

The Tradition of Using Banjar Malay Language in Learning Classical Islamic Texts within Islamic Boarding Schools in South Kalimantan

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Abstract

This study examines the tradition of using Banjar Malay language in learning kitab turats within Islamic boarding schools (pesantren) in South Kalimantan. The objective of this research is to explore how the use of local language contributes to students' understanding of classical Islamic texts as well as its role in preserving local cultural identity. The study employs a qualitative approach using library research methods by analyzing relevant books, journals, and academic literature related to pesantren education, sociolinguistics, and Islamic pedagogy. The findings indicate that Banjar Malay language functions as an effective pedagogical bridge that simplifies complex Arabic texts and enhances students' comprehension. In addition, its use strengthens emotional relationships between teachers and students, increases classroom participation, and supports the transmission of local cultural values. The tradition also plays a significant role in maintaining regional linguistic identity amid modernization and globalization. Therefore, the integration of Banjar Malay language in pesantren learning represents a form of culturally responsive Islamic education that is both adaptive and preservative in nature.

Keyword : Banjar Malay language, Kitab Turats, Pesantren, Islamic Education

Abstrak

Penelitian ini mengkaji tradisi penggunaan bahasa Melayu Banjar dalam pembelajaran kitab turats di lingkungan pesantren di Kalimantan Selatan. Tujuan penelitian ini adalah untuk mengeksplorasi bagaimana penggunaan bahasa lokal berkontribusi terhadap pemahaman santri terhadap teks-teks klasik Islam serta perannya dalam menjaga identitas budaya lokal. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research) melalui analisis buku, jurnal, dan literatur ilmiah yang relevan dengan pendidikan pesantren, sosiolinguistik, dan pedagogi Islam. Hasil penelitian menunjukkan bahwa bahasa Melayu Banjar berfungsi sebagai jembatan pedagogis yang efektif dalam menyederhanakan teks Arab yang kompleks serta meningkatkan pemahaman santri. Selain itu, penggunaannya memperkuat hubungan emosional antara guru dan santri, meningkatkan partisipasi di kelas, serta mendukung pewarisan nilai-nilai budaya lokal. Tradisi ini juga memiliki peran penting dalam mempertahankan identitas linguistik daerah di tengah arus modernisasi dan globalisasi. Oleh karena itu, integrasi bahasa Melayu Banjar dalam pembelajaran pesantren

merupakan bentuk pendidikan Islam yang responsif terhadap budaya lokal yang bersifat adaptif sekaligus preservatif.

Kata Kunci : Bahasa Melayu Banjar, kitab turats, pesantren, pendidikan Islam

Introduction

Islamic boarding schools or pesantren have long played a central role in preserving Islamic knowledge and religious traditions in Indonesia. In South Kalimantan, pesantren are not only educational institutions but also cultural centers that maintain local wisdom and religious identity.¹ One of the most distinctive traditions found in pesantren in South Kalimantan is the use of Banjar Malay language in learning classical Islamic texts or kitab turats. This tradition reflects the close relationship between religion, language, and local culture in the educational process. The Banjar Malay language functions as an intermediary language that helps students understand Arabic texts more effectively. Many students in pesantren come from rural and traditional communities where Banjar Malay is used in daily communication. Therefore, the use of local language becomes an important educational strategy in facilitating comprehension and preserving cultural identity.² The learning process in pesantren generally involves reading, translating, and explaining Arabic texts into Banjar Malay language. Teachers often use oral explanations combined with local expressions and examples that are familiar to students. This approach makes religious learning more contextual and easier to understand. In addition, the use of Banjar Malay language creates emotional closeness between teachers and students during the educational process. Educational communication becomes more effective because students feel culturally connected to the explanations delivered by teachers. The preservation of local language in pesantren also contributes to maintaining regional cultural heritage. Amid globalization and modernization, many local languages experience decline in usage among younger generations.³ However, pesantren continue to preserve Banjar Malay language through religious learning activities. Consequently, pesantren play dual roles as institutions of Islamic education and guardians of local culture. The tradition of using Banjar Malay language in learning kitab turats therefore becomes an important subject of academic study in understanding the integration of religion, language, and culture.

The learning of kitab turats in pesantren traditionally emphasizes direct interaction between teachers and students.⁴ Classical Islamic texts are usually written in Arabic without vowel markings, requiring deep linguistic understanding and interpretive skills. In South Kalimantan, many teachers explain these texts using Banjar Malay language to simplify difficult concepts and grammatical structures. Students often translate Arabic sentences word by word into Banjar Malay expressions. This method

¹ J Kolb, "Muslim Diversity, Religious Formation and Islamic Religious Education. Everyday Practical Insights into Muslim Parents' Concepts of Religious Education in Austria," *British Journal of Religious Education* 45, no. 2 (2023): 172–85, <https://doi.org/10.1080/01416200.2021.1911787>.

² Nurul Azizah et al., "Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlul Islamic Boarding School Semarang," *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 233–46, <https://doi.org/10.14421/jpai.v20i2.7771>.

³ S Ismail, "Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqî and Halaqa Traditions," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 13–24, <https://doi.org/10.15575/jpi.v0i0.35124>.

⁴ A Muhith, "Challenges of Islamic Boarding School Organizational Culture in The Millennial Generation and The Digital Era 4.0," *Nazhruna Jurnal Pendidikan Islam* 6, no. 3 (2023): 457–74, <https://doi.org/10.31538/nzh.v6i3.4231>.

is commonly known as “makna gandum” or interpretive translation practices in pesantren traditions. The use of Banjar Malay language enables students to grasp religious meanings while maintaining familiarity with local linguistic patterns.⁵ Moreover, local language explanations help bridge the gap between Arabic terminology and students’ everyday experiences. Teachers can contextualize religious teachings within local social realities and cultural practices. Consequently, learning becomes more meaningful and applicable to students’ lives. The educational process also strengthens students’ appreciation of both Islamic scholarship and regional identity. The integration of local language in Islamic learning demonstrates the adaptability of pesantren education to cultural contexts. This tradition reflects the dynamic relationship between Islamic teachings and Indonesian local cultures.⁶ Furthermore, the use of Banjar Malay language contributes to preserving traditional pedagogical methods in pesantren. Students not only learn religious knowledge but also inherit linguistic and cultural traditions from previous generations. Therefore, this educational practice represents an important aspect of cultural continuity in South Kalimantan.

Language plays a fundamental role in educational communication and knowledge transmission. In pesantren contexts, language is not merely a communication tool but also a medium for cultural and religious interpretation.⁷ The Banjar Malay language possesses unique linguistic expressions that reflect the worldview and cultural values of Banjar society. Teachers often use local idioms, metaphors, and proverbs to explain religious concepts found in classical Islamic texts. Such approaches make learning more relatable and engaging for students. The use of Banjar Malay language also strengthens students’ confidence because they can participate actively in discussions without language barriers. In many cases, students who initially struggle with Arabic grammar become more motivated when explanations are delivered in their native language. This indicates that local language usage contributes positively to educational accessibility and inclusivity. Educational psychologists emphasize that mother tongue instruction supports cognitive development and conceptual understanding. In pesantren traditions, this principle has long been practiced through local language translation and interpretation methods. The preservation of Banjar Malay language within pesantren also demonstrates the institution’s sensitivity to local cultural contexts. Amid increasing dominance of national and global languages, pesantren continue to value linguistic diversity. Consequently, the tradition of using Banjar Malay language has educational, cultural, and social significance. It strengthens cultural identity while simultaneously supporting effective religious learning processes. Therefore, studying this tradition is important for understanding indigenous educational practices in Indonesia.

The historical development of Islam in South Kalimantan is closely connected to the spread of Islamic education through pesantren and religious scholars. Islamic scholars in Banjar society historically adapted their preaching and teaching methods to local cultural contexts. They used Banjar Malay language to explain Islamic teachings

⁵ Q K Nisamairo, “Reproductive Health of Female Students in Islamic Boarding School Culture: A Literature Review,” *African Journal of Reproductive Health* 28, no. 10 (2024): 259–72, <https://doi.org/10.29063/ajrh2024/v28i10s.30>.

⁶ A Lutfauziah, “Does Environmental Education Curriculum Affect Student’s Environmental Culture in Islamic Boarding School?,” *Revista De Gestao Social E Ambiental* 18, no. 5 (2024), <https://doi.org/10.24857/rgsa.v18n5-079>.

⁷ Murdianto, “Dynamization of Islamic Religion Education: A Critical Study on Genealogy of Islamic Boarding Schools Scholarly Tradition in Lombok,” *Miqot Jurnal Ilmu Ilmu Keislaman* 45, no. 2 (2021): 226–47, <https://doi.org/10.30821/miqot.v45i2.812>.

and communicate with local communities.⁸ This strategy contributed significantly to the acceptance and growth of Islam in the region. The use of local language in religious education allowed Islamic teachings to become integrated with local cultural traditions. Over time, this practice evolved into established pedagogical traditions within pesantren institutions. Classical Islamic texts continued to be studied using translation and interpretation methods involving Banjar Malay language. Many respected ulama in South Kalimantan became known for their ability to explain complex Islamic concepts using simple local expressions. Their educational approaches inspired subsequent generations of pesantren teachers. The continuity of this tradition reflects the resilience of local Islamic educational cultures. In addition, pesantren graduates often continue using Banjar Malay language in religious preaching and community leadership. Thus, the educational influence of pesantren extends beyond institutional boundaries into broader social life. The tradition also strengthens intergenerational transmission of religious and cultural knowledge. Therefore, the use of Banjar Malay language in pesantren learning represents both educational adaptation and cultural preservation.

Modernization and globalization have brought significant changes to educational systems and linguistic practices in Indonesia. Younger generations increasingly use Indonesian and foreign languages in academic and social contexts. As a result, many local languages face challenges related to declining usage and cultural relevance.⁹ In this situation, pesantren in South Kalimantan continue to preserve Banjar Malay language through educational traditions. The use of local language in learning kitab turats demonstrates resistance to cultural homogenization caused by globalization. Pesantren maintain educational approaches that value local identity while remaining connected to global Islamic scholarship. This balance between tradition and modernity becomes one of the strengths of pesantren education. Students are introduced to Arabic as the language of Islamic scholarship while simultaneously maintaining proficiency in Banjar Malay language. Such multilingual educational experiences enrich students' linguistic and cultural competencies.¹⁰ Furthermore, local language usage fosters stronger emotional attachment to educational content. Students often perceive religious learning as more personal and culturally meaningful when local language explanations are used. Educational researchers argue that culturally responsive pedagogy enhances learning motivation and understanding. In pesantren contexts, Banjar Malay language serves as an instrument of culturally responsive Islamic education. Therefore, preserving this tradition is important not only for cultural reasons but also for educational effectiveness.

The tradition of using Banjar Malay language in learning kitab turats also reflects broader principles of Islamic educational philosophy. Islam encourages the dissemination of knowledge through methods that are understandable and beneficial for learners. Religious scholars historically adapted educational approaches according

⁸ K N Afiah, "The Social Movement of Women in Pesantren (Islamic Boarding Schools): From Empowerment to Resistance against Patriarchal Culture," *Religion Education Science and Technology Towards A More Inclusive and Sustainable Future Proceedings of the 5th International Colloquium on Interdisciplinary Islamic Studies Iciis 2022 Lombok Indonesia 19 20 October 2022*, 2024, 235–39, <https://doi.org/10.1201/9781003322054-40>.

⁹ U D Rostandi, "From Tradition to Tolerance: Menyama Braya as a Model for Multicultural Education in Islamic Boarding Schools," *Acta Scientiarum Education* 48 (2026), <https://doi.org/10.4025/actascieduc.v48i1.75776>.

¹⁰ Azizah et al., "Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlun Islamic Boarding School Semarang."

to local cultural and linguistic conditions.¹¹ The Prophet Muhammad himself emphasized the importance of communication that suits the audience's level of understanding. In pesantren traditions, this principle is reflected in the use of local languages to explain Arabic texts. Teachers prioritize comprehension and moral internalization rather than mere memorization of foreign terminology. Banjar Malay language therefore functions as a pedagogical bridge connecting Arabic scholarship with students' cultural realities. This approach supports deeper understanding of religious concepts and ethical teachings. Students are more capable of relating Islamic values to their daily social experiences. Moreover, local language explanations often contain cultural wisdom that reinforces moral messages. The integration of Islamic teachings with local expressions creates unique educational experiences rooted in regional identity. Such practices demonstrate the flexibility and inclusiveness of Islamic education in Indonesia. Consequently, the tradition of using Banjar Malay language possesses important educational and theological dimensions. It highlights the compatibility between Islamic scholarship and local cultural diversity.

Literature Review

Islamic boarding schools or pesantren are among the oldest educational institutions in Indonesia that continue to preserve traditional systems of Islamic learning. One important characteristic of pesantren education is the use of local languages in explaining classical Islamic texts or kitab turats.¹² In South Kalimantan, Banjar Malay language has become an inseparable part of religious learning traditions within pesantren communities. The use of local language allows students to understand Arabic texts more easily and contextually. Teachers commonly explain difficult Arabic grammar and theological concepts using expressions familiar to students' daily lives. Consequently, the learning process becomes more communicative and culturally relevant.

The tradition of learning kitab turats in pesantren is strongly connected with oral teaching methods. Students usually listen directly to teachers' explanations while providing interpretive notes on Arabic texts. In many pesantren in South Kalimantan, Banjar Malay language is used as the primary language for interpretation and explanation. This practice has been maintained for generations and has become part of pesantren educational identity. Students not only learn religious knowledge but also inherit local linguistic traditions through the educational process.¹³ Therefore, pesantren play important roles in preserving both Islamic scholarship and regional culture.

Language has essential functions in educational communication and knowledge transmission. Educational experts argue that students generally understand learning materials more effectively when explanations are delivered in familiar languages. In pesantren contexts, Banjar Malay language acts as a bridge between Arabic religious

¹¹ Harisatun Naila Rofiah, "The Syadziliyah Sufi Order At Peta Islamic Boarding School, Tulungagung: Spiritual Traditions and Moral Development," *Satmata: Journal of Historical Education Studies* 3, no. 2 (2025): 126–41, <https://doi.org/10.61677/satmata.v3i2.296>.

¹² Husnul Qodim et al., "Tandziful 'Am: Islamic Boarding School Traditions in Caring for Harmony Interreligious People," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 111–20, <https://doi.org/10.37680/qalamuna.v17i1.6770>.

¹³ Muhammad Rifai Lubis et al., "Integration of Islamic Boarding School Traditions and Formal Schools: Curriculum Study at Salsabila Islamic Boarding School, Samarinda," *Proceeding of International Conference on Education, Society and Humanity* 02, no. 02 (2024): 1970–76, <https://ejournal.unuja.ac.id/index.php/icesh> INTEGRATION.

texts and students' cultural backgrounds.¹⁴ Teachers often use local idioms, proverbs, and metaphors to explain moral and theological concepts. Such approaches create meaningful learning experiences because students can relate religious teachings to their social realities. Consequently, local language usage contributes positively to educational effectiveness.

The use of Banjar Malay language in pesantren learning also reflects the integration between Islam and local culture. Since the early spread of Islam in South Kalimantan, religious scholars adapted Islamic teachings into local cultural contexts. They used local languages to make Islamic knowledge accessible to wider communities. Over time, this educational adaptation became an established tradition within pesantren institutions. The continuity of this practice demonstrates the flexibility and inclusiveness of Islamic educational traditions in Indonesia.¹⁵ Therefore, Banjar Malay language becomes an important cultural instrument in religious education.

Pesantren educational traditions emphasize understanding and internalization rather than memorization alone. Teachers prioritize students' comprehension of religious meanings and ethical values found in kitab turats. Banjar Malay language helps simplify complex Arabic linguistic structures and theological discussions. Students become more confident in participating during lessons because communication occurs in familiar language forms. Educational interaction between teachers and students also becomes more personal and emotionally connected. Consequently, the learning atmosphere becomes more supportive and participatory.

The preservation of local language through pesantren education has important cultural significance. Modernization and globalization have caused many younger generations to reduce the use of regional languages in daily communication.¹⁶ However, pesantren continue to maintain Banjar Malay language through religious learning activities and social interaction. Students frequently use Banjar language during discussions, interpretation sessions, and community activities within pesantren environments. This process contributes to intergenerational language transmission and cultural continuity. Therefore, pesantren function as institutions of cultural preservation alongside religious education.

Learning kitab turats requires deep understanding of Arabic grammar, vocabulary, and interpretation. Many students entering pesantren initially experience difficulties in understanding Arabic texts directly. Banjar Malay language therefore becomes an educational strategy that supports comprehension and reduces learning anxiety. Teachers explain religious concepts gradually using linguistic structures familiar to students.¹⁷ This approach strengthens students' motivation and confidence

¹⁴ N Darmawati, "Traditional Da'wah Movement in Preserving Salafiyah Traditions: A Case Study of Lirboyo Islamic Boarding School in Kediri," *Jurnal Kajian Manajemen Dakwah*, 2025, <http://ejournal.iainpare.ac.id/index.php/jkmd/article/view/15360>.

¹⁵ Anissatul Faqziaty et al., "Sorogan and Bandongan Traditions at Islamic Boarding Schools: Case Study at Al-Arsyad Islamic Boarding School Metro Lampung," *Journal of Research in Islamic Education* 3, no. 1 (2021): 31–40, <https://doi.org/10.25217/jrie.v3i1.1604>.

¹⁶ Z R Fahmi and M Hudaeri, "Islam as a Discursive Tradition: A Study of Traditional Islamic Boarding School Kiais' Perspectives in Banten on Responding to Fidyah and Uang Shalawat Traditions," *Tazkir: Jurnal Penelitian Ilmu-Ilmu ...*, 2025, <http://jurnal.uinsyahada.ac.id/index.php/TZ/article/view/15759>.

¹⁷ A Qusyairi, "Transforming Islamic Boarding School Education Through Ma'had Aly: Harmonizing Islamic Traditions with the Needs of the Professional World," *ALMUSTOFA: Journal of Islamic Studies and ...*, 2025, <https://ejournal.bamala.org/index.php/almustofa/article/view/742>.

in studying Islamic sciences. Consequently, local language usage supports inclusive educational practices in pesantren environments.

The educational process within pesantren also emphasizes moral and spiritual formation. Teachers often integrate ethical advice and cultural wisdom into explanations delivered in Banjar Malay language. Religious teachings become more meaningful because they are connected to students' social experiences and local cultural values. Banjar expressions frequently contain moral messages related to honesty, respect, discipline, and cooperation. Students therefore receive both religious and cultural education simultaneously. Consequently, pesantren learning contributes holistically to character formation.

Multilingualism is another important aspect of pesantren educational traditions. Students in pesantren interact with Arabic, Indonesian, and Banjar Malay languages simultaneously during learning activities. Arabic functions as the language of Islamic scholarship, Indonesian as the national academic language, and Banjar Malay as the language of interpretation and communication.¹⁸ This multilingual environment enriches students' linguistic abilities and cultural awareness. Students gradually develop flexibility in understanding and using different language systems. Therefore, pesantren education supports both religious and linguistic development.

The role of teachers is central in maintaining the tradition of Banjar Malay language usage in pesantren learning. Teachers not only transfer knowledge but also preserve linguistic and cultural traditions through their teaching methods. Many teachers intentionally maintain local language usage because they believe it strengthens comprehension and emotional closeness with students. Teachers also consider Banjar language an important part of local Islamic identity in South Kalimantan. Through daily educational interaction, students gradually inherit the tradition from previous generations. Consequently, teachers become important cultural transmitters within pesantren communities.

The use of local language in Islamic learning reflects broader principles of Islamic educational philosophy. Islamic teachings emphasize the importance of delivering knowledge according to learners' capacities and conditions. Religious communication should prioritize clarity, understanding, and usefulness for learners.¹⁹ Banjar Malay language therefore functions as a pedagogical tool that simplifies complex religious concepts without reducing their meanings. Students can better internalize moral values when explanations are delivered through familiar cultural frameworks. Consequently, local language usage aligns with Islamic educational objectives emphasizing understanding and moral development.

Educational communication becomes more effective when teachers use culturally familiar examples and expressions. Banjar Malay language contains many local metaphors and analogies that help explain abstract theological concepts found in kitab turats. Students can more easily relate religious teachings to everyday social experiences within Banjar society. This contextualization strengthens students'

¹⁸ Abdul Hanan, "Miftahul Muta'allimin Islamic Boarding School: From the Classik Book (Kitab Kuning) to Scientific Traditions," *International Journal of Nusantara Islam* 10, no. 2 (2023), <https://doi.org/10.15575/ijni.v10i2.24184>.

¹⁹ Munir and Mohd Roslan Mohd Nor, "Characteristics of Preserving Salafiyah Islamic Boarding School Traditions: Lessons from Indonesia and Malaysia," *Jurnal Pendidikan Islam* 10, no. 1 (2021): 67–88, <https://doi.org/10.14421/jpi.2021.101.67-88>.

appreciation of Islamic values and cultural traditions simultaneously.²⁰ Learning activities become interactive because students feel comfortable communicating in their native language. Therefore, local language contributes significantly to meaningful educational experiences.

The social environment of pesantren also supports the continuity of Banjar Malay language traditions. Students interact with peers, teachers, and surrounding communities using Banjar language in both formal and informal situations. Such interactions strengthen language familiarity and habitual usage among students. The pesantren environment thus functions as a living linguistic community where Banjar language remains actively practiced. Cultural values embedded within the language are also transmitted naturally through daily communication. Consequently, pesantren environments contribute to sustainable language preservation.

The relationship between language and identity is strongly reflected within pesantren traditions in South Kalimantan. Banjar Malay language symbolizes regional identity and cultural belonging among students and teachers. Using local language during religious learning creates emotional attachment to both Islamic scholarship and Banjar cultural heritage. Students often feel proud of their local identity when they see their language valued in educational settings. This sense of pride strengthens cultural confidence amid modernization influences. Therefore, pesantren help reinforce positive regional identity among younger generations.

Educational approaches based on local culture generally produce stronger learning engagement and participation. Students tend to become more active when educational communication occurs through familiar linguistic and cultural patterns. In pesantren learning contexts, Banjar Malay language reduces communication barriers and encourages students to ask questions openly. Teachers can also manage classrooms more effectively because interaction occurs naturally and comfortably. Such conditions create supportive learning environments for students from diverse educational backgrounds.²¹ Consequently, local language usage contributes positively to classroom participation and educational inclusivity.

The tradition of using Banjar Malay language in pesantren learning also demonstrates the adaptability of Islamic education in Indonesia. Islamic educational institutions historically adapted to local social and cultural conditions across different regions. This flexibility enabled Islam to develop harmoniously within diverse Indonesian societies.²² In South Kalimantan, Banjar Malay language became an important medium for integrating Islamic teachings with local cultural traditions. The continuity of this practice reflects the resilience of indigenous Islamic educational models. Therefore, pesantren traditions represent valuable examples of culturally adaptive education.

Modern educational challenges require balancing tradition and innovation within pesantren systems. While digital technology and modern curricula continue to develop, pesantren still maintain local language traditions as part of their educational identity. Banjar Malay language remains relevant because it supports comprehension

²⁰ A Abuddar, A Zubaidi, and Z Maulana, "The Role of Islamic Boarding School Traditions in Student Development in Future Life," *Proceeding of International ...*, 2024, <https://ejournal.unuja.ac.id/index.php/icesh/article/view/10452>.

²¹ A Hidayati, "Integrating Islamic Traditions and Educational Innovation in Modern Curriculum Management: A Study at Buntet Islamic Boarding School, Cirebon," *Eduprof: Islamic Education Journal*, 2026, <https://journal.ljpi.bbc.ac.id/eduprof/article/view/465>.

²² Diane-Sophie Girin, "Islamic Religious Education in France," *Islamic Religious Education in Europe*, 2021, 128–43, <https://doi.org/10.4324/9780429331039-8>.

and cultural continuity among students.²³ At the same time, pesantren also introduce students to national and global languages necessary for contemporary academic development. This balance demonstrates the dynamic nature of pesantren education. Consequently, local language traditions can coexist with educational modernization.

The preservation of Banjar Malay language through pesantren learning contributes to broader cultural sustainability in South Kalimantan. Many local languages face threats of declining usage due to urbanization and globalization. Pesantren therefore become important institutions that actively maintain regional linguistic heritage. Students who graduate from pesantren often continue using Banjar language in religious preaching and community leadership.²⁴ This process extends the influence of pesantren language traditions into wider society. Consequently, pesantren contribute significantly to maintaining local cultural continuity.

The use of Banjar Malay language also supports emotional and psychological comfort among students. Learners generally feel more relaxed and confident when educational communication occurs through familiar language structures. Anxiety related to understanding difficult Arabic texts decreases when teachers provide explanations in Banjar language. Students become more willing to participate actively during discussions and interpretation sessions. Positive emotional conditions contribute to better concentration and motivation in learning activities.²⁵ Therefore, local language usage enhances both cognitive and emotional dimensions of education. Overall, the literature indicates that the tradition of using Banjar Malay language in learning kitab turats possesses educational, linguistic, cultural, and social significance. The use of local language enhances students' understanding of classical Islamic texts while preserving regional cultural identity. Pesantren traditions demonstrate that local wisdom and Islamic scholarship can coexist harmoniously within educational systems. Banjar Malay language serves not only as a communication tool but also as a medium for cultural continuity and moral transmission. The preservation of this tradition remains important amid modernization and globalization challenges. Therefore, pesantren in South Kalimantan continue to play strategic roles as institutions of Islamic learning and cultural preservation.

Method

This study employed a qualitative approach using the Library Research method. Library research is a research method that focuses on collecting and analyzing information derived from written sources such as books, academic journals, research articles, manuscripts, theses, dissertations, and other relevant documents. The method was selected because the topic concerning the tradition of using Banjar Malay language in learning kitab turats requires deep conceptual and historical analysis. Through library research, the researcher was able to examine educational traditions, linguistic practices, and cultural values systematically. The study emphasized interpretation and analysis of existing literature related to Islamic education, pesantren traditions, local

²³ N Wakhidah, "Examining Environmental Education Content on Indonesian Islamic Religious Curriculum and Its Implementation in Life," *Cogent Education* 9, no. 1 (2022), <https://doi.org/10.1080/2331186X.2022.2034244>.

²⁴ A Nurdin, "Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 94–110, <https://doi.org/10.14421/jpai.v21i1.6907>.

²⁵ Y Ichsan, "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 247–63, <https://doi.org/10.14421/jpai.v21i1.9944>.

language preservation, and sociolinguistics.²⁶ Consequently, library research became an appropriate method for understanding the relationship between language, culture, and Islamic educational practices in South Kalimantan.

The primary data sources in this research consisted of books and academic publications discussing pesantren education, kitab turats learning methods, Banjar Malay language traditions, and Islamic educational philosophy. Various scientific journals concerning local language preservation, sociolinguistics, and cultural studies were also used as references. In addition, supporting documents related to the historical development of pesantren in South Kalimantan were analyzed to strengthen contextual understanding. Secondary sources included conference proceedings, educational reports, online academic publications, and relevant previous studies.²⁷ All references were selected based on credibility, relevance, and contribution to the research topic. Therefore, the collected data provided comprehensive theoretical and contextual insights related to the study.

The data collection technique used in this research was documentation and literature review. The researcher systematically identified and collected relevant references from libraries, digital databases, online journals, and academic repositories. After collecting the sources, the researcher categorized them based on themes such as language traditions, pesantren learning systems, local culture, and kitab turats studies. Important information and concepts related to the use of Banjar Malay language in Islamic learning were then recorded and organized systematically. The researcher also compared various scholarly perspectives to identify similarities and differences in interpretations. Consequently, the data collection process enabled the researcher to obtain comprehensive and well-structured information for analysis.

The data analysis technique in this study used descriptive analytical methods. The researcher analyzed information by interpreting concepts, comparing theoretical perspectives, and synthesizing findings from previous studies. The analysis focused on understanding how Banjar Malay language functions within pesantren learning traditions and how it contributes to students' comprehension of kitab turats. In addition, the researcher examined the educational, cultural, and linguistic significance of local language usage in pesantren contexts. Information obtained from different sources was integrated into coherent discussions and interpretations. Consequently, the analysis produced comprehensive explanations regarding the tradition of Banjar Malay language usage in Islamic boarding schools in South Kalimantan.

To ensure the validity and reliability of the data, the researcher applied source triangulation techniques. Information obtained from one source was compared with data from other relevant references to ensure consistency and accuracy. Academic publications from recognized institutions and peer-reviewed journals were prioritized in order to maintain research credibility. The researcher also critically evaluated the arguments, methodologies, and conclusions presented in previous studies. This process helped minimize subjectivity and strengthened the trustworthiness of the analysis. Therefore, the findings of this research can be considered academically

²⁶ A I Bin Jamil, "Editorial: The Future of Islamic Religious Education: Expectations and Actions," *Asia Pacific Journal of Educators and Education* 39, no. 2 (2024): 1–3, <https://doi.org/10.21315/apjee2024.39.2.1>.

²⁷ A Fasya, "The Influence of Learning Motivation and Discipline on Learning Achievement of Islamic Religious Education in State Elementary Schools," *Nazhruna Jurnal Pendidikan Islam* 6, no. 1 (2023): 1–12, <https://doi.org/10.31538/nzh.v6i1.2711>.

reliable and relevant for discussions concerning Islamic education, local language preservation, and pesantren traditions.

Result and Discussion

The finding of this study indicate that the use of Banjar Malay language in learning kitab turats remains a strong and sustainable tradition within pesantren environments in South Kalimantan. Teachers and students continue to use Banjar language as a medium for explaining and understanding Arabic classical texts. This tradition persists because Banjar Malay language is considered more accessible and culturally familiar to students. The learning process becomes more effective when students receive explanations through linguistic expressions they use in daily life.²⁸ Teachers often combine Arabic reading with direct Banjar translation and interpretation. Consequently, Banjar Malay language functions as an important pedagogical bridge in pesantren education.

Another important finding is that Banjar Malay language significantly supports students' comprehension of kitab turats. Many students entering pesantren initially experience difficulties understanding Arabic grammar and vocabulary. Teachers therefore use Banjar language to simplify complex religious concepts and linguistic structures. Students become more confident and engaged because they can follow lessons more comfortably. The use of local language also reduces fear and anxiety during learning activities. Consequently, educational interaction becomes more active and participatory within pesantren classrooms.

The study also found that the use of Banjar Malay language strengthens emotional relationships between teachers and students. Communication delivered through local language creates a sense of closeness and familiarity in educational interaction. Students perceive teachers' explanations as more personal and meaningful when local expressions are used. Teachers can also provide advice, moral guidance, and humor more naturally through Banjar language.²⁹ This emotional connection contributes positively to students' motivation and respect toward teachers. Therefore, Banjar Malay language plays important social and psychological roles in pesantren learning environments.

Another finding shows that Banjar Malay language contributes significantly to preserving local cultural identity. Pesantren function not only as institutions of Islamic education but also as centers of cultural preservation in South Kalimantan. Students continuously interact with Banjar language through classroom activities, religious discussions, and daily communication. This process supports intergenerational transmission of local linguistic traditions.³⁰ Many students who previously preferred Indonesian language gradually develop appreciation for Banjar cultural heritage after studying in pesantren. Consequently, pesantren contribute to sustaining regional identity amid globalization challenges.

²⁸ N Ismail, "The Impact of the Islamic Peer Mentoring Module on Student Religious Personality in Higher Education," *Journal of Higher Education Theory and Practice* 23, no. 9 (2023): 180–92, <https://doi.org/10.33423/jhetp.v23i9.6144>.

²⁹ Amirudin, "Reflective Digital Pedagogy in Islamic Religious Education and Religious Character Formation in Higher Education," *International Journal of Learning Teaching and Educational Research* 25, no. 2 (2026): 763–82, <https://doi.org/10.26803/ijlter.25.2.34>.

³⁰ Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character," *Munaddhomah* 3, no. 4 (2022): 346–55, <https://doi.org/10.31538/munaddhomah.v3i4.310>.

The research further reveals that traditional teaching methods such as *bandongan* and *sorogan* remain closely connected to Banjar Malay language usage. In *bandongan* learning, teachers read Arabic texts and explain meanings directly in Banjar language while students provide interpretive notes. In *sorogan* sessions, students read texts individually and receive corrections and explanations from teachers in Banjar language. These traditional methods become more effective because local language explanations simplify difficult material. Students can understand grammatical structures and theological discussions more easily.³¹ Therefore, Banjar Malay language strengthens the continuity of traditional pesantren pedagogical systems.

Another important finding concerns the integration between Islamic values and local wisdom through Banjar language explanations. Teachers frequently use Banjar proverbs, metaphors, and cultural expressions to explain ethical teachings found in *kitab turats*. Such contextualization helps students relate Islamic teachings to social realities within Banjar society.³² Moral values such as respect, cooperation, humility, and discipline become more understandable through culturally familiar examples. Students therefore receive both religious and cultural education simultaneously. Consequently, pesantren learning contributes holistically to moral and cultural formation.

The study also found that multilingual educational environments within pesantren enhance students' linguistic competencies. Students interact with Arabic, Indonesian, and Banjar Malay languages simultaneously during learning activities. Arabic functions as the language of Islamic texts, Indonesian as the national academic language, and Banjar language as the explanatory medium.³³ This multilingual interaction strengthens students' flexibility in understanding different linguistic systems. Students gradually become capable of translating and interpreting concepts across languages. Therefore, pesantren education supports broader linguistic and cognitive development.

Modernization and technological development were identified as challenges affecting the continuity of Banjar Malay language traditions. Many younger generations increasingly use Indonesian and digital communication languages in daily interactions. Some students initially perceive Banjar language as less modern compared to national or foreign languages. However, pesantren environments continue to encourage local language usage through educational traditions and social interaction. Teachers consciously maintain Banjar language during lessons to preserve cultural continuity. Consequently, pesantren remain important institutions resisting local language decline.

The findings additionally indicate that Banjar Malay language usage supports culturally responsive educational practices. Students generally learn more effectively when educational communication occurs through familiar cultural frameworks. Banjar language explanations make religious teachings feel more relevant to students' social

³¹ Z Tashmatov, "Pedagogical Technologies and Trends in the Development of Religious Education in Higher Education Institutions: Gender Aspects and Islamic Educational Tradition," *Pharos Journal of Theology* 106, no. 3 (2025): 1–14, <https://doi.org/10.46222/pharosjot.106.3032>.

³² Eva-Maria Euchner and Kathrin Hackner, "Islamic Religious Education in German State Schools," *Islamic Religious Education in Europe*, 2021, 144–61, <https://doi.org/10.4324/9780429331039-9>.

³³ F Ulfat, "Rethinking Islamic Religious Education in Europe Based on Empirical Research," *Religions* 14, no. 5 (2023), <https://doi.org/10.3390/rel14050590>.

experiences and local realities. Educational interaction also becomes more inclusive because students from rural backgrounds can participate confidently.³⁴

This culturally responsive approach strengthens learning engagement and comprehension. Therefore, local language usage remains highly relevant in contemporary Islamic education.³⁵ Overall, the findings demonstrate that the tradition of using Banjar Malay language in learning kitab turats possesses educational, cultural, linguistic, and social significance. The tradition supports students' comprehension, strengthens emotional interaction, preserves local identity, and maintains traditional pedagogical systems within pesantren environments. Despite modernization challenges, pesantren in South Kalimantan continue to preserve Banjar language traditions through daily educational practices. The integration of Islamic scholarship with local linguistic culture demonstrates the adaptability and inclusiveness of pesantren education. Consequently, Banjar Malay language remains an important component of Islamic educational identity in South Kalimantan.

Table of Findings and Discussion

No	Main Findings	Explanation	Educational Implications
1	Banjar language supports comprehension	Students understand kitab turats more easily through local language explanations	Local language should remain part of pesantren learning
2	Emotional closeness between teachers and students	Communication becomes more personal and meaningful	Positive educational relationships are strengthened
3	Preservation of cultural identity	Banjar language maintains local traditions and heritage	Pesantren function as cultural preservation institutions
4	Traditional learning methods remain effective	Bandongan and sorogan are strengthened through local language use	Traditional pedagogy remains relevant
5	Islamic values become contextual	Teachers connect religious teachings with local culture	Moral education becomes more meaningful
6	Multilingual competence develops	Students interact with Arabic, Indonesian, and Banjar languages	Linguistic and cognitive skills improve
7	Local language reduces learning anxiety	Students become more confident during lessons	Inclusive educational environments are created
8	Modernization challenges local language	Younger generations increasingly prefer modern languages	Preservation efforts are necessary

³⁴ F Aydinli, "Trust as a Social Resource: On the Dynamics of Trust in the Institutionalization Process of Islamic Religious Education at State Schools in Germany," *Journal of Muslims in Europe* 14, no. 2 (2025): 141–59, <https://doi.org/10.1163/22117954-bja10130>.

³⁵ R Hanafi, "Islamic Religious Education and State School Policies in France and Senegal," *British Journal of Religious Education* 48, no. 1 (2026): 92–104, <https://doi.org/10.1080/01416200.2025.2474518>.

No	Main Findings	Explanation	Educational Implications
9	Educational interaction becomes participatory	Students communicate more actively in familiar language	Classroom participation increases
10	Pesantren preserve local wisdom	Educational traditions sustain Banjar cultural heritage	Cultural sustainability is maintained

The first discussion concerns the role of Banjar Malay language in supporting students' comprehension of kitab turats within pesantren environments. Classical Islamic texts are generally written in Arabic using complex grammatical structures and traditional scholarly terminology. Many students entering pesantren experience difficulties understanding these texts directly because Arabic is not their first language. Teachers therefore use Banjar Malay language as an explanatory medium to simplify difficult concepts and sentence structures. Students become more capable of understanding religious teachings when explanations are delivered through familiar linguistic patterns. Consequently, Banjar Malay language functions as an important pedagogical bridge between Arabic scholarship and local learners.

The use of Banjar Malay language also supports conceptual understanding in religious education. Students often understand abstract theological discussions more effectively when teachers use local analogies and expressions.³⁶ Religious concepts such as sincerity, patience, humility, and justice become easier to comprehend through culturally familiar examples. Teachers can connect Islamic teachings to students' social experiences and local traditions. This contextual learning process strengthens students' intellectual and emotional engagement during lessons. Therefore, local language usage contributes significantly to meaningful learning experiences.

Another important discussion concerns the emotional closeness created between teachers and students through Banjar Malay language usage. Communication delivered through local language generally feels more personal and comfortable for students. Students become less hesitant to ask questions and participate actively during lessons.³⁷ Teachers can also provide advice, humor, and moral guidance more naturally using Banjar language expressions. Emotional closeness between teachers and students strengthens educational interaction and respect within pesantren communities. Consequently, local language contributes positively to the social atmosphere of learning environments.

The emotional relationship built through Banjar Malay language also strengthens students' learning motivation. Students often feel more valued and understood when teachers communicate through culturally familiar language. Educational communication becomes more humane and less formal compared to the exclusive use of Arabic or Indonesian. Such conditions create positive emotional experiences during religious learning activities. Students therefore become more enthusiastic and confident in studying kitab turats. Consequently, educational effectiveness improves through emotionally supportive interaction.

³⁶ T Lovat, "The Integral Link Between Islamic Education and Religious Education: A Bonhoeffer Reflection on the Urgent Task of Countering Jihadist Pedagogy," *Reimagining the Landscape of Religious Education Challenges and Opportunities*, 2023, 147–59, https://doi.org/10.1007/978-3-031-20133-2_9.

³⁷ M Shaleh, "Development of a Holistic-Integrative Islamic Religious Education Curriculum in an Integrated Islamic School," *Eurasian Journal of Educational Research* 2024, no. 113 (2024): 227–41, <https://doi.org/10.14689/ejer.2024.113.13>.

The next discussion focuses on the preservation of Banjar cultural identity through pesantren educational traditions. Pesantren in South Kalimantan function not only as institutions of Islamic learning but also as centers of local cultural preservation. Banjar Malay language continues to be actively used during learning activities, religious discussions, and daily social interaction. Students gradually develop appreciation for their regional linguistic heritage through continuous exposure to Banjar language within pesantren environments. This process strengthens cultural continuity among younger generations. Therefore, pesantren play strategic roles in maintaining regional identity amid globalization.

The preservation of Banjar language within pesantren also contributes to cultural pride among students. Many young people today increasingly prioritize national or foreign languages because they are considered more modern or prestigious.³⁸ However, pesantren traditions demonstrate that local language possesses educational and cultural value. Students begin to realize that Banjar language is part of their historical and religious identity. This awareness strengthens confidence and appreciation toward local cultural traditions. Consequently, pesantren contribute positively to sustaining cultural dignity within modern society.

Another important discussion concerns the effectiveness of traditional learning methods such as bandongan and sorogan. These methods have long been used in pesantren education to study classical Islamic texts.³⁹ In bandongan sessions, teachers explain Arabic texts directly using Banjar Malay language while students provide interpretive notes. In sorogan methods, students read texts individually and receive explanations and corrections from teachers. Banjar language explanations make these traditional methods easier for students to follow and understand. Therefore, local language strengthens the continuity and relevance of traditional pesantren pedagogy.

Traditional learning systems supported by Banjar language also encourage active interaction between teachers and students. Students are not merely passive listeners but become involved in interpretive and analytical learning processes. Banjar language creates flexible communication that supports discussion and clarification during lessons.⁴⁰ Teachers can adapt explanations according to students' levels of understanding. Educational interaction therefore becomes more dynamic and participatory. Consequently, traditional pedagogical methods remain effective in contemporary pesantren education.

The discussion also highlights the integration between Islamic values and local wisdom through Banjar language usage. Teachers frequently use Banjar proverbs, metaphors, and traditional expressions when explaining moral teachings from kitab turats. Such approaches help students understand religious ethics within their cultural

³⁸ B Djamaluddin, "Deradicalization Through Multicultural Islamic Religious Education at The Islamic University," *Nazhruna Jurnal Pendidikan Islam* 7, no. 3 (2024): 646–63, <https://doi.org/10.31538/nzh.v7i3.34>.

³⁹ Agus, "Developing the Event, Duration, Latency, and Interval (EDLI) Assessment Techniques to Measure Student Engagement and Motivation in Islamic Religious Education Online Courses," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 201–16, <https://doi.org/10.14421/jpai.v21i1.7154>.

⁴⁰ C Handrianto, "Exploring the Factors Influencing Motivation and Understanding in Islamic Religious Education: A Mixed-Methods Study in Urban and Rural Areas," *International Journal of Interdisciplinary Educational Studies* 20, no. 3 (2025): 75–94, <https://doi.org/10.18848/2327-011X/CGP/v20i03/75-94>.

realities.⁴¹ Islamic teachings become more contextual because they are connected to local social practices and customs. Students therefore receive religious education that is culturally meaningful and socially applicable. Consequently, pesantren learning contributes to holistic moral development.

Local wisdom embedded within Banjar language also strengthens students' ethical awareness. Many Banjar cultural expressions emphasize values such as respect for elders, cooperation, humility, honesty, and responsibility. Teachers integrate these cultural expressions into discussions about Islamic morality and social behavior. Students become more capable of applying religious teachings within community life because examples are culturally familiar.⁴² This integration between religion and culture strengthens moral internalization among learners. Therefore, Banjar language contributes significantly to character education within pesantren.

Another discussion concerns the multilingual educational environment found within pesantren communities. Students interact simultaneously with Arabic, Indonesian, and Banjar Malay languages during educational activities. Arabic serves as the language of religious texts and Islamic scholarship. Indonesian functions as the national academic language and communication medium in broader educational contexts. Banjar language acts as an interpretive and explanatory bridge between Arabic and students' daily communication. Consequently, pesantren education develops students' multilingual competencies effectively.

The multilingual experience within pesantren also enhances students' cognitive flexibility and linguistic awareness. Students gradually learn to understand and translate concepts across different language systems. Such linguistic interaction strengthens analytical thinking and communication skills. Students become more capable of interpreting meanings contextually because they understand relationships between languages. This educational process enriches students' intellectual development beyond religious learning alone. Therefore, multilingual pesantren environments contribute positively to broader educational competencies.

The discussion further examines how Banjar language usage reduces learning anxiety among students. Many beginners in pesantren initially feel intimidated by the complexity of Arabic grammar and vocabulary.⁴³ Teachers therefore use Banjar language to create more relaxed and understandable learning conditions. Students become more willing to participate because they feel capable of following explanations. Educational communication becomes less stressful and more supportive emotionally. Consequently, local language contributes to inclusive educational practices.

Reducing anxiety through Banjar language also improves students' confidence in religious learning. Students who previously struggled with Arabic texts gradually develop confidence after receiving explanations in familiar language. Positive learning experiences strengthen motivation and persistence in studying Islamic sciences.⁴⁴

⁴¹ M R Fauzi, "Islamic Religious Education Curriculum Innovation: Fethullah Gülen's Perspective," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 186–200, <https://doi.org/10.14421/jpai.v21i1.7089>.

⁴² F Muhammad, "Dimensions of Sufism Within The Islamic Religious Education Curriculum in Higher Education: Multicase Study In East Java, Indonesia," *Nazhruna Jurnal Pendidikan Islam* 7, no. 1 (2024): 40–58, <https://doi.org/10.31538/nzh.v7i1.4525>.

⁴³ Supriyanto, "Ma'had Aly and the Future of Islamic Higher Education: Bridging Tradition and Modernity in Indonesia's Islamic Religious College System," *Kharisma* 4, no. 2 (2025): 145–56, <https://doi.org/10.59373/kharisma.v4i2.119>.

⁴⁴ D Yusmaliana, "Ecological Education in Islamic Religious Learning Based on Creative Imagination," *World Sustainability Series*, 2023, 53–68, https://doi.org/10.1007/978-981-99-7572-3_4.

Teachers can identify students' difficulties more effectively because communication flows naturally. Such supportive conditions contribute to better academic and emotional outcomes within pesantren education. Therefore, local language usage supports holistic learner development.

Another important discussion concerns the challenges posed by modernization and globalization to local language traditions. Younger generations increasingly use Indonesian and digital communication languages in daily interaction. Some students initially perceive Banjar language as less modern or less academically valuable compared to national or foreign languages. This situation threatens the continuity of regional linguistic traditions. However, pesantren continue to preserve Banjar language through educational and social activities. Consequently, pesantren function as important institutions resisting cultural homogenization.

The preservation efforts conducted by pesantren demonstrate educational resistance against the decline of local cultural heritage. Teachers consciously continue using Banjar language during kitab turats learning despite modernization influences.⁴⁵ Students are encouraged to appreciate their local identity alongside national and global educational development. Such efforts create balance between cultural preservation and educational modernization. Pesantren therefore become examples of institutions capable of maintaining tradition within changing social contexts. Consequently, Banjar language traditions remain sustainable within Islamic educational environments.

The discussion also highlights how Banjar language supports participatory educational interaction. Students generally communicate more actively when discussions occur through familiar language structures. Banjar language reduces communication barriers that often appear when learners rely solely on formal or foreign languages. Students become more comfortable asking questions, expressing opinions, and participating during lessons. Teachers can also encourage discussion more effectively through culturally familiar communication patterns. Therefore, classroom participation increases significantly through local language usage.

Participatory interaction supported by Banjar language strengthens collaborative learning within pesantren communities. Students often discuss religious concepts with peers using Banjar language outside formal classroom sessions. Such peer interaction reinforces understanding and strengthens social relationships among students. Educational processes continue naturally beyond classroom boundaries because communication remains accessible and familiar. Collaborative discussion also helps students internalize religious concepts more deeply.⁴⁶ Consequently, Banjar language contributes positively to cooperative learning cultures. Another important discussion concerns the role of pesantren as institutions preserving local wisdom. Banjar cultural traditions contain many ethical principles and social values relevant to Islamic teachings. Through Banjar language usage, these cultural values continue to be transmitted to younger generations within pesantren environments. Students inherit not only religious knowledge but also cultural perspectives and local moral wisdom. This educational continuity strengthens cultural sustainability and community identity in South Kalimantan. Therefore, pesantren possess strategic cultural functions

⁴⁵ H Mahamid, "Popular Religious Preaching as Informal Education and Its Impact on Medieval Islamic Culture," *American Journal of Islam and Society* 41, no. 3 (2024): 56–83, <https://doi.org/10.35632/ajis.v41i3-4.3461>.

⁴⁶ L S Badri, "Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 217–33, <https://doi.org/10.14421/jpai.v21i1.7260>.

alongside educational responsibilities. Finally, the discussion concludes that the tradition of using Banjar Malay language in learning kitab turats possesses multidimensional significance. The tradition supports comprehension, emotional interaction, cultural preservation, multilingual development, and participatory education within pesantren environments. Banjar language also strengthens the integration between Islamic teachings and local wisdom in meaningful ways. Despite modernization challenges, pesantren continue to preserve these traditions through adaptive educational practices. The continuity of this tradition demonstrates the resilience and flexibility of indigenous Islamic educational systems in Indonesia. Consequently, Banjar Malay language remains an essential component of pesantren educational identity in South Kalimantan.

Conclusion

The tradition of using Banjar Malay language in learning kitab turats within Islamic boarding schools in South Kalimantan shows a strong integration between Islamic education and local cultural identity. This practice has been proven to support students' understanding of classical Islamic texts by making complex Arabic materials more accessible through familiar linguistic expressions. Banjar Malay language functions not only as a communication tool but also as a pedagogical bridge that connects religious knowledge with students' social and cultural experiences. As a result, learning becomes more meaningful, contextual, and easier to comprehend for students from diverse educational backgrounds. In addition, this tradition plays an important role in preserving regional language and cultural heritage amid the pressures of globalization and modernization. Pesantren serve as cultural guardians that maintain the continuity of Banjar Malay language through daily educational practices and religious instruction. The use of local language also strengthens emotional relationships between teachers and students, enhances participation in learning activities, and supports the development of multicultural and multilingual competencies. Therefore, this tradition is not only educationally significant but also culturally and socially valuable for the sustainability of local identity in South Kalimantan.

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