhammad Amin Badali al-Banjari and Muhammad Hafi Badali al-Banjari (Mirhan, 2014: 116). Kiai Haji Muhammad Zaini Abdul Ghani was popularly called the Sekumpul teacher because he gave a study in the village of Sekumpul Martapura (Abbas, 2013).

Before becoming a popular and charismatic scholar, the Sekumpul teachers learned from: Teacher Muhammad Gadung to learn about Nur Muhammad to Barabai, to Kandangan to Guru Muhammad Aini to study the reading of the Koran; and to the island of Java to: Habib Muhammad bin Husein al-Aydrus, Habib Muhammad bin Abu Bakar Assegaf, Kyai Hamid, Guru Syarwani Abdan; Habib Sholeh bin Muhsin, Habib Abu Bakar bin Muhammad as-Segaf, Habib Ali Kwitang and Habib Husein bin Abu Bakar Luar Batang, Kiai Tubagus Abbas (Kiai Falak), Guru Bangil, and Sayyid Muhammad bin Amin al-Kutbi al-Makki in Mecca, Habib Abu Bakaral-Atthos al-Habsy, Sayyid Hassan bin Muhhamd; Sayyid Ahnri bin Abbas al-Maliki; Sheikh Yasin al-Fadani; Sheikh Ismail Yamani, and Sheikh Zakaria bin Abdullah al-Makki (Abbas, 2014: 369-370). The Sekumpul teacher wrote the book: (1) Al Risalat al-Mubarakah; (2) Manaqib al-Sayyid Muhammad ibn 'abd al-Karim al-Qadiri al-Hasani al-Samman al-Madani; (3) Al-Risalat al-Nuraniyyah fi Syarh al-Tawassulat al-Sammaniyah; (4) Nubzat fi Manaqib al-Imam al-Mashhur bi al-Ustaz al-A'zam Muhammad Ibn 'Ali Ba'lawiy (Mirhan, 2015: 116-117).

Teacher Sekumpul's fame and charisma are due to his figure as a role model cleric, merciful, gentle, and provides solutions to various problems. In addition to ordinary people, the Sekumpul teachers were invited by national and foreign figures to be friendly, including Megawati Soekarno Putri, Hamzah Haz, Abdurrahman Wahid, and so on. Foreign figures, including Abdullah Ahmad Badawi, Prime Minister of Malaysia; Sheikh Ismail Yamani, from Yemen; Sheikh Yasin al-Fadani, from Mecca; Habib Ahmad as-Segaf, from Yemen; Habib Salim Asy-Syatiri and Habib Abdullah Baharun are both from Yemen, Imam of the Aqsa Mosque, Muadzin Masjidil Haram and even to the artists (Abbas, 2014: 371).

This shows the love of the ulema and after the Sek Sekur's death, was marked by attending the Sekul Guru Sekul at the same time participating as a donor according to the philosophy of Urang Banjar "gasan sangu bulik" means to return supplies, namely the provision of charity for the hereafter (Abbas and Syaharuddin, 2017; Syaharuddin, 2017 2015). The Haul Guru Sekumpul was attended by hundreds of thousands of people who needed large spaces or land to accommodate buses, minibusses, two-wheeled vehicles, parking lots, and

accommodations. Specifically, regarding accommodation, worshipers who are not accommodated at hotels in Martapura and Banjarbaru are provided lodging at Sekumpul Market, Demang Lehman Stadium, and residents' homes. Residents prepare their houses plus tents and cable TV to monitor activities at the ar-Raudah mosque as the center of the event.

According to Husni Thamrin (57 years): "... The Sekul Teachers' Haul showed the people's love for the Sekumpul Teachers in the form of care and participation. For the community and volunteers, participating as self-actualization ". As a form of caring and participation, the Sekul Guru Sekumpul was also conducted in Tarim, Hadramaut, Yemen by Raudhatul Banjariyyin the Kalimantan student organization in Hadramaut. (Banjarmasin Post Daily, 14 April 2018). The same thing happened in Kandangan, Regency of Hulu Sungai Selatan. According to Syamsudin (57 years old), Teacher's Gathering began in one the year 2015 attended by the Regent, officials, Habib, the Kandangan community.

Before the 13th Teacher's Haul (2018), the committee, volunteers, and the community prepared 44 public kitchens with 18,092 liters of donated rice collected. Public kitchen locations are scattered in Sekumpul, irrigation roads, education roads, Tanjung Rema, Gunung Ronggeng, Paring River, and In the Packaging Fence. In addition to the public kitchen, there is a public kitchen community initiative.

### **Teacher Gathering Values**

Cooperation values (Kemendikbud, 2017 and Abbas (2017) in the form of cooperative values, solidarity values, mutual help values, family values. This is in line with Koentjaraningrat (1987) in Irfan (2016): Cooperation known by the people of Indonesia is mutual assistance, help and community service cooperation, help can be seen when the Martapura community help each other to prepare the Teacher's Gathering Haul, both in providing consumption through public kitchens, open houses, and free stalls. Cooperation works by cleaning the environment, repairing roads, digging drainage, and cleaning open spaces for parking for pilgrims' vehicles.

The value of cooperation and mutual assistance are indicators of cooperation values. In the teachers' haul, it was seen cooperation activities between agencies in handling traffic, establishing stop and main posts, creating health posts, and building cooperation with various agencies such as the TNI, Police, Transportation Agency, Health Office, Sanitation Office, PLN and Telkomsel to support the smooth commemoration of Teacher Sekul's haul. The synergy between the community and government and private institutions.

There are 22 health posts for the 13th Haul Guru Sekumpul as the implementation of cooperation and community solidarity. According to the Banjarmasin Post (March 8, 2018), the committee involved 9,553 volunteers equipped with ID cards. The coordination meeting was chaired by the Banjar District Transportation Office, attended by the Banjar District Police Chief, the Banjarbaru Police, the Banjarbaru District Transportation Agency, the Teacher Sekumpul family, the RAPI and ORARI organizations, the Banjar District and the Banjarbaru City. The Banjar District Health Office in collaboration with the Banjar District Environmental Health Engineering Center (BTKL) examines public kitchen food samples. The purpose of the examination is to anticipate food poisoning (tribune kalsel.com, 2 April 2017).

According to Muhammad Amin (24 years), volunteering as an application of cooperation in the form of cooperation and mutual assistance. According to Pheneey (2014: 28): "... in a strong community, cooperation and values contribute to the spirit of cooperation, proven and passed on through cultural heritage. Cooperation

and mutual assistance were commanded by the Main Command Post in the Ar-Raudah Sekumpul mosque started by mapping the haul zone and providing health equipment in collaboration with the Health Office. Each post consists of medical personnel, doctors, and medical personnel. The committee received assistance from the East Kalimantan Government, 18 tents equipped with wide screens (LCD) (Interview, H. Akhmad Rafie Hamdi, 48 years). Aid also came from the overseas community of Urang Banjar from Jakarta, Surabaya, other areas in Indonesia, and from Malaysia.

The practice of cooperation in the gathering as described by Fadel (2008) in his article entitled, "21st Century Skill: How Can You Prepare for the Student The New Global Economy", that the results of a survey of work requirements in the 21st century are skills, including teamwork and collaboration.

In other words, the implementation of cooperation values can be seen from the solidarity of the Martapura community in welcoming and enlivening the Sekul Teacher's Haul. According to Emile Durkheim in Sa'diyah (2016) in his theory of social solidarity, social solidarity is very important to achieve common goals. This was revealed by Salman (49 years): "... I live near the center of the Haul Guru Sekumpul. I participated in cleaning the house, entertaining worshipers, and preparing food, helping the public kitchen prepare food.

Raven (1977) in Fardus (2010) explains that solidarity is part of social values. Banjar people have an attitude of solidarity marked by their willingness and sincerity to provide services to the Haul Guru Sekumpul congregation. Food and drinks are abundant. Everyone competes in charity as a form of solidarity values. According to Husni Thamrin (57 years): "The solidarity of the people of Martapura by giving donations in the form of mineral water and food at the established posts. Technical provision of public kitchens, according to Husni Thamrin (57 years): Some people bring food in the form of snacks and aqua to the post. There are public kitchens distributing food, and some even open "free stalls".

The forms of solidarity in society are explained by Durkheim, that the attitude of solidarity is divided into two, namely organic solidarity and mechanical solidarity. Organic solidarity is solidarity based on differences, which arise as a result of a greater division of labor. This solidarity is based on a very high level of dependency. Whereas mechanical solidarity is that this solidarity is based on a high degree of homogeneity in beliefs, sentiments, and so on. (Irfan, 2016: 2)

Observations on March 24, 2018, prove the provision of public kitchens, free food, and drinks in the form of tents such as tents providing mineral water, tea, coffee, and various free foods. At another angle, people to get tofu and fried tempeh. At another angle, women are cooking with a large pot of rice and a frying pan for frying fish and chicken. In essence, the Martapura community provides services, even free haircuts, patched tires, free gasoline. The need for pilgrims is given priority as a picture of high solidarity values.

The values of cooperation can be seen in the provision of parking lots by the government, implementing committee, and the community. There are 35 locations with different food offerings and in almost all houses. This shows the attitude of cooperation, solidarity, and cooperation.

To anticipate things that are not desirable, such as food poisoning, the Banjar District Health Office in collaboration with the Banjar Regency Environmental Health Engineering Center (BTKL) is examining several public kitchen sample foods. The types of food that are examined are all kinds of drinks, foods, side dishes, vegetables, and other types of food. The purpose of the examination is to anticipate food poisoning (tribune kalsel.com, 2 April 2017).

Along the way pilgrims, from Central Kalimantan, West Kalimantan, and East Kalimantan, along the road the community gave a flight. For example, Balakar Volunteer 545 Kapuas established service posts from Friday (March 23, 2018) to Monday (March 26, 2018) on two shophouses on the Trans Central Kalimantan road. The service post becomes a stopover and rests pilgrims heading to Martapura. Several meals were served by volunteers such as mineral water, tea, coffee, and instant noodles (Banjarmasin Post, 28 March 2018).

According to M. Lutfi Rahman (26 years), the solidarity of Martapura residents starts from clearing the land around the house, preparing parking lots, and meeting RT and RW two weeks before the haul to work together to prepare everything. For this reason, according to Abdurrahman (27 years), his participation by adding street lighting. In several areas in the Banjar Regency and its surroundings, especially in the City of Banjarbaru, the community and Local Government repaired roads, drainage, installed signs, installed banners and decorative lights on the road in the village.

Thus, in the implementation of the Sekel Guru Sekumpul where the implementation of cooperation values is the main characteristic of its sustainability. Masyarakat, various organizations, and governments work hand in hand to succeed the Haul Guru Sekumpul.

Family values are part of the values of cooperation (Kemendikbud, 2017; and Abbas, 2017) which in the context of community activities in Banjar Martapura and its surroundings on the commemoration of the Teacher's Gathering haul can be seen in terms of the community's willingness to accept worshipers as guests. According to Bambang Subiyakto (63 years): His family receives guests every year and prepares a parking lot and a place to stay for 75-100 worshipers, serving mineral water, traditional Banjar cakes. The same thing was done by Agus Haryanto (46 years) who prepared his house to stay for pilgrims and Husni Thamrin (57 years) where the congregation went to his house with 12 cars partially sleeping in cars. His house is used for bathing and ablution '.

There are pilgrims renting hotels and lodging for, but because hotels and inns are limited, residents' houses or special places to stay are provided by the committee. Some houses are given tents, equipped with carpets, mineral water, and ablution places. Likewise, the view at Pasar Sekumpul, some of the rooms used as a place to stay pilgrims.

Empathy is part of the attitude of responsibility as according to Raven (1977) in Fardus (2010) as an important thing a person has for his life and career in the 21st century (Partnership for 21st Century Skill, 2018: 13). The Martapura community has a responsible character shown by their participation in lodging and consumption. The involvement of the above teenagers according to Hurlock (1980) in Putra and Rustika (2015: 200) shows that teenagers have a social interest in helping. Youth at Martapura, through Martapura FC Diamond Supporters as volunteers.

The cooperation attitude of the Martapura community can be seen from the Haul Abah Shelter Command Post for the 13th Gathering (2018), namely: the Al Fattah Shelter Command Post, the Batang River Stop Command Post, the Jami Hidayatullah Shelter Command, the Arriyadh Mosque Shelter, the Miftahul Jannah Shelter Post, the Batang River Shelter Command Post, the Jami Hidayatullah Mosque Shelter Post, Arriyadh Mosque Shelter, Miftahul Jannah Shelter Post, the Batang River Drop Post Stop by Masjid Nida'ul Khairat, Command Post Stop Command Assholihin (Fauzan Asnia, 2018). The pilgrimage posts stop at mosques, langgar or musala, and special tents. In addition to the ten parking spots prepared by the committee and volunteers, there are eight parking points for worshipers as information obtained from the Banjar District Police

Public Relations (2018) about several parking spaces, namely: Sultan Sulaiman Guest House, PPS Sekumpul Martapura, STD Barakat, SMP Negeri 1 Martapura, Gedung Juang, DPRD Building, Regional Government of Banjar Regency; and Light of the Earth Congratulations.

### **Mutual Cooperation Mutual Values of Teachers as a Learning Resource for Social Studies Education**

The values of the Sekul Haul Teachers' cooperation consists of the values of cooperation and mutual assistance through the collaboration of committees, volunteers, communities and government agencies such as Polda and Polres agencies, the Transportation Agency, the Health Service, the Environmental Service, the Sanitation Service, PLN, Telkomsel, Fire Extinguisher, PMI, and so on.

The values of solidarity are seen through community activities preparing free consumption, forming volunteers helping the committee, cleaning the environment, drainage, repairing roads, decorating the environment with banners, decorative lights, and so on.

The family values of the willingness of the people of Banjar Martapura and surrounding areas to accommodate pilgrims to stay for. Community activities prepare free parking.

These values are aligned with the objectives and characteristics of social studies education to explain that the Sekul Haul Teachers can be used as learning resources for social studies learning in basic education (SD / MI and SMP / MTs). This supports curriculum standards education IPS (NCSS, 1994): Social studies education is powerful if it has five characteristics, namely: (a) meaningful; (b) integrated; (c) value-based; (d) challenges and (e) active.

The values of the Guru Sekumpul commemoration cooperation concerning the objectives of social studies education above is that of discussing human interaction. The interaction that is built in the haul breeds cooperation attitude in which looks the attitude of cooperation, mutual help, solidarity, and kinship. The Teacher's Haul Sekumpul since 2006 (the first haul) until 2018 (the 13th haul) has been carried out with values for the development of social studies education materials.

## **V. CONCLUSIONS AND SUGGESTIONS**

The implementation of the 13th commemoration in 2018 was attended by pilgrims from South Kalimantan, various regions of Indonesia, Indonesia and abroad. In 2018 Indonesian President Joko Widodo was attended. The pilgrims who are increasing every year describe the love of the community for the Sekumpul teacher as a longing for a model leader.

A month before the event, the Martapura community worked together to clean the environment, such as drainage, mowing the lawn, preparing the parking lot, and decorating the environment. This is to welcome pilgrims who come using buses, minibusses, and two wheels. For pilgrims, lodging is provided because the haul is held for two days. Congregations that are not accommodated in some hotels, inns, guesthouses, and guest houses are provided free lodging in Martapura and Banjarbaru, for example in the Sekumpul Market, Demang Lehman Stadium, mosques, and people's homes. The Jemaah Inn is equipped with Cable TV to monitor various events at Ar Raudah Mosque as a haul memorial center.



The values of cooperation on the Commemoration of the haul are divided into the values of cooperation and mutual assistance; solidarity values; and family values. The values of cooperation and mutual assistance for the Banjar Martapura community when the community and agencies work together to succeed in the commemoration of the Teacher's Gathering. Banjar District Police, Banjarbaru City, Tanah Laut District, and South Kalimantan Regional Police; Department of Transportation; Public health Office; Environmental services; Sanitary agency; PLN, TELKOMSEL, DAMKAR, and so on. The values of solidarity are seen in the establishment of public kitchens, free stalls, and the willingness of the community to clean and decorate their environment. Family values can be seen from its willingness to accommodate pilgrims for 2-3 days; prepare parking lots and help parkers,

For the Department of Education to make regulations in the form of stipulations on optimizing the use of cultural values and local wisdom of the Banjar community in South Kalimantan to be developed in the curriculum of each subject at every level, particularly the values of cooperation in the commemoration of the Sekel Teacher gathering for social studies subjects in schools at the basic education level (SD / MI and SMP / MTs).

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