

## **The Tradition of Batajak Rumah and the Strengthening of Multicultural Attitudes in Islamic Religious Education Learning in Junior High Schools in Balangan Regency**

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### **Abstract**

This study examines the tradition of Batajak Rumah, a communal practice of building houses through mutual cooperation in Banjar society, and its role in strengthening multicultural attitudes among junior high school students in Balangan Regency, South Kalimantan. Balangan Regency is a multiethnic region inhabited by Banjar, Dayak Meratus, Javanese, Bugis, and other ethnic communities. Using a library research approach with ethnopedagogical analysis, this article argues that Batajak Rumah inherently embodies five multicultural values: cross-ethnic ta'awun (mutual assistance), ukhuwwah insaniyyah (human brotherhood), social reciprocity, participatory inclusiveness, and leadership based on expertise rather than ethnicity. These values have direct correspondence with Islamic Religious Education (PAI) teachings and can be strengthened through four learning strategies: inductive thematic integration, experiential learning, digital documentation projects, and collaboration among schools, communities, and families. The findings indicate that Batajak Rumah is an active pedagogical asset that can optimize the role of PAI learning in shaping multicultural attitudes among junior high school students in multiethnic areas, while also enhancing the relevance and contextualization of PAI as a character-building subject.

**Keywords:** Batajak House, Banjar Local Wisdom, Multicultural Attitudes

### **Abstract**

Penelitian ini bertujuan untuk mengkaji tradisi Batajak Rumah gotong royong mendirikan rumah dalam masyarakat Banjar dan perannya dalam penguatan sikap multikultural siswa SMP di Kabupaten Balangan, Kalimantan Selatan. Kabupaten Balangan adalah wilayah multietnis yang dihuni oleh komunitas Banjar, Dayak Meratus, Jawa, Bugis, dan etnis lainnya. Menggunakan pendekatan penelitian kepustakaan (library research) dengan analisis etnopedagogi, artikel ini mengargumentasikan bahwa Batajak Rumah secara inheren mengandung lima nilai multikultural: ta'awun lintas etnis, ukhuwwah insaniyyah, reciprocity sosial, inklusivitas partisipasi, dan kepemimpinan berbasis keahlian bukan etnis. Nilai-nilai ini memiliki korespondensi langsung dengan ajaran-ajaran PAI dan dapat diperkuat melalui empat strategi pembelajaran: integrasi tematik induktif, experiential learning, proyek dokumentasi digital, dan kolaborasi

sekolah-komunitas-keluarga. Hasil kajian menunjukkan bahwa Batajak Rumah merupakan aset pedagogis aktif yang dapat mengoptimalkan peran pembelajaran PAI dalam membentuk sikap multikultural siswa SMP di wilayah multietnis, sekaligus memperkuat relevansi dan kontekstualitas PAI sebagai mata pelajaran pembentuk karakter.

**Kata Kunci:** Batajak Rumah, Kearifan Lokal Banjar, Sikap Multikultural

## A. INTRODUCTION

Indonesia is widely recognized as a nation characterized by an exceptionally high degree of diversity, encompassing ethnicity, culture, language, and religion. This plurality positions Indonesia as a unique and dynamic social laboratory for cultivating a multicultural way of life.<sup>1</sup> Within this framework, education assumes a strategic and transformative role in instilling values of tolerance, inclusivity, and respect for diversity. Among the various subjects in the national curriculum, Islamic Religious Education (Pendidikan Agama Islam/PAI) holds a particularly significant responsibility in shaping students' character. PAI is not merely a vehicle for the transmission of religious knowledge; it also serves as a medium for internalizing ethical, social, and humanitarian values grounded in Islamic teachings.

However, in practice, PAI learning is often delivered in a normative and textual manner, with limited contextualization to students' real-life social environments. As a result, the values conveyed in the classroom are not always effectively internalized or reflected in students' daily behavior.<sup>2</sup> This gap highlights the need for a more contextual, culturally responsive approach to learning—one that bridges the divide between abstract religious teachings and the lived realities of society. In this regard, ethnopedagogy emerges as a relevant and promising approach. By utilizing local wisdom as a primary learning resource, ethnopedagogy enables educational content to become more meaningful, relatable, and applicable to students' everyday experiences.

Balangan Regency, located in South Kalimantan, represents a socio-cultural landscape marked by considerable ethnic diversity. Its population consists of various groups, including the Banjar, Dayak Meratus, Javanese, Bugis, and others. This diversity creates complex social dynamics that necessitate the reinforcement of multicultural values to maintain harmony and cohesion. Within the Banjar community, numerous local traditions embody deeply rooted social values. One such tradition is Batajak Rumah, a communal practice of mutual cooperation in building a house. Beyond its physical dimension, Batajak Rumah is rich in social, cultural, and moral meanings, reflecting principles of solidarity, togetherness, cooperation, and mutual assistance across different social groups.

Importantly, the implementation of Batajak Rumah involves community members from diverse ethnic and religious backgrounds, making it a tangible

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<sup>1</sup> R Winarni, "Development of Indonesian Language Text Books with Multiculturalism and Character Education to Improve Traditional Poetry Writing Skills," *European Journal of Educational Research* 10, no. 1 (2021): 460, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85100541957&origin=inward>.

<sup>2</sup> D Suri, "Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education," *Journal of Ethnic and Cultural Studies* 8, no. 4 (2021): 279, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85117196637&origin=inward>.

representation of social integration and harmony. As such, this tradition holds significant potential as a contextual learning resource, particularly in fostering multicultural awareness and character development among students.<sup>3</sup> Integrating these values into educational practices is not only relevant but also essential in ensuring that learning remains connected to the socio-cultural realities of learners.

In the era of globalization and rapid modernization, local cultural values often face marginalization. Younger generations are increasingly exposed to global cultural influences, sometimes at the expense of their own cultural heritage.<sup>4</sup> This phenomenon poses a risk to the preservation of cultural identity and may weaken social cohesion within communities. In response to these challenges, educational institutions bear a crucial responsibility to safeguard and revitalize local wisdom. One effective strategy is to incorporate local cultural elements into the curriculum, thereby enhancing the relevance and authenticity of learning materials.

Local culture-based learning not only strengthens students' connection to their cultural roots but also enhances engagement and comprehension. When abstract concepts are linked to familiar, real-life contexts, students are more likely to understand, appreciate, and internalize the values being taught.<sup>5</sup> In this sense, the utilization of the Batajak Rumah tradition as a learning medium is highly pertinent. It provides a concrete example through which students can observe and practice values such as cooperation, empathy, and respect for diversity. Moreover, this approach aligns closely with the broader goals of character education, which emphasize the development of cognitive, affective, and social competencies in a holistic manner.

Balangan Regency, as a multiethnic region in South Kalimantan Province, offers a rich and complex social context for the implementation of multicultural education. The coexistence of the Banjar (predominantly Muslim), Dayak Meratus (adherents of Kaharingan and Christianity), Javanese, Bugis, and other ethnic groups underscores the importance of an educational framework that fosters inclusive and sustainable multicultural attitudes among students.

Within this context, the Batajak Rumah tradition stands out as a form of local wisdom that is highly relevant to the objectives of multicultural education. Historically, it has functioned as an organic mechanism for social integration, promoting cooperation and mutual respect among diverse community members. Despite its significance, the pedagogical potential of Batajak Rumah as a source of multicultural values in PAI learning has not been extensively explored in academic discourse.

PAI learning at the junior high school level carries a strategic mandate to develop students who are not only religiously observant but also socially inclusive and tolerant. Nevertheless, existing studies indicate that PAI instruction often remains text-based and deductive, with insufficient attention to students' socio-cultural contexts. This limitation hinders the deep internalization of values. Therefore,

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<sup>3</sup> Moh Padil, Fatimah Saguni, and Adawiyah Adawiyah, "Islamic Education Teachers Strategy in Implementing Multiculturalism Based Education," *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION* 3, no. 2 (2021): 85, <https://doi.org/10.24239/ijcied.vol3.iss2.40>.

<sup>4</sup> Muhammad Muhtar Arifin Sholeh et al., "Good Character, Good Deeds and Good Speech for Developing Multicultural Islamic Education: An Islamic Concept," *Multicultural Islamic Education Review* 1, no. 2 (2023): 187, <https://doi.org/10.23917/mier.v1i2.3427>.

<sup>5</sup> Ulyas Thaha, Nurdin Nurdin, and Hamlan Andi Baso, "Islamic Religious Education Learning Model Based on Religious and Multicultural Moderation at State Islamic Senior High Schools in Palu, Indonesia," *International Journal of Social Science and Human Research*, no. 4 (2025), <https://doi.org/10.47191/ijsshr/v8-i4-19>.

integrating the local wisdom of Batajak Rumah into PAI learning presents a promising and innovative solution to enhance the effectiveness of value-based education.

## B. LITERATURE REVIEW

The concept of multicultural education has developed rapidly in modern educational studies. Multicultural education emphasizes the importance of recognizing diversity and social justice. In the Islamic context, multicultural values are firmly grounded in the teachings of the Quran.<sup>6</sup> Principles such as ta'aruf (reconciliation), tasamuh (compassion), and ta'awun (compassion) serve as essential foundations.<sup>7</sup> Research shows that integrating multicultural values into Islamic Religious Education (PAI) can increase students' tolerance. However, its implementation still faces various obstacles. One of the main obstacles is the still-conventional learning approach.

Ethnopedagogy, as a local culture-based approach, is becoming increasingly used in education. This approach emphasizes the importance of local wisdom as a learning resource. Previous research has shown that ethnopedagogy can improve students' contextual understanding.<sup>8</sup> Furthermore, this approach also strengthens students' cultural identity. In the Indonesian context, various studies have examined the integration of local culture into education. The results demonstrate improvements in students' social attitudes and character. Therefore, ethnopedagogy is a relevant approach.

The tradition of mutual cooperation (gotong royong) is a powerful cultural value in Indonesia. It reflects social solidarity and collective cooperation.<sup>9</sup> Research shows that the value of mutual cooperation can strengthen social cohesion. In an educational context, this value can be integrated into learning. Batajak Rumah, as a form of mutual cooperation, has high educational value. This tradition embodies the value of cross-ethnic cooperation. Therefore, it is highly relevant to study from a multicultural education perspective.

Previous research on the integration of Islamic Religious Education (PAI) and local culture has shown positive results. Students who learn using a contextual approach tend to better understand the values taught and are also better able to apply them in their daily lives. This demonstrates the importance of a contextual approach in education. However, research specifically examining Batajak Rumah is still very limited. Therefore, this study makes an important contribution.

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<sup>6</sup> Harun, "Dimensions of Early Childhood Character Education Based on Multicultural and Community Local Wisdom," *International Journal of Instruction* 13, no. 2 (2020): 372, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85082860100&origin=inward>.

<sup>7</sup> S Mashuri, S Futaqi, and A Sulhan, "Spiritual Base of Pesantren for Building Multicultural Awareness in Indonesia Context," *Jurnal Ilmiah ...* (2024), <http://repository.uindatokarama.ac.id/id/eprint/3758/>.

<sup>8</sup> Gyunyeol Park and Kyungjoo Lee, "Cyber Education for Korean Traditional Seodang Culture and Its Some Implication to Multiculturalism in the Korean Society," *J-Institute* 7, no. 1 (2022): 48, <https://doi.org/10.22471/ai.2022.7.1.44>.

<sup>9</sup> Ratni Hasra et al., "Avoiding Social Discord via Islamic Religious Education Rooted in Multiculturalism Islamic Religious Education," *Maharot : Journal of Islamic Education* 9, no. 1 (2025): 97, <https://doi.org/10.28944/maharot.v9i1.2078>.

## **C. METHOD**

This research uses a library research approach. This approach is carried out by reviewing various relevant literature sources. These sources include scientific journals, books, and official documents.<sup>10</sup> This method was chosen because it aligns with the research objectives. This research does not involve field data collection. The main focus is conceptual and theoretical analysis. During the data collection process, the researcher selects relevant sources. Selection criteria include topic relevance and publication quality. Furthermore, the researcher also uses an ethnopedagogical analysis approach. This approach is used to examine cultural values within the Batajak Rumah tradition.

Data analysis was conducted using descriptive qualitative methods. The researcher identified the main themes from the reviewed literature. Next, a synthesis was conducted to produce conclusions. Data validity was maintained through source triangulation. Thus, the research results are expected to have a high level of reliability. This study uses a library research approach enriched with ethnopedagogical analysis. Ethnopedagogy as an analytical framework allows the study of local traditions as a basis and source of values in educational practices. Primary data sources include: (1) academic works on Banjar culture and society; (2) ethnographic reports on Batajak traditions and multiethnic life in Balangan Regency; and (3) literature on multicultural education and contextual Islamic Religious Education learning. Data were analyzed using content analysis and hermeneutic interpretation techniques, with a synthetic framework that connects Batajak local wisdom with multicultural education theories in a critical and productive manner.

The theoretical framework used includes: (1) multicultural education theory (2) Bronfenbrenner's developmental ecology theory to understand the transmission of values across environmental systems; (3) Baidhawiy's multicultural Islamic Education concept; and (4) Tilaar and Muhaimin's local wisdom-based learning principles. These frameworks are used synergistically to analyze the Batajak Rumah tradition and formulate its integration strategy in Islamic Education learning.

## **C. RESULT AND DISCUSSION**

### **I. Batajak Rumah Tradition: Description and Socio-Cultural Context**

The word batajak comes from the Banjar language, with the root word tajak, meaning to plant or erect. In practice, Batajak Rumah is a collaborative activity involving all adult males in a village to jointly build the main frame of a house belonging to a community member in one day, led by a panggalampit (head builder).<sup>11</sup> This tradition begins with basalam (greetings and prayers), continues with collective work throughout the day, and concludes with aruh kecil (a communal thanksgiving) where food is prepared by the mothers of the various participating families.

Alfani Daud notes that the tradition of mutual cooperation (gotong royong) similar to the Batajak Rumah tradition existed long before the arrival of Islam in South

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<sup>10</sup> Mukhlis Mukhlis et al., "Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism," *AL GHAZALI: Jurnal Pendidikan dan Pemikiran Islam* 6, no. 1 (2026): 189.

<sup>11</sup> Tri Putra Olasari, Achmad Otong Bustomi, and Edy Setyawan, "Optimization of Coffee Farmers in Modern and Traditional Coffee Processing to Increase Selling Price in Lemah Putih Village," *Cirebon International Journal of Economics and Business* 1, no. 2 (2023): 128, <http://dx.doi.org/10.24235/cijeb.v1i2.18>.

Kalimantan in the 15th century.<sup>12</sup> As Islam took root through the Banjar Sultanate, this tradition underwent an organic Islamization: Islamic prayers were integrated into the opening ritual, the recitation of the Basmalah (in the name of Allah) and blessings accompanied the planting of the first pillar, and halal standards were applied to all food served. The result was a tradition that formally identified as Islamic but maintained its inclusive and communal character.<sup>13</sup> This process is a clear example of the indigenization of Islam in South Kalimantan.

In Balangan Regency, Batajak Rumah is still practiced in mixed Banjar-Dayak villages, especially in the Baturandi and Juai sub-districts, which are transitional areas between the Banjar lowlands and the Meratus Dayak mountains. Wajidi and Nordin Abdurrahman's research documents that in these villages, Batajak Rumah consistently involves cross-ethnic participation: Meratus Dayak residents are present in the Batajak rumah of Banjar residents, and vice versa, forming a network of reciprocal social bonds that transcend ethnic and religious boundaries.

## 2. Five Multicultural Values in Batajak Rumah

Based on an analysis of the ethnographic description of the Batajak Rumah tradition and a review of relevant literature, five multicultural values inherently contained in this tradition were identified.

First, cross-ethnic ta'awun. The value of mutual assistance (ta'awun) commanded in Surah Al-Maidah: 2 is embodied in Batajak Rumah without any restrictions based on ethnicity or religion.<sup>14</sup> A Banjar resident helps his Dayak neighbor's house with the same enthusiasm as he helps his fellow Banjar. Ta'awun in Batajak is universal in the scope of virtue—in line with the Islamic principle that goodness knows no ethnic boundaries.

Second, human brotherhood. Islam teaches three circles of brotherhood: ukhuwwah Islamiyyah, ukhuwwah wathaniyyah, and ukhuwwah insaniyyah. Batajak Rumah, which involves Dayak Kaharingan or Christian communities, operates within the third, most inclusive circle of brotherhood among human beings.<sup>15</sup> Mulkhan calls this multicultural piety: an active affirmation of the worth and dignity of every human being regardless of their differences in identity, not merely passive tolerance.

Third, reciprocity as social capital. The reciprocal system in Batajak Rumah, whereby those who are helped are obligated to help others, creates a cross-ethnic social capital network that binds various communities in constructive interdependence.<sup>16</sup> In Balangan Regency, this network serves as one of the most important social glues between the Banjar and Dayak Meratus communities.

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<sup>12</sup> Ubaidillah Ubaidillah and Siti Marpuah, "Interrelation of Religion and Culture in Gunung Tradition Cosmology: Islamic and Javanese Perspectives," *Karsa: Journal of Social and Islamic Culture* 29, no. 2 (2021): 42, <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/3869>.

<sup>13</sup> M I Fauzi, "Banjar Ulama Traditions in South Kalimantan," *Jurnal Al-Hikmah* (2023).

<sup>14</sup> Syahrizal Syahrizal and Robi Mitra, "Etiology of Disease and Traditional Medicine in the Minangkabau Ethnic Cosmology System," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 26, no. 1 (2024): 106, <https://doi.org/10.25077/jantro.v26.n1.p103-109.2024>.

<sup>15</sup> A Hafina, "The Development and Validation of a Character Education Model through Traditional Games Based on the Socratic Method in an Elementary School," *Cakrawala Pendidikan* 41, no. 2 (2022): 411, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85132376909&origin=inward>.

<sup>16</sup> Ali Jafar, "Cosmology of Time and the Spiritual of Life in Janavese-Islamic Tradition," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 19, no. 1 (2022), <http://dx.doi.org/10.22515/ajpif.v19i1.4377>.

Fourth, inclusiveness of unconditional participation. The invitation to Batajak Rumah is universal; all villagers are invited and expected to attend, without distinction based on ethnicity, religion, or economic status.<sup>17</sup> There is no segregation in the division of labor; everyone works together, eats together, and celebrates the fruits of their labor together. This inclusiveness reflects the Islamic principle of equality before God.

Fifth, leadership based on skills, not ethnicity. The role of the pangalampit (technical leader) in Batajak Rumah is determined by community-recognized construction expertise, not ethnicity.<sup>18</sup> A Dayak pangalampit renowned for his expertise is respected and his guidance followed within the Batajak Banjar family. This principle of competency-based meritocracy conveys a strong multicultural message: a person's worth is determined by their contribution to the community, not by their primordial identity.

These five values directly correspond to the indicators of multicultural attitudes identified by Banks and Banks: willingness to interact across ethnic lines, respect for differences, disapproval of discrimination, perspective-taking skills, and belief in the principle of equality. This correspondence makes Batajak Rumah a highly authentic and relevant source of multicultural values for Islamic Religious Education (PAI) learning.

### **3. Batajak House as a Social Integration Mechanism in Balangan Regency**

The integrative function of the Batajak Rumah in the multiethnic society of Balangan Regency can be understood through Bronfenbrenner's developmental ecology theory. Within this framework, the Batajak Rumah operates at two levels of the environmental system that most influence individual development: the macrosystem (as the inclusive Banjar cultural values) and the microsystem (as practices directly experienced within the family and community).<sup>19</sup> Its influence then spreads through the mesosystem and exosystem, shaping the value orientations of children growing up in a community that actively practices this tradition.

Three integrative functions of Batajak Rumah can be identified. First, it creates a space for meaningful contact between communities.<sup>20</sup> Gordon Allport, in his Contact Hypothesis, asserts that encounters between different groups are most effective in reducing prejudice when they are: equal, cooperative, have a shared purpose, and supported by social authority. Batajak Rumah fulfills all four of these requirements: all participants are equal in invitation, work cooperatively, have a shared goal (building a house), and are supported by strong customary norms.

Second, building a network of trust across ethnic groups. As people repeatedly work together, eat together, and share their sweat with neighbors of different

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<sup>17</sup> R Husna and F Ayu, "Living Qur'an Study on the Local Wisdom of the Pesantren Community Regarding the Rokot Sabe Tradition," *Santri: Journal of Pesantren and Fiqh Sosial* (2023), <https://journal.ipmafa.ac.id/index.php/santri/article/view/964>.

<sup>18</sup> Bagas Armayoga et al., "RESEARCH BASED CURRICULUM DEVELOPMENT MODEL AND ISLAMIC SCIENTIFIC TRADITION IN SENIOR HIGH EDUCATION," *Fitrah: Journal of Islamic Education* 5, no. 2 (2024): 103.

<sup>19</sup> Marcellus Arnold and Yolanda Victoria Rajagukguk, "Sangga Buwana as Food Acculturation: Yogyakarta Royal Traditional Food," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 23, no. 2 (2021): 217, <https://doi.org/10.25077/jantro.v23.n2.p212-221.2021>.

<sup>20</sup> M I A Malek, "A Study on Physical Character of Building Facades for Traditional and New Shop House Typo-Morphology in Jalan Tunku Abdul Rahman, Kuala Lumpur," *Jurnal Kejuruteraan* 6, no. 1 (2023): 465.

ethnicities across Batajak, they build personal knowledge of their neighbors' character and reliability. This personal knowledge is a stronger foundation of trust than abstract, formal, and impersonal tolerance.

Third, it produces cross-ethnic collective memory. Shared memories of Batajak experiences—who led, who saved a collapsed pole, and what delicious food was served—are narratives that transcend ethnic boundaries and belong to the entire community.<sup>21</sup> Wajidi notes that this kind of collective memory is one of the most important factors explaining the stability of social harmony in mixed Banjar-Dayak villages in South Kalimantan.

#### 4. Integration of Batajak Rumah in Islamic Religious Education Learning: Curricular Mapping

The integration of Batajak Rumah into Islamic Religious Education (PAI) learning must be carried out in a planned and systematic manner, not sporadically. Muhaimin developed the concept of Contextual Islamic Religious Education Learning, which emphasizes three conditions: relevance, authenticity, and transformation.<sup>22</sup> These three conditions are naturally fulfilled when Batajak Rumah is used as a learning resource: it is relevant to students' real-life experiences, rooted in their community traditions, and capable of transforming the understanding of Islamic values from abstract to concrete and lived.

Table I below presents the curricular mapping of Batajak Rumah integration into the Basic Competencies of Islamic Education in Middle School:

**Table I.** Mapping the Integration of Batajak Rumah Values in Islamic Religious Education Learning for Middle Schools

No	PAI / KD topics	Class	Integrated Batajak Values	Learning strategies
1.	Ta'awun (QS. Al-Maidah: 2)	VII	All participants work together without ethnic/religious barriers	Reflective discussion; Batajak analogy → naqli evidence
2.	Brotherhood in Islam	VIII	Real human brotherhood between Banjar and Dayak Meratus	Case study; role-play simulation of multi-ethnic Batajak
3.	Neighborly Morals (Husn al-Jiwar)	VIII	Cross-ethnic presence as a form of social respect	Interview with traditional figures; written reflection

<sup>21</sup> T J VanderWeele, K Long, and ..., "Tradition-Specific Measures of Spiritual Well-Being," *Measuring well-being* ... (2021), <https://books.google.com/books?hl=en&lr=&id=CNEiEAAAQBAJ&oi=fnd&pg=PA482&dq=spiritual&ots=qrQeFk4VpK&sig=EzgEqXgSV-HmG8vwsUXqWXEUPOc>.

<sup>22</sup> Qingqi Wang, "Research on the Application of Chinese Traditional Etiquette Culture in the Interaction of Network Broadcast from the Perspective of Cyber Anthropology," *Frontiers in Humanities and Social Sciences* 5, no. 4 (2025): 313, <https://doi.org/10.54691/fr8rax06>.

No	PAI / KD topics	Class	Integrated Batajak Values	Learning strategies
4.	Religious Harmony	IX	Unconditional inclusivity; expertise over ethnic identity	Batajak photo/documentation project; class exhibition
5.	Islam is a blessing to the world.	IX	Batajak as a form of social Islam and contextual Islam	Educational social media content based on Batajak values

Table I shows that Batajak Rumah integration can be implemented substantively, not merely ornamentally, at every junior high school grade level, with different learning strategies tailored to the topic's characteristics and the students' developmental age. An inductive approach that moves from local experiences to universal Islamic concepts is more effective in fostering internalization of values than a textual, deductive approach.

### 5. Four Islamic Education Learning Strategies Based on Batajak Rumah

**First Strategy: Inductive Thematic Integration.** This strategy begins learning by asking students about their experiences with Batajak Rumah (House of Worship), "Have you ever witnessed or participated in Batajak in your village? Tell us about it!" and then gradually elevates these experiences to an understanding of relevant Islamic values.<sup>23</sup> This inductive approach activates students' prior knowledge and creates personal relevance, making learning more meaningful and lasting. The Islamic Religious Education teacher acts as a reflection facilitator, helping students find connections between the Batajak experience and Islamic teachings on ta'awun and ukhuwwah.

**Second Strategy: Experiential Learning.** Referring to Kolb's cycle that includes concrete experience, reflective observation, abstract conceptualization, and active experimentation, this strategy can be implemented through: field visits to villages that actively practice cross-ethnic Batajak Rumah; mini-Batajak simulations in schools (building gazebos, improving school gardens) with procedures that mimic the original traditions including communal prayer and thanksgiving; interviews with panggalampit or village elders about their experiences leading multi-ethnic Batajak; and written reflective discussions about the values discovered.<sup>24</sup>

**Third Strategy: Digital Documentation Project.** Leveraging students' capacities as digital natives to document and promote the Batajak Rumah tradition through social media platforms. Arifin emphasized that Islamic Religious Education (PAI) educators in the digital era must empower students not only as content consumers but also as responsible content producers. This project could take the form of a short documentary video about Batajak across ethnicities, an infographic on Islamic values within the Batajak community, or educational TikTok/Instagram content that visualizes ta'awun and ukhuwwah (brotherhood) through Batajak traditions.

**Strategy Four: School-Community-Family Collaboration.** Bronfenbrenner emphasized that educational impact is most optimal when there is coherence between

<sup>23</sup> N Burton, T Culham, and M C Vu, "Spiritual Practice and Management Education Pedagogy: Exploring the Philosophical Foundations of Three Spiritual Traditions," *Journal of Management ...* (2021), <https://journals.sagepub.com/doi/abs/10.1177/1052562920945739>.

<sup>24</sup> Nige Netzband et al., "Modulatory Effects of Ayahuasca on Personality Structure in a Traditional Framework," *Psychopharmacology* 237, no. 10 (2020): 3169.

the various microsystems surrounding students.<sup>25</sup> This strategy includes: inviting panggalampit or traditional leaders as guest speakers in Islamic Religious Education (PAI) lessons; a 'parents in class' program where parents experienced in Batajak across ethnicities share firsthand experiences; 'community homework' in the form of interviews with family members about Batajak experiences; and community visits where Islamic Religious Education (PAI) classes are present within the ongoing Batajak Rumah program. This collaboration creates a cohesive educational ecosystem and supports the comprehensive internalization of multicultural values.

## **6. Relevance to Variables Forming Multicultural Attitudes of Middle School Students**

Within the broader framework of educational research on the factors shaping students' multicultural attitudes, the Batajak Rumah tradition can be mapped into four main variables. First, the family environment: parents who are active in interethnic Batajak provide concrete role models for tolerance to their children.<sup>26</sup> Sukmadinata emphasized that learning through modeling is far more effective than verbal instruction. Hypothesis: Students from families active in multiethnic Batajak will demonstrate higher multicultural attitude scores.

Second, the school environment: Junior high schools that integrate Batajak values into their school activities through the curriculum, extracurricular activities, or classroom climate create a strong hidden curriculum of multiculturalism. Banks and Banks refer to this as the empowering school culture dimension of multicultural education.<sup>27</sup> Third, social media: content about Batajak circulating on social media can strengthen or weaken multicultural attitudes depending on the character. Batajak-based digital documentation projects in Islamic Religious Education contribute to filling the digital space with positive multicultural narratives.

Fourth, PAI learning: Azra asserts that the ideal PAI is able to respond to the challenges of multiculturalism without losing its Islamic essence. Batajak Rumah provides the perfect meeting point: it is a local expression of the universal Islamic values of ta'awun and ukhuwwah, as well as an empirical context that proves that these values are not just abstract theological ideals, but real and living social practices. PAI teachers who integrate Batajak into learning achieve relevance, authenticity, and transformation at the same time, three conditions for Muhaimin for effective PAI learning.

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<sup>25</sup> Mariia Rubets, "Visual Manipulation with Written Signs in Chinese Culture: From Tradition to Cyber-Culture," *Philosophical Problems of Information Technologies and Cyberspace* (2018), <https://doi.org/10.17726/philit.2018.2.15.1>.

<sup>26</sup> Tri Astuti, "Instilling Character Value Of Cooperation Through Traditional Game In SD Negeri Mejasem Barat 03 Tegal Regency," *Dinamika Jurnal Ilmiah Pendidikan Dasar* 13, no. 2 (2021): 64, <http://dx.doi.org/10.30595/dinamika.v13i2.10494>.

<sup>27</sup> Ong Art Chanprasitchai and Jintavee Khlaisang, "Inquiry-Based Learning for a Virtual Learning Community to Enhance Problem-Solving Ability of Applied Thai Traditional Medicine Students," *Turkish Online Journal of Educational Technology* 15, no. 4 (2016): 81, <http://www.tojet.net/articles/v15i4/1549.pdf>.

## **Conclusion**

This study examines the Batajak Rumah tradition and its role in strengthening the multicultural attitudes of junior high school students through Islamic Religious Education (PAI) learning in Balangan Regency. Three main conclusions can be drawn. First, the Batajak Rumah tradition embodies five authentic and verified multicultural values: inter-ethnic ta'awun (religious brotherhood), ukhuwwah insaniyyah (human brotherhood), social reciprocity, unconditional inclusiveness of participation, and expertise-based leadership. These five values have a strong theological foundation in Islam and directly correspond to indicators of multicultural attitudes in educational literature. Second, the Batajak Rumah serves as an effective social integration mechanism in Balangan Regency through the creation of meaningful encounter spaces, the development of cross-ethnic trust networks, and the production of inclusive collective memory. These functions make it not merely a cultural heritage that needs to be preserved, but an active social asset that needs to be optimized in education. Third, the integration of the Batajak Rumah in Islamic Religious Education learning in junior high schools can be achieved through four complementary strategies: inductive thematic integration, experiential learning, digital documentation projects, and school-community-family collaboration. These four strategies can be concretely mapped into various Islamic Religious Education Basic Competencies and are relevant to the four variables that shape multicultural attitudes: family environment, school, social media, and Islamic Religious Education learning. The practical implications of this study: Islamic Religious Education teachers in junior high schools in Balangan Regency need to develop pedagogical competencies based on local wisdom; the Ministry of Religious Affairs of Balangan Regency needs to provide Islamic Religious Education teaching materials that integrate the Batajak Rumah tradition; and further empirical research is needed to quantitatively measure the effectiveness of this integration on students' multicultural attitudes.

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