



Reimagining Islamic Education through Local Wisdom: A Conceptual Framework for Integrating Banjar Cultural Values into Character Education in Southeast Asian Muslim Schools

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Abstract

Globalization and digital transformation have accelerated educational standardization, often marginalizing local cultural identities within Islamic education. Existing studies have examined Islamic character education, culturally responsive pedagogy, and local wisdom independently, yet a coherent framework integrating Banjar cultural values into Islamic curriculum development remains absent. This study aims to develop a conceptual framework that positions Banjar local wisdom as a foundation for contextual Islamic character education in Southeast Asia. Employing a qualitative library research design, the study systematically analyzes academic books, Scopus-indexed journal articles, curriculum documents, educational policies, and scholarly works on Banjar culture using thematic content analysis. The findings identify five core dimensions of Banjar cultural wisdom and synthesize them into the Banjar Contextual Character Education Framework, comprising Islamic values, Banjar cultural wisdom, contextual learning processes, character formation, and social responsibility. The framework demonstrates that Banjar local wisdom functions not merely as cultural content but as an epistemological resource that strengthens Islamic educational philosophy and culturally responsive curriculum development. This study contributes a conceptual model that bridges Islamic educational theory with indigenous Muslim knowledge, providing a reference for contextual curriculum development in Southeast Asian Muslim societies.

Keywords: Islamic Education; Banjar Local Wisdom; Character Education; Curriculum Framework; Southeast Asia

Abstrak

Globalisasi dan transformasi digital telah mendorong standarisasi pendidikan yang sering mengabaikan identitas budaya lokal dalam pendidikan Islam. Berbagai penelitian telah membahas pendidikan karakter Islam, pedagogi responsif budaya, dan kearifan lokal secara terpisah, namun belum tersedia kerangka konseptual yang

mengintegrasikan nilai-nilai budaya Banjar ke dalam pengembangan kurikulum pendidikan Islam. Penelitian ini bertujuan mengembangkan kerangka konseptual yang menempatkan kearifan lokal Banjar sebagai landasan pendidikan karakter Islam yang kontekstual di Asia Tenggara. Penelitian menggunakan pendekatan library research dengan menganalisis secara sistematis buku akademik, artikel bereputasi Scopus, dokumen kurikulum, kebijakan pendidikan, serta literatur mengenai budaya Banjar melalui thematic content analysis. Hasil penelitian mengidentifikasi lima dimensi utama kearifan budaya Banjar yang disintesis ke dalam Banjar Contextual Character Education Framework, meliputi nilai-nilai Islam, kearifan budaya Banjar, proses pembelajaran kontekstual, pembentukan karakter, dan tanggung jawab sosial. Kerangka ini menunjukkan bahwa kearifan lokal Banjar tidak hanya berfungsi sebagai muatan budaya, tetapi juga sebagai sumber epistemologis bagi pengembangan filsafat pendidikan Islam dan kurikulum yang responsif terhadap budaya. Penelitian ini menawarkan model konseptual yang menjembatani teori pendidikan Islam dengan pengetahuan lokal masyarakat Muslim sebagai rujukan pengembangan kurikulum kontekstual di Asia Tenggara.

Kata kunci: pendidikan karakter Islam; kearifan lokal Banjar; kurikulum kontekstual; pendidikan karakter; Asia Tenggara.

Introduction

The globalization of education has generated significant homogenization of curricula worldwide, resulting in diminished space for local cultural identities within educational frameworks (Nabil & Ammar, 2024). This phenomenon presents particular challenges for Islamic education in Southeast Asia, where diverse Muslim communities have historically maintained distinctive cultural traditions that inform their religious practices and social values. The standardization pressures emanating from international educational benchmarks often conflict with the preservation of indigenous knowledge systems that have sustained these communities for generations (Made et al., 2025). Educational institutions increasingly find themselves navigating tensions between global competency requirements and the maintenance of cultural authenticity, creating what scholars describe as an identity crisis among contemporary youth (Mohamed et al., 2025).

The urgency of addressing this challenge becomes apparent when examining the current state of character education in Islamic schools. Contemporary approaches to moral development in these institutions remain largely normative, emphasizing doctrinal transmission without adequate consideration of the socio-cultural contexts in which students

live (Rahman et al., 2025). This disconnects between religious instruction and lived experience diminishes the effectiveness of character formation efforts. Students may acquire theoretical knowledge of Islamic ethics while lacking the cultural anchors necessary to translate these principles into meaningful daily practice (Dewi, 2024). The integration of local wisdom into Islamic education represents not merely a pedagogical preference but an epistemological necessity for achieving authentic character development.

The global literature on this intersection reveals substantial scholarly attention to Islamic character education, indigenous education, culturally responsive curriculum, and local wisdom education as separate domains (Rahmawati, 2025). Research on Islamic character education has examined pedagogical approaches derived from Quranic principles and prophetic traditions (Alkouatli, 2018). Studies on indigenous education have documented the preservation of traditional knowledge systems in formal schooling contexts (Ramli et al., 2025). Culturally responsive curriculum scholarship has established frameworks for adapting educational content to student cultural backgrounds (Fatmawaty et al., 2026). Local wisdom education research has explored the integration of community-based knowledge into classroom instruction (Prihatama et al., 2021). However, a critical gap exists in the literature concerning the systematic integration of specific local cultural systems, particularly Banjar culture, into Islamic education frameworks (“Character Education by Applying Local Wisdom of Banjar Cultural Values,” 2025).

Within the Southeast Asian context specifically, scholarly work has examined Islamic education practices across Indonesia, Malaysia, Brunei, Southern Thailand, and Southern Philippines (Syarafi et al., 2025). Indonesian studies have documented *pesantren* educational models and their adaptation to contemporary demands (Lateh, 2025). Malaysian research has explored the balance between national curriculum requirements and Islamic educational objectives (Anilon et al., 2026). Thai scholarship has addressed the unique challenges facing Muslim minority communities in maintaining religious education within secular national frameworks (Bashiroh et al., 2024). Philippine studies have examined the integration of Islamic schools into the national education system (Sasam & Genton, 2026). Yet this body of research remains predominantly ethnographic in orientation, documenting existing practices rather than reconstructing curriculum

frameworks that systematically incorporate local cultural values (Fahmi et al., 2025).

This study addresses three interconnected research questions that guide the conceptual development process. First, what educational values are embedded within Banjar culture? This question requires systematic analysis of Banjar cultural practices, traditions, and philosophical foundations to identify elements relevant to character formation. Second, how do these values relate to Islamic character education principles? This question examines the compatibility and complementarity between indigenous Banjar concepts and Islamic ethical teachings (Masitha & Abidin, 2026). Third, how can a conceptual framework be constructed that integrates Banjar cultural values into Islamic education? This question drives the synthesis of findings into a coherent curriculum model applicable to Southeast Asian Muslim schools (Muttaqo et al., 2025).

The theoretical foundations underpinning this study draw from four complementary scholarly traditions. Islamic educational philosophy, as articulated by scholars such as Syed Muhammad Naquib Al-Attas, provides the theological and epistemological foundations for understanding education as the cultivation of adab and the formation of insan kamil (Mu'ammam, 2013). Character education theory, particularly Thomas Lickona's framework emphasizing moral knowing, moral feeling, and moral action, offers pedagogical structures for value internalization (Adnan et al., 2026). Culturally responsive pedagogy, developed by Geneva Gay and others, establishes principles for adapting educational practices to student cultural contexts (Rahman et al., 2025). Local wisdom theory grounds the integration of indigenous knowledge systems into formal education (Patmono et al., 2026).

The primary objective of this research is to produce a conceptual framework for Banjar-based Islamic character education that can serve as a model for contextual religious education development across Southeast Asia. This framework aims to demonstrate how specific local cultural values can be systematically integrated into Islamic education curricula without compromising either religious authenticity or cultural integrity (Anggraini et al., 2025). The study seeks to move beyond descriptive documentation toward prescriptive curriculum reconstruction that practitioners and policymakers can operationalize.

This study offers three primary contributions to the field. Theoretically, it introduces the Banjar Contextual Character Education

Framework as a novel integrative model that synthesizes Islamic educational philosophy with indigenous local wisdom (Ariani et al., 2025). Methodologically, it demonstrates how systematic literature analysis and conceptual synthesis can generate curriculum frameworks that address practical educational challenges. For Islamic education development in Southeast Asia, it provides a replicable approach for other regional communities seeking to strengthen contextual relevance while maintaining religious foundations (Attijani et al., 2025).

LITERATURE REVIEW

The scholarly landscape of Islamic character education has evolved significantly over recent decades, reflecting deepening engagement with both classical Islamic sources and contemporary educational theory (Lestari et al., 2025). Early approaches emphasized the transmission of religious knowledge through traditional methods, focusing on memorization of texts and adherence to established practices (Supriyanto et al., 2022). However, contemporary scholarship increasingly recognizes that effective character formation requires more than cognitive knowledge acquisition. Al-Ghazali's framework for moral development, emphasizing the purification of the soul through disciplined practice, has been revisited and reinterpreted for modern educational contexts (Mainuddin et al., 2023). His emphasis on the integration of intellectual understanding with spiritual cultivation provides foundational principles that remain relevant for contemporary curriculum design.

The theoretical contributions of Syed Muhammad Naquib Al-Attas have particularly influenced contemporary discussions of Islamic character education. His concept of *ta'dib* as the appropriate term for education emphasizes the placement of things in their proper order, connecting knowledge acquisition with ethical orientation (Apriyanti & Sirozi, 2025). Al-Attas argues that true education produces individuals who recognize their place within the cosmic order and fulfill their responsibilities accordingly (Hidayat, 2024). This framework has been operationalized in various educational settings, though challenges remain in translating philosophical principles into curricular structures. The integration of Al-Attas's thought with contemporary pedagogical approaches offers promising directions for character education development (Hamid et al., 2026).

Character education scholarship in Western traditions has also contributed significantly to the field, with Thomas Lickona's work providing particularly influential frameworks (Rizqi et al., 2025). Lickona's triadic model of moral knowing, moral feeling, and moral action offers a comprehensive structure for understanding character development processes. Islamic educators have increasingly engaged with this framework, finding points of convergence with Islamic moral concepts such as muhasabah and tazkiyah al-nafs (Adnan et al., 2026). The integration of these perspectives creates opportunities for developing character education approaches that draw from both Islamic tradition and contemporary educational research (Muammar et al., 2026).

Research on local wisdom in education has expanded considerably as scholars recognize the educational potential embedded within indigenous knowledge systems (Patmono et al., 2026). Local wisdom encompasses values, practices, and knowledge that communities have developed and transmitted across generations in response to their specific environmental and social contexts (Nabil & Ammar, 2024). Educational integration of this wisdom serves multiple purposes: preserving cultural heritage, enhancing learning relevance, and strengthening student identity formation (Rahmawati, 2025). Studies across Indonesia have documented diverse examples of local wisdom integration, from Balinese Tri Hita Karana philosophy in early childhood education to Sundanese proverbs in character development programs (Made et al., 2025).

The theoretical justification for local wisdom integration rests on understanding education as fundamentally contextual. Learning becomes meaningful when students can connect new knowledge with their existing cultural frameworks and lived experiences (Prihatama et al., 2021). Indigenous knowledge systems often contain sophisticated understandings of human relationships with nature, community, and transcendence that complement formal religious instruction (D. B. Hamidah et al., 2026). The integration of such knowledge does not diminish religious education but enriches it by demonstrating how universal principles manifest within specific cultural contexts (Widiawati et al., 2026).

Practical implementations of local wisdom-based education have demonstrated positive outcomes across multiple dimensions. Studies report enhanced student engagement when learning materials reflect

familiar cultural elements (Noor, 2025). Character development appears strengthened when values are reinforced through both religious instruction and cultural tradition (“Character Education by Applying Local Wisdom of Banjar Cultural Values,” 2025). Community connections with schools deepen when curricula acknowledge and validate local knowledge (Aziz et al., 2025). However, challenges remain in systematically integrating local wisdom without reducing it to superficial cultural decoration that lacks substantive educational impact (J. Hamidah et al., 2026).

Culturally responsive education has emerged as a significant framework for addressing diversity in educational settings and ensuring equitable learning opportunities for students from varied backgrounds (Fatmawaty et al., 2026). Originally developed in Western contexts to address racial and ethnic disparities in educational outcomes, this approach has been adapted for application in diverse global settings. The core principle holds that effective teaching must acknowledge, respect, and incorporate student cultural backgrounds into instructional practices (Rahman et al., 2025). When students see their cultures reflected in curriculum content and pedagogical approaches, they experience enhanced motivation and achievement.

Application of culturally responsive principles in Islamic educational contexts has generated increasing scholarly attention (Madkur et al., 2024). Researchers have examined how Islamic schools can maintain religious authenticity while adapting to diverse cultural contexts within which they operate. Studies in Indonesia have documented how madrasah curricula can integrate local cultural values alongside Islamic teachings (Fahmi et al., 2025). Research in Thailand has explored how Islamic schools serving minority Muslim communities balance national curriculum requirements with religious and cultural education (Attijani et al., 2025). These studies demonstrate the feasibility of culturally responsive approaches within Islamic education while highlighting implementation challenges (Bashiroh et al., 2024).

The relationship between culturally responsive education and Islamic educational philosophy reveals important areas of convergence. Both traditions emphasize education as holistic development that encompasses cognitive, affective, and behavioral dimensions (Ferianto & Firmansyah, 2026). Both recognize the importance of context in shaping educational practice and outcomes. Both value the integration

of community in educational processes (Syahril et al., 2024). These convergences suggest that culturally responsive approaches are not foreign impositions on Islamic education but resonate with fundamental principles within the Islamic educational tradition (Rahman et al., 2025).

Scholarly examination of Banjar culture within Islamic studies has documented the distinctive characteristics of this South Kalimantan community (Masitha & Abidin, 2026). The Banjar people represent a society where Islamic identity has become deeply intertwined with cultural practice, to the extent that being Banjar is understood as synonymous with being Muslim (Qutni & Fuady, 2024). This integration developed through centuries of cultural evolution, during which indigenous beliefs and practices were gradually transformed through engagement with Islamic teachings (Masitha & Abidin, 2026). The resulting cultural system maintains unique elements while remaining fundamentally oriented toward Islamic principles.

Research has identified several core values within Banjar culture that carry educational significance. The philosophical triad of *baiman*, *bauntung*, and *batuah* encapsulates the Banjar understanding of the ideal person (Noortyani et al., 2023). *Baiman* refers to faith and religious commitment, *bauntung* to worldly success and prosperity, and *batuah* to spiritual blessing and social respect (Muttaqo et al., 2025). These interconnected concepts provide a holistic framework for human development that integrates religious, material, and social dimensions. Studies have documented how these values are transmitted through various cultural practices, including oral traditions, ritual ceremonies, and community interactions (Ahmad, 2021).

Specific Banjar cultural practices have been examined for their educational implications. The floating market tradition demonstrates values of hard work, responsibility, honesty, tolerance, and brotherhood rooted in Islamic teachings (Ibrahim et al., 2026). The *bapalas bidan* ritual contains elements of spiritual education that can be categorized within Islamic frameworks (Ahmad, 2021). The *pamali* tradition serves as a mechanism for instilling values of politeness, discipline, and social responsibility in children (Norsyifa et al., 2026). The art of Balamut combines storytelling, music, and Islamic values as a medium for moral education. These diverse cultural expressions provide rich resources for educational integration.

Despite the substantial body of research across these four trends, significant weaknesses characterize existing scholarship. Studies tend to address their respective domains in isolation, examining Islamic character education, local wisdom, culturally responsive pedagogy, or Banjar culture without systematic integration (Anilon et al., 2026). Research remains predominantly descriptive, documenting existing practices rather than constructing new frameworks (Nabil & Ammar, 2024). Conceptual development has lagged behind empirical documentation, leaving practitioners without clear guidance for curriculum innovation (Anggraini et al., 2025). Most critically, no existing study has developed a comprehensive framework that integrates Banjar cultural values with contemporary Islamic education theory in a form suitable for curriculum implementation.

This research addresses identified gaps by developing the Banjar Contextual Character Education Framework through systematic synthesis of relevant literature. The study moves beyond documentation to construction, creating a novel conceptual model that integrates Islamic educational philosophy, character education theory, and Banjar local wisdom (Muttaqo et al., 2025). This framework provides theoretical grounding while offering practical guidance for curriculum developers and educators. The approach demonstrates a methodology applicable to other cultural contexts, potentially inspiring similar framework development for other Southeast Asian Muslim communities (Rahman et al., 2025).

METHOD

Research Design

This study employs qualitative library research as its primary methodology, appropriate for conceptual paper development that aims to synthesize existing knowledge into novel theoretical frameworks (Patmono et al., 2026). Library research enables systematic engagement with diverse literature sources to identify patterns, relationships, and gaps that inform conceptual construction (Rahmawati, 2025). The approach aligns with the study's objective of producing a theoretically grounded curriculum framework rather than documenting empirical phenomena. Conceptual papers of this type contribute to scholarly discourse by organizing existing knowledge in new configurations that

generate theoretical insights and practical applications (Nabil & Ammar, 2024).

The research follows a structured process moving from literature identification through analysis to framework construction. Initial phases focus on comprehensive literature gathering across relevant domains. Subsequent phases involve systematic analysis of gathered materials to extract key concepts and relationships. Final phases synthesize analytical findings into the proposed conceptual framework (Rahman et al., 2025). This progression ensures that the resulting framework maintains strong connections to existing scholarship while offering novel integrations.

Primary and Secondary Sources

Primary sources for this study include foundational texts in Islamic education philosophy, classical works on Banjar culture and traditions, national curriculum documents, and educational policy statements (Ahmad, 2021). Works by scholars such as Syed Muhammad Naquib Al-Attas, Al-Ghazali, and Thomas Lickona provide theoretical foundations (Mu'ammam, 2013). Documentation of Banjar cultural practices, including oral traditions, rituals, and community values, supplies cultural content (Masitha & Abidin, 2026). Indonesian national curriculum frameworks and Ministry of Religious Affairs guidelines provide policy context (Patmono et al., 2026).

Secondary sources encompass peer-reviewed journal articles indexed in Scopus and Web of Science, academic books from reputable publishers, and quality scholarly outputs from Google Scholar (Anilon et al., 2026). These sources provide contemporary research findings, theoretical discussions, and methodological guidance. The combination of primary and secondary sources ensures both depth of engagement with foundational materials and breadth of connection to current scholarly discourse (Muttaqo et al., 2025).

Literature Selection Criteria

Literature selection follows principles adapted from the PRISMA guidelines for systematic reviews, modified for conceptual paper requirements (Rahmawati, 2025). Inclusion criteria specify publications from 2015 to 2026 to ensure currency and relevance, though seminal works from earlier periods are included when

foundational to the conceptual framework. Sources must be published in peer-reviewed venues or by recognized academic publishers to ensure scholarly quality (Anilon et al., 2026). Topical relevance requires direct engagement with Islamic education, character education, local wisdom, culturally responsive pedagogy, or Banjar culture.

The selection process proceeds through stages of identification, screening, eligibility assessment, and inclusion. Initial identification employs database searches using keywords related to the study's core concepts (Nabil & Ammar, 2024). Screening removes duplicates and clearly irrelevant materials based on title and abstract review. Eligibility assessment involves detailed examination of remaining sources for substantive relevance and quality (Made et al., 2025). Final inclusion decisions reflect comprehensive evaluation against established criteria.

Data Collection Procedures

Data collection employs literature mapping, coding, matrix synthesis, and concept extraction techniques (Rahmawati, 2025). Literature mapping creates visual representations of the field's structure, identifying major themes, key authors, and intellectual relationships. This mapping guides subsequent collection to ensure comprehensive coverage (Anilon et al., 2026). Initial mapping reveals the four major trends discussed in the literature review and identifies gaps that the proposed framework addresses.

Coding procedures systematically categorize content from selected sources according to emerging themes (Patmono et al., 2026). Open coding identifies concepts and categories without predetermined structures. Axial coding establishes relationships among categories. Selective coding integrates categories around core themes relevant to framework construction (Rahman et al., 2025). Coding is conducted iteratively, with constant comparison among sources to ensure consistency and completeness.

Matrix synthesis organizes extracted concepts in tabular form that facilitates comparison across sources (Rahmawati, 2025). Matrices relate concepts from different traditions, identifying convergences and divergences that inform framework design. For example, matrices compare Banjar cultural values with Islamic ethical principles to identify points of compatibility and complementarity (Muttaqo et al., 2025). This systematic comparison grounds the integrative synthesis

that characterizes the proposed framework.

Data Analysis

Data analysis proceeds through thematic content analysis, conceptual synthesis, comparative interpretation, and framework construction (Nabil & Ammar, 2024). Thematic content analysis identifies recurring patterns and significant themes across the literature. Analysis attends to both manifest content explicitly stated in sources and latent content that requires interpretive inference (Rahmawati, 2025). Themes related to character education approaches, local wisdom integration, and cultural values receive particular attention.

Conceptual synthesis integrates themes from diverse sources into coherent conceptual structures (Patmono et al., 2026). This process involves identifying fundamental concepts, establishing relationships among concepts, and constructing hierarchies of abstraction. Synthesis respects the integrity of source materials while creating new configurations that generate theoretical insights (Rahman et al., 2025). The synthesis process is iterative, with preliminary constructions revised through continued engagement with literature.

Comparative interpretation examines relationships among different theoretical traditions to identify points of convergence and tension (Muammar et al., 2026). Comparison between Islamic educational philosophy and Western character education theory reveals both shared principles and distinctive emphases. Comparison between Banjar cultural values and broader Southeast Asian traditions contextualizes the specific case within regional patterns (Fahmi et al., 2025). These comparisons inform framework design by highlighting elements requiring integration and those requiring preservation of distinctiveness.

Framework construction represents the culminating analytical phase, synthesizing all preceding work into the proposed conceptual model (Muttaqo et al., 2025). Construction follows principles of internal coherence, theoretical grounding, and practical applicability. The framework must maintain logical consistency across its components, demonstrate clear connections to established theoretical traditions, and offer guidance that practitioners can operationalize (Rahman et al., 2025). Multiple iterations refine the framework until it satisfies these criteria.

RESULTS

Philosophical Foundations of Banjar Cultural Values in Islamic Education

The analysis of Banjar cultural literature reveals a sophisticated value system that has developed through centuries of interaction between indigenous traditions and Islamic teachings (Masitha & Abidin, 2026). The foundational philosophical concept underlying Banjar culture is the integration of religious identity with cultural practice to such a degree that these dimensions become inseparable (Qutni & Fuady, 2024). For the Banjar people, Islam is not merely a religion practiced alongside culture but the animating principle that gives meaning and direction to all cultural expression. This integration distinguishes Banjar culture from contexts where religious and cultural identities remain more clearly differentiated.

The core philosophical triad of *baiman*, *bauntung*, and *batuah* represents the Banjar conceptualization of the ideal human being and provides the foundation for educational aims within this cultural framework (Noortyani et al., 2023). *Baiman* encompasses faith, religious commitment, and adherence to Islamic teachings as understood within the Banjar context. This dimension corresponds to the theological foundations of Islamic education, emphasizing tawhid, worship, and submission to divine guidance (Muttaqo et al., 2025). *Bauntung* refers to worldly prosperity, success in livelihood, and material wellbeing achieved through diligent effort. This dimension acknowledges the legitimacy of pursuing worldly goods while maintaining proper priorities (Ibrahim et al., 2026). *Batuah* signifies spiritual blessing, social respect, and the esteem that comes from righteous living and community service. This dimension connects individual development to social recognition and collective welfare (Noortyani et al., 2023).

These three dimensions interrelate dynamically rather than functioning as isolated values. Authentic *bauntung* requires foundation in *baiman* because prosperity without faith lacks proper orientation and risks becoming mere materialism (Masitha & Abidin, 2026). Genuine *batuah* emerges from the combination of *baiman* and *bauntung* because

social respect accrues to those who demonstrate both religious commitment and productive contribution (Ahmad, 2021). The philosophical synthesis produces a holistic vision of human flourishing that integrates spiritual, material, and social dimensions in mutual reinforcement.

The relationship between Banjar cultural values and Islamic teachings demonstrates fundamental compatibility grounded in shared sources (Qutni & Fuady, 2024). Analysis reveals that many Banjar practices derive directly from Quranic injunctions and prophetic traditions, though they may have acquired distinctive cultural expressions (Ibrahim et al., 2026). The *pamali* tradition, for instance, often contains prohibitions that correspond to Islamic halal and haram categories, transmitted through culturally specific language and enforcement mechanisms (Norsyifa et al., 2026). The emphasis on *gotong royong* (mutual cooperation) in Banjar communities reflects Islamic principles of brotherhood and collective responsibility (Musyarapah et al., 2025). The respect accorded to ulama and religious scholars in Banjar society manifests broader Islamic valorization of knowledge and its transmitters (Rahmah et al., 2025).

Synthesis of these materials yields a classification of Banjar educational values across five domains. First, spiritual values encompassing tawhid, worship, and remembrance of God (*zikr*) form the theological foundation (Ahmad, 2021). Second, moral values including honesty, responsibility, patience, and gratitude guide ethical conduct (Ibrahim et al., 2026). Third, social values such as mutual cooperation (*gotong royong*), brotherhood (*badingsanak*), and consensus-building (*musyawarah*) structure community relationships (Jaidi et al., 2024). Fourth, intellectual values emphasizing knowledge seeking, wisdom, and discernment support cognitive development (Masitha & Abidin, 2026). Fifth, aesthetic values manifested in traditional arts, crafts, and ceremonies cultivate appreciation for beauty within proper bounds (Faidah et al., 2021).

Conceptual Relationship between Banjar Local Wisdom and Character Education

The central finding of this analysis concerns the structural alignment between Banjar local wisdom and contemporary character education theory (Adnan et al., 2026). Thomas Lickona's influential

framework identifies three components of good character: moral knowing, moral feeling, and moral action (Rizqi et al., 2025). Moral knowing encompasses awareness, values, perspective-taking, reasoning, decision-making, and self-knowledge in the ethical domain. Moral feeling includes conscience, self-esteem, empathy, loving the good, self-control, and humility. Moral action involves competence, will, and habit in executing ethical behavior (Adnan et al., 2026). Analysis reveals that Banjar cultural practices address all three dimensions through distinctive mechanisms.

Within the moral knowing dimension, Banjar culture transmits ethical understanding through oral traditions, proverbs, and narrative forms that make abstract principles concrete and memorable. The art of *Balamut* exemplifies this transmission mechanism, combining storytelling with music to convey moral lessons in engaging formats. Children learn values not through abstract propositions but through stories of exemplary figures whose actions demonstrate principles in context. The *Syair maayun anak* songs contain moral instruction embedded in lullaby form, introducing ethical concepts from earliest childhood (Noortyani et al., 2023). These culturally specific mechanisms for moral knowing complement formal religious instruction that may employ more didactic approaches.

Moral feeling develops through Banjar cultural practices that cultivate emotional dimensions of character (Ahmad, 2021). Ritual participation creates affective experiences that bind individuals to values through emotion rather than cognition alone. The *bapalas bidan* ceremony, for instance, generates emotional connections between newborns, families, and community that establish foundations for later moral development (Ahmad, 2021). Community celebrations and commemorations such as the *Guru Sekumpul Haul* create shared emotional experiences that reinforce collective values (Musyarapah et al., 2025). The shame-based dimensions of Banjar social control, including *pamali* enforcement, cultivate moral feeling through concern for social regard rather than purely internal motivation (Norsyifa et al., 2026).

Moral action receives cultivation through habitual practices embedded in daily life and special occasions (Ibrahim et al., 2026). The floating market tradition requires consistent demonstration of values including hard work, honesty, and fair dealing (Ibrahim et al., 2026).

Participation in *gotong royong* activities provides repeated opportunities for cooperative action that builds behavioral habits (Musyarapah et al., 2025). Religious practices including daily prayers, fasting, and charitable giving establish rhythms of moral action that become second nature through repetition (Masitha & Abidin, 2026). The integration of moral action into routine activity contrasts with approaches that treat ethical behavior as exceptional rather than habitual.

Critical analysis of existing character education models reveals limitations that Banjar-based approaches may address (Hadi et al., 2021). Conventional models often separate character education from academic instruction, treating values as add-ons rather than integral dimensions (Rahman et al., 2025). They frequently employ generic content that lacks cultural resonance for specific student populations. They tend toward individual-focused approaches that neglect community dimensions of character (Rahmawati, 2025). The Banjar approach integrates character formation with cultural transmission, employs culturally specific content that resonates with target populations, and emphasizes community embeddedness of moral development.

Banjar Contextual Character Education Framework

The synthesis of preceding analyses produces the Banjar Contextual Character Education Framework, a conceptual model for integrating Banjar cultural values into Islamic education curricula. This framework consists of five interconnected components that together provide comprehensive guidance for curriculum development, instructional design, and assessment practices (Muttaqo et al., 2025). The framework is designed to be adaptable across educational levels while maintaining consistent philosophical foundations. See this figure 1.

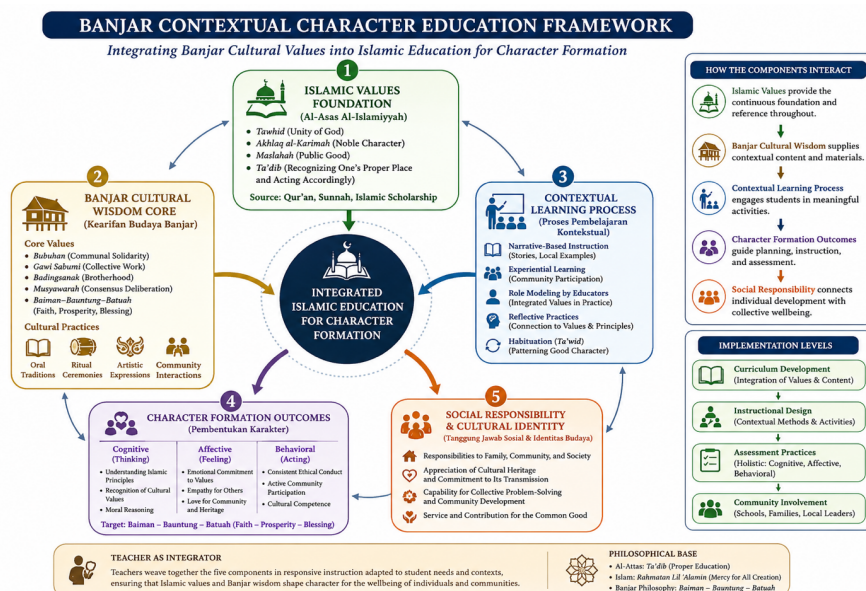


Figure 1 illustrates the Banjar Contextual Character Education Framework, a conceptual model developed through literature synthesis to integrate Banjar cultural wisdom into Islamic character education. Rather than presenting a linear instructional sequence, the framework demonstrates a dynamic and interconnected educational system in which Islamic teachings, local cultural values, pedagogical processes, character formation, and social responsibility continuously reinforce one another. The model positions Islamic values as the philosophical foundation while recognizing local wisdom as an authentic medium through which these universal principles are contextualized within Muslim communities in Southeast Asia.

The first component, Islamic Values Foundation (*Al-Asas al-Islamiyyah*), serves as the epistemological and normative basis of the entire framework. It encompasses the core principles of *tawhid*, *akhlaq al-karimah*, *maslahah*, and *ta'dib*, which collectively define the objectives of Islamic education. These principles function as evaluative standards to ensure that all cultural elements incorporated into the curriculum remain aligned with Islamic teachings. Consequently, local culture is not positioned as an alternative to religion but as a contextual expression of universal Islamic values.

The second component, Banjar Cultural Wisdom Core, provides the contextual content of the framework. This component identifies indigenous Banjar values such as *bubuhan* (communal solidarity), *gawi sabumi* (collective cooperation), *badingsanak* (brotherhood), *musyawarah* (deliberative consensus), and the philosophical triad of *baiman–bauntung–batuah*. These values are transmitted through oral traditions, ritual practices, artistic expressions, and everyday community interactions. By incorporating these cultural elements into educational content, Islamic character education becomes more meaningful because students learn religious values through familiar social experiences and cultural narratives.

The third component, Contextual Learning Process, explains the pedagogical mechanism through which Islamic values and Banjar cultural wisdom are integrated in classroom practice. The framework recommends narrative-based instruction using local stories, experiential learning through community participation, teacher role modelling, reflective learning activities, and continuous habituation (*ta'wid*). These strategies encourage students to internalize moral values cognitively, emotionally, and behaviorally, moving beyond memorization toward authentic character development.

The fourth component, Character Formation Outcomes, represents the intended educational outcomes. The framework adopts a holistic conception of character that encompasses cognitive, affective, and behavioral dimensions. Students are expected to understand Islamic teachings and local cultural values, develop emotional commitment to ethical principles and community life, and consistently demonstrate moral conduct through responsible social participation. These outcomes reflect both Lickona's multidimensional model of character education and the Banjar philosophical ideal of *baiman*, *bauntung*, and *batuah*, which integrates faith, prosperity, and social benefit.

The fifth component, Social Responsibility and Cultural Identity, extends character education beyond individual moral development toward collective wellbeing. Students are encouraged to cultivate responsibility toward their families, communities, and society while preserving Banjar cultural heritage. At the same time, they are expected to develop the capacity to contribute to community development, collaborative problem-solving, and cultural continuity. This component emphasizes that Islamic education should produce socially responsible

individuals who simultaneously strengthen religious identity and local cultural resilience.

The arrows connecting the five components indicate that the framework operates as an integrated and cyclical system rather than a hierarchical sequence. Islamic values continuously guide curriculum implementation, Banjar cultural wisdom enriches instructional content, contextual pedagogy facilitates value internalization, character outcomes inform assessment, and social responsibility provides the ultimate societal purpose of education. Throughout this process, teachers function as curriculum integrators, connecting religious teachings with local cultural experiences in ways that are responsive to learners' contexts.

Overall, the framework contributes a new conceptual model for contextual Islamic education by demonstrating that local wisdom can function not merely as supplementary cultural content but as an epistemological resource for curriculum development. The Banjar Contextual Character Education Framework therefore offers an alternative paradigm for Islamic character education that integrates religious authenticity, cultural identity, and social responsibility, with potential applicability to other Muslim communities across Southeast Asia through appropriate contextual adaptation.

DISCUSSION

The development of the Banjar Contextual Character Education Framework represents a significant advancement in conceptualizing culturally responsive Islamic education for Southeast Asian contexts (Muttaqo et al., 2025). The framework addresses the identified gap in existing literature by providing systematic integration of local cultural values with Islamic educational principles in a form suitable for curriculum implementation. Unlike previous studies that documented Banjar culture or Islamic education separately, this framework demonstrates how these domains can be synthesized into a coherent educational model. The resulting framework offers both theoretical contributions to scholarly discourse and practical guidance for educational practitioners (Rahman et al., 2025).

The framework's five-component structure reflects the

complexity of character education while maintaining practical coherence. Each component serves essential functions that cannot be reduced to other components. The Islamic values foundation ensures religious authenticity. The Banjar cultural wisdom core provides contextual specificity (Masitha & Abidin, 2026). The learning process component addresses pedagogical methodology. The character formation outcomes specify intended results. The social responsibility dimension maintains community orientation (Dewi, 2024). This multi-component structure acknowledges that effective character education requires attention to diverse dimensions rather than simplistic approaches.

Contextualization for Southeast Asian Islamic Education

The framework holds significant implications for Islamic education across Southeast Asia, where Muslim communities face similar challenges of maintaining cultural identity amid globalization pressures (Attijani et al., 2025). While developed specifically around Banjar cultural values, the framework's structure is transferable to other regional contexts. Muslim communities in Malaysia, Southern Thailand, Southern Philippines, and Brunei could adapt the framework by substituting their respective local wisdom traditions while maintaining the overall architectural design (Fahmi et al., 2025). This adaptability makes the framework valuable as a regional resource rather than merely a local tool.

The Southeast Asian context presents distinctive features that the framework addresses. The region's Muslim communities exist within diverse national frameworks that range from Muslim-majority to Muslim-minority contexts (Syarafi et al., 2025). Educational systems vary from fully integrated Islamic schools to supplementary religious instruction within secular schooling. Cultural traditions differ substantially while sharing some common regional characteristics (Bashiroh et al., 2024). The framework's flexibility allows adaptation to these varied conditions while maintaining consistent principles (Rahman et al., 2025).

Interpretation through the lens of Al-Attas's educational philosophy reveals strong alignment between the proposed framework and Islamic intellectual tradition (Apriyanti & Sirozi, 2025). Al-Attas's emphasis on *ta'dib* as comprehensive education that instills *adab*, the proper recognition of one's place within the cosmic order, finds

expression in the framework's integration of religious, cultural, and social dimensions (Mu'ammam, 2013). The framework's attention to character formation as encompassing knowledge, feeling, and action corresponds to Al-Attas's understanding of education as affecting the whole person rather than merely the intellect (Hidayat, 2024). The framework's insistence on cultural authenticity reflects Al-Attas's critique of educational approaches that alienate Muslims from their heritage.

Thomas Lickona's character education theory provides complementary support for the framework's structure (Adnan et al., 2026). Lickona's triadic model of moral knowing, moral feeling, and moral action maps directly onto the framework's attention to cognitive, affective, and behavioral dimensions of character (Rizqi et al., 2025). His emphasis on school culture and community involvement resonates with the framework's attention to social embeddedness of character formation (El-Yunusi et al., 2022). The integration of Lickona's framework with Islamic principles demonstrates the possibility of productive dialogue between Western educational theory and Islamic tradition (Mainuddin et al., 2023).

Culturally responsive pedagogy, as developed by Geneva Gay and others, provides methodological grounding for the framework's instructional approaches (Fatmawaty et al., 2026). The framework's emphasis on employing culturally familiar content, validating student cultural backgrounds, and connecting learning to lived experience reflects core principles of culturally responsive teaching (Rahman et al., 2025). The adaptation of these principles for Islamic educational contexts represents a significant contribution to both culturally responsive pedagogy and Islamic education literature (Madkur et al., 2024).

Epistemological Implications

The framework carries significant epistemological implications for understanding the relationship between universal Islamic principles and particular cultural expressions (Hooker, 2013). It demonstrates that local wisdom can serve as legitimate epistemological foundation for Islamic education rather than representing deviation from authentic tradition. This position challenges both purist approaches that reject cultural specificity and relativist approaches that diminish universal religious principles (Fithriani et al., 2024). The framework occupies

middle ground that affirms both universal foundations and contextual expression.

This epistemological position aligns with the historical reality of Islamic education across diverse cultural contexts. Throughout Islamic history, Muslim communities have developed educational approaches that reflected their specific cultural circumstances while maintaining connection to common religious sources (Hooker, 2013). The Banjar case represents one instance of this broader pattern rather than an exceptional accommodation. Recognizing this pattern legitimizes contemporary efforts to develop culturally contextual Islamic education.

Comparison with previous research highlights the framework's distinctive contributions. Studies of Islamic character education have typically employed either universalist approaches that neglect cultural context or particularist approaches that neglect religious foundations (Lestari et al., 2025). The present framework integrates both dimensions systematically. Research on local wisdom in education has documented cultural practices without constructing curriculum frameworks (Patmono et al., 2026). This study moves from documentation to framework construction. Studies of culturally responsive Islamic education have examined existing practices without proposing comprehensive models (Rahman et al., 2025). The present framework offers such a comprehensive model.

The framework also addresses limitations identified in previous research. Critics have noted that character education programs often lack theoretical grounding, relying on lists of virtues without coherent philosophical foundations (Muammar et al., 2026). The present framework provides explicit grounding in both Islamic educational philosophy and character education theory. Critics have observed that cultural integration in education frequently remains superficial, employing cultural decoration without substantive educational impact (Nabil & Ammar, 2024). The framework specifies mechanisms through which cultural values contribute to actual character formation. Critics have pointed to assessment challenges in character education (Rahmawati, 2025). The framework's specification of outcomes across multiple dimensions provides basis for comprehensive assessment approaches.

The implications of this research extend across theoretical, curricular, and policy domains. Theoretically, the study contributes to

understanding how local wisdom can function as epistemological foundation for contextual Islamic education (Muttaqo et al., 2025). It demonstrates integration possibilities between Islamic educational philosophy, character education theory, and culturally responsive pedagogy. It provides a model for conceptual framework development that other scholars can adapt for different cultural contexts (Rahman et al., 2025).

For curriculum development, the framework offers practical guidance for constructing culturally contextual Islamic education programs. Curriculum developers can employ the five-component structure as a template for organizing educational content and activities. They can adapt the specific Banjar content for other cultural contexts while maintaining structural integrity (Aziz et al., 2025). The framework's attention to multiple character dimensions provides basis for designing comprehensive programs that address cognitive, affective, and behavioral development.

Policy implications suggest directions for educational authorities seeking to strengthen cultural relevance of Islamic education (Rustin & Madjid, 2026). Policies can support curriculum development efforts that integrate local wisdom. Teacher training can prepare educators to implement culturally responsive approaches (Ramli et al., 2025). Assessment systems can accommodate the multiple dimensions of character development that the framework specifies. Inter-institutional cooperation can facilitate sharing of contextually adapted frameworks across regions (Rahman et al., 2025).

For ASEAN-level Islamic education development, the framework provides a model that could inspire similar efforts across the region (Anilon et al., 2026). Regional networks could facilitate adaptation of the framework for diverse cultural contexts. Comparative studies could examine implementation across different settings. Collaborative development could produce a family of related frameworks that share common structure while reflecting cultural diversity (Fahmi et al., 2025).

Conclusion

This study develops the Banjar Contextual Character Education Framework as a conceptual model that systematically integrates Banjar local wisdom with Islamic character education for Muslim schools in Southeast Asia. The framework demonstrates that Banjar cultural

values are not merely cultural traditions but constitute a legitimate epistemological foundation for contextual Islamic education. The philosophical principles of *baiman*, *bauntung*, and *batuah*, together with Banjar traditions such as *badingsanak*, *musyawarah*, *gotong royong*, oral traditions, and community practices, provide authentic cultural resources for cultivating Islamic character while strengthening local identity. Structured into five interconnected components—Islamic values, Banjar cultural wisdom, contextual learning, character formation, and social responsibility—the framework offers a coherent foundation for curriculum development, instructional practice, and character assessment.

The findings further confirm a strong conceptual alignment between Banjar cultural values, Islamic educational philosophy, and contemporary character education theory. Banjar traditions support the development of moral knowing, moral feeling, and moral action as proposed by Lickona, while remaining consistent with Islamic concepts of *ta'dib*, *akhlaq*, and holistic human development. This integration bridges the gap between normative Islamic teaching and students' socio-cultural realities by embedding religious values within culturally meaningful learning experiences. Consequently, the proposed framework advances the discourse on culturally responsive Islamic education by demonstrating that universal Islamic principles can be effectively expressed through local cultural wisdom without compromising religious authenticity.

The study contributes theoretically by introducing a novel integrative framework that combines Islamic educational philosophy, character education theory, and Banjar local wisdom into a unified curriculum model. Methodologically, it demonstrates how systematic library research and conceptual synthesis can produce practical educational frameworks applicable beyond the Banjar context. The framework has important implications for curriculum reform and culturally responsive Islamic education across Southeast Asia, where Muslim communities seek to preserve local identity while responding to globalization. Future studies should empirically validate the framework in madrasahs, pesantren, and Islamic schools, evaluate its implementation and educational outcomes, and explore its adaptation to other local cultures in order to develop contextually grounded yet universally relevant models of Islamic character education.

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