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Integration of Heroic Values and Banjar Culture in Islamic Education to Shape National Character

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Abstract

This study aims to analyze the integration of heroic values and Banjar culture in Islamic education as an effort to shape a religious, nationalistic, independent, and noble national character. This study employs a library research method using a descriptive qualitative approach. The data sources were obtained from various literature materials, including books, scientific journals, academic articles, Banjar cultural documents, and references related to Islamic education and character education. The data analysis techniques were carried out through data reduction, classification, interpretation, and systematic conclusion drawing. The findings reveal that the heroic values embedded within Banjar society, such as courage, responsibility, social solidarity, religiosity, hard work, and the spirit of dedication, have strong relevance to the objectives of Islamic education in forming insan kamil (the complete human being). Banjar culture also contains local values that support the formation of national character, including mutual cooperation, deliberation, politeness, respect for religious scholars, and religious traditions rich in moral education. The integration of these values into Islamic education can be implemented through curriculum development, local culture-based learning, teacher exemplification, religious habituation, and social community activities. The novelty of this study lies in its effort to connect the heroic values of Banjar society with the concept of character education in Islamic education in an integrative and contextual manner as a model for strengthening national character based on local wisdom.
Keywords: Heroic Values, Banjar Culture, Islamic Education, National Character

Abstrak

Penelitian ini bertujuan untuk menganalisis integrasi nilai-nilai kewiraan dan budaya Banjar dalam pendidikan Islam sebagai upaya membentuk karakter bangsa yang religius, nasionalis, mandiri, dan berkepribadian luhur. Penelitian ini menggunakan metode library research dengan pendekatan kualitatif deskriptif. Sumber data diperoleh dari berbagai literatur berupa buku, jurnal ilmiah, artikel akademik, dokumen kebudayaan Banjar, serta referensi terkait pendidikan Islam dan pendidikan karakter. Teknik analisis data dilakukan melalui reduksi data, klasifikasi, interpretasi, dan penarikan kesimpulan secara sistematis. Hasil penelitian menunjukkan bahwa

nilai-nilai kewiraan yang berkembang dalam masyarakat Banjar, seperti keberanian, tanggung jawab, solidaritas sosial, religiusitas, kerja keras, dan semangat pengabdian, memiliki relevansi kuat dengan tujuan pendidikan Islam dalam membentuk insan kamil. Budaya Banjar juga mengandung nilai-nilai lokal yang mendukung pembentukan karakter bangsa, seperti budaya gotong royong, musyawarah, sopan santun, penghormatan kepada ulama, serta tradisi keagamaan yang sarat pendidikan moral. Integrasi nilai-nilai tersebut dalam pendidikan Islam dapat dilakukan melalui kurikulum, pembelajaran berbasis budaya lokal, keteladanan guru, pembiasaan religius, dan kegiatan sosial kemasyarakatan. Novelty penelitian ini terletak pada upaya menghubungkan nilai kewiraan masyarakat Banjar dengan konsep pendidikan karakter dalam pendidikan Islam secara integratif dan kontekstual sebagai model penguatan karakter bangsa berbasis kearifan lokal.
Kata Kunci: Kewiraan, Budaya Banjar, Pendidikan Islam, Karakter Bangsa

Introduction

Islamic education plays a crucial role in shaping a nation's character, embodying religious integrity and social responsibility. In the context of globalization, education serves not only as a means of transferring knowledge but also as a medium for shaping morals and a society's cultural identity.[1] The challenges of modernization have caused some young people to experience a character crisis, such as a decline in respect, weak social solidarity, and increased individualistic behavior. These conditions require Islamic education to be more adaptive in integrating local cultural values relevant to character formation. Education that is divorced from local culture will cause students to lose their roots in social identity. Therefore, the integration of local cultural values is a crucial requirement in the development of contextual Islamic education.

The Banjar people are known for their strong religious culture, which is deeply integrated into their daily lives.[2] Banjarese life is inseparable from Islamic traditions, which are passed down through generations through families, Islamic boarding schools (pesantren), and social communities. Values such as mutual cooperation (gotong royong), politeness, respect for religious scholars, and a spirit of togetherness are characteristic of the Banjar people. Religious traditions such as the Maulid (Maulid), Yasinan (the recitation of the Yasin (the Prophet's prayer), baayun (recitation of the children's prayer), and religious study activities reflect the strong connection between culture and religion in Banjar society. These values hold great potential for development in Islamic education as a foundation for national character formation. However, the potential of Banjar culture in character education has not been fully utilized.

[1] H Pallathadka, "The Study of Islamic Teachings in Education: With an Emphasis on Behavioural Gentleness," *Hts Teologiese Studies Theological Studies* 79, no. 1 (2023), https://doi.org/10.4102/hts.v79i1.8193.

[2] Pallathadka, 185.

The concept of entrepreneurship in Banjar society embodies courage, responsibility, leadership, and community service.[3] Entrepreneurial values are understood not only in the context of physical struggle, but also encompass moral fortitude, a spirit of hard work, and social awareness. Throughout Banjar history, entrepreneurship is reflected in the struggles of local figures who defended religion and culture from various forms of oppression.[4] This entrepreneurial spirit is passed down through oral tradition, folklore, family education, and the exemplary behavior of community leaders. Entrepreneurial values are also a crucial part of shaping the identity of the Banjar community, which is religious and courageous in defending the truth. Therefore, entrepreneurship values are highly relevant to Islamic education, which emphasizes the development of noble character.

Character education is a key focus of Indonesia's national education system. The government places character education as a crucial foundation for building a generation of integrity and competitiveness. However, in practice, character education often emphasizes theoretical aspects over cultural reinforcement and social role models. This results in character education being unable to fully shape students' actual behavior in everyday life. Integrating local culture into character education is a solution to align educational values with students' social realities. In this context, Banjar culture possesses a wealth of values that can be used as a source of character learning in Islamic education.

Islamic education is fundamentally oriented toward developing individuals with a balance between spiritual, intellectual, and social aspects. Islamic education not only teaches religious knowledge but also instills morals, ethics, and social responsibility in students. These values are highly relevant to the concept of national character, which is rooted in morality and culture.[5] The integration of local cultural values into Islamic education can strengthen the internalization process because students more easily understand values that are closely related to their lives. Local culture also serves as a medium for strengthening national identity amidst the increasingly strong currents of globalization. Therefore, Islamic education needs to develop a local culture-based approach as a strategy for shaping national character.

Rapid social change driven by technological developments and digital media has had a significant impact on the behavior of the younger generation. Many students are more familiar with foreign cultures than with their own local culture.[6] This situation has led to a shift in social values and a weakening of regional cultural

[3] Z Firdaus, "Banjar Cultural Marriage Taboos and Analysis of the Prohibition of Marriage in Kitabun Nikah by Sheikh Muhammad Arsyad Al-Banjari," *El Usrah* 6, no. 1 (2023): 187, https://doi.org/10.22373/ujhk.v6i1.18961.

[4] H Harpriyanti, "Women behind Baantaran: A Feminist Analysis of Women's Roles in Preserving the Cultural Tradition of Banjar," *Aip Conference Proceedings* 3148, no. 1 (2024), https://doi.org/10.1063/5.0241596.

[5] F Azhari, "Giving Jujuran in Socio-Cultural Marriage of Banjar Community," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 217, https://doi.org/10.34044/j.kjss.2024.45.1.22.

[6] Pallathadka, "The Study of Islamic Teachings in Education: With an Emphasis on Behavioural Gentleness."

identities. This phenomenon poses a serious challenge to education, particularly Islamic education, which has a moral responsibility to uphold the noble values of society. Islamic education needs to provide learning that is not only modern but also rooted in local culture and religious values. The integration of Banjar culture into Islamic education is a strategic step to maintain cultural identity and shape the character of the younger generation.

The local wisdom of the Banjar people contains many educational values relevant to modern life. The values of togetherness, mutual cooperation, tolerance, simplicity, and respect for elders are part of the Banjarese social culture.[7] These values are crucial in building a harmonious and civilized national character. Islamic education can utilize local wisdom as a contextual and applicable learning resource for students. Strengthening local culture in education will also help students understand the importance of preserving regional cultural heritage. Thus, the integration of Banjarese culture into Islamic education can strengthen the national character, grounded in religious and cultural values.

The value of entrepreneurship in Banjar culture is closely linked to the spirit of leadership and social service. In Banjar society, leaders are respected not only for their position, but also for their moral example and contributions to society.[8] These leadership values are crucial to instill in the younger generation through Islamic education. Education solely focused on academic achievement is insufficient to develop a generation with social responsibility. Therefore, Islamic education needs to integrate leadership values based on local culture so that students can become individuals of integrity and trustworthiness. Strengthening entrepreneurial values will also help foster a spirit of nationalism and patriotism.

The religious traditions of the Banjar people are a key force in building character-based education. Banjarese social life is heavily influenced by Islamic values passed down through families and religious institutions. Religious activities serve not only as rituals but also as a means of social and moral education.[9] These traditions can serve as models for character education in Islamic education. Students can learn the importance of togetherness, discipline, respect, and social awareness through cultural practices prevalent in the community. Thus, Banjarese culture can be an effective medium for internalizing Islamic educational values.

Local culture-based education has the advantage of creating more contextual and meaningful learning. Students not only learn theory but also understand the

[7] I V Palashevskaya, "Values of Power in Anglo-Saxon Heroic Epos of the Early Middle Ages," *Zanry Reci* 18, no. 3 (2023): 270, https://doi.org/10.18500/2311-0740-2023-18-3-39-267-274.

[8] A Rahmaniah, "The Practice of Jual Seadanya in the Banjar Community: Between Islamic Legal Culture and Consumer Protection in Modern Transactions," *Jurisdictie Jurnal Hukum Dan Syariah* 16, no. 2 (2025): 543, https://doi.org/10.18860/j.v16i2.35665.

[9] Norcahyono, "Reconstructing the Philosophy of Marriage: Banjar Wedding Rituals as Cultural Implementation of Maqashid Al-Nikah in Achieving Spiritual Sanctity and Social Harmony," *Syariah Jurnal Hukum Dan Pemikiran* 24, no. 2 (2024): 395, https://doi.org/10.18592/sjhp.v24i2.15617.

practical application of values in community life. This is crucial to avoid the gap between knowledge and behavior. Islamic education that integrates Banjar culture can help students understand that religious values are inseparable from social and cultural life. This approach can also strengthen the relationship between schools, families, and communities in the character education process. Therefore, local cultural integration is a crucial strategy in the development of Islamic education.

Strengthening national character cannot be achieved solely through formal approaches in schools. The process of character formation requires consistent social and cultural support in community life. Banjar culture, which upholds the values of religiosity and togetherness, has great potential to support sustainable character education. Islamic education needs to build synergy with local culture to make the educational process more effective and rooted in the social realities of students.[10] Entrepreneurial values and Banjar culture can serve as a moral foundation that strengthens national identity amidst the challenges of globalization. Thus, Islamic education based on local culture is highly relevant in the context of national character development.

The moral crisis affecting some young people demonstrates the importance of revitalizing character education based on cultural and religious values. The phenomena of violence, intolerance, misuse of technology, and low social awareness pose serious challenges in education. Islamic education is not simply about theoretical religious knowledge; it also needs to instill moral values through real-life cultural experiences. Banjar culture provides numerous social practices that support the development of noble character.[11] The values of politeness, respect, and social solidarity that thrive in Banjar society can serve as concrete examples for students. Therefore, integrating Banjar culture into Islamic education is a strategic step in addressing the moral crisis among the younger generation.

Islamic education aims to shape individuals who are faithful, pious, and virtuous. This goal aligns with the concept of national character development, which emphasizes integrity, responsibility, and national spirit. In the context of Banjar society, Islamic education can be strengthened through a cultural approach that integrates local values with religious teachings.[12] This integration will help students understand that local culture does not conflict with Islamic values but can instead serve as a means of strengthening morals. A cultural approach to education can also

[10] Z Asril, "Advancing Educational Practices: Implementation and Impact of Virtual Reality in Islamic Religious Education," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 201, https://doi.org/10.15575/jpi.v9i2.20567.

[11] M T A Lopes Cardozo, "Analysing the Spectrum of Female Education Leaders' Agency in Islamic Boarding Schools in Post-Conflict Aceh, Indonesia," *Gender and Education* 33, no. 7 (2021): 849, https://doi.org/10.1080/09540253.2018.1544361.

[12] F Ahmed, "Authority, Autonomy and Selfhood in Islamic Education–Theorising Shakhsiyah Islamiyah as a Dialogical Muslim-Self," *Educational Philosophy and Theory* 53, no. 14 (2021): 1522, https://doi.org/10.1080/00131857.2020.1863212.

foster pride in regional and national identity. Thus, Islamic education based on Banjar culture can serve as a holistic model for character education.

Local culture-based learning also plays a role in preserving regional cultural heritage. Many local traditions are being abandoned due to the influence of modern culture and the development of digital technology. Without preservation efforts through education, the younger generation will become increasingly distant from their own cultural identity. Islamic education can be an effective medium for systematically transforming Banjar cultural values to the younger generation. Through integrative learning, students can understand the moral and spiritual meanings inherent in local culture. Therefore, culture-based education is crucial not only for character building but also for the preservation of national culture.

The role of teachers in integrating Banjar cultural values is crucial in the Islamic education process. Teachers are not only responsible for delivering learning materials but also for serving as role models in implementing cultural and religious values. Teachers' exemplary behavior significantly influences the development of student behavior.[13] Teachers who understand local culture can create learning that is more closely connected to students' social experiences. Furthermore, teachers can utilize cultural traditions as an engaging and meaningful learning medium. Therefore, the quality of character education is greatly influenced by teachers' ability to integrate local cultural values into the learning process.

Families also play a crucial role in passing on Banjar entrepreneurship and cultural values to the younger generation. Character education takes place not only in schools but also within the family and community. Parents are the first figures to introduce religious, cultural, and social ethical values to children. In Banjar society, the tradition of respecting elders and religious scholars remains a fundamental part of the social fabric.[14] These values are crucial in developing a polite and responsible character in children. Therefore, integrating family, school, and community education is key to the success of Banjar culture-based character education.

Developing Islamic education based on local culture requires the support of relevant and sustainable educational policies. The curriculum should provide sufficient space for strengthening regional cultural values in the learning process. Furthermore, educational institutions should develop extracurricular activities and social practices that support character education based on local culture.[15] Government and community support are crucial to ensure the sustainability of

[13] M Idris, "Availability and Accessibility of Islamic Religious Education Elementary School Students in Non-Muslim Base Areas, North Minahasa, Indonesia," *Education Research International* 2022 (2022), https://doi.org/10.1155/2022/6014952.

[14] N Hannan, "Between Adherence to Madhhab and Adaptation to Context: Fatwās on Female Leadership in Nahdlatul Ulama-Affiliated Islamic Higher Education Institutions," *Journal of Islamic Law* 5, no. 2 (2024): 271, https://doi.org/10.24260/jil.v5i2.2725.

[15] A Suhid, "Challenges and Readiness of Islamic Education Teachers in Innovative Teaching and Learning," *Jurnal Ilmiah Peuradeun* 9, no. 2 (2021): 295, https://doi.org/10.26811/peuradeun.v9i2.588.

culture-based education programs. Islamic education integrated with local culture will be better able to face the challenges of globalization without losing national identity. Therefore, the integration of entrepreneurial values and Banjar culture is a crucial part of the nation's character-building strategy.

Based on these various descriptions, the integration of entrepreneurial values and Banjar culture in Islamic education has strong relevance in shaping national character. Local religious, social, and humanistic values can serve as a moral foundation for the younger generation amidst the challenges of modernization. Islamic education based on local culture can also create more contextual, applicable, and meaningful learning. Therefore, this research is crucial to examine how the integration of entrepreneurial values and Banjar culture can be applied in Islamic education as a strategy for sustainable national character formation.

Literature Review

Character education, from an Islamic perspective, is the process of developing students' morals and ethics based on the values of the Qur'an and Hadith. Islamic education emphasizes not only cognitive aspects but also affective and psychomotor aspects in everyday life. The concept of the perfect human being in Islamic education forms the basis for developing a balanced spiritual, intellectual, and social being. Character education in Islam prioritizes honesty, trustworthiness, responsibility, and social awareness.[16] These values are closely related to the national education goal of developing individuals with noble character. Therefore, Islamic education is a crucial foundation for developing national character.

The theory of local culture-based education explains that the educational process will be more effective if it is adapted to the social and cultural context of the community. Local culture contains values, norms, and social practices that are passed down from generation to generation. These cultural values can serve as a source of contextual learning for students.[17] Local culture-based education also helps students understand social identity and pride in their region. In Indonesia's multicultural context, a local cultural approach is crucial for maintaining national diversity and unity. Therefore, the integration of local culture into education is a crucial requirement in the national education system.

Banjar culture is known for its strong religious character in social life. Banjarese society is heavily influenced by Islamic traditions developed through Islamic boarding schools (pesantren), religious study groups (Masyarakat Taklim), and families. This religious culture is evident in various social activities such as religious

[16] S Rahmah, "Character Education in Islamic Education Institutions: A Study on the Impact of Lecturer Competence at IAIN Lhokseumawe," *Miqot Jurnal Ilmu Ilmu Keislaman* 45, no. 1 (2021): 89, https://doi.org/10.30821/miqot.v45i1.771.

[17] G Islamic, "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 33, https://doi.org/10.34044/j.kjss.2024.45.1.04.

study groups (Koran recitation), Maulid (Maulid), Haar (Hour), and other religious traditions.[18] The religious values of the Banjar people are a key force in fostering social solidarity and ethical community life. Banjarese cultural traditions also instill values of politeness, respect for elders, and social awareness. Therefore, Banjarese culture has great potential for development in Islamic-based character education.

The concept of entrepreneurship in socio-cultural studies refers to the values of courage, devotion, leadership, and social responsibility. Entrepreneurial values relate not only to physical courage but also to moral fortitude in upholding truth and justice. In the history of the Banjar people, entrepreneurship is reflected in the struggles of local figures who defended religion and culture.[19] The spirit of entrepreneurship is also manifested in hard work, discipline, and community solidarity. These values are highly relevant to character education, which emphasizes the development of students' integrity and social responsibility. Therefore, entrepreneurship can serve as a foundation for developing character education based on local culture.

Constructivism theory in education explains that students construct their knowledge through social and cultural experiences. Learning that is close to the realities of students' lives is easier to understand and internalize. In the context of Islamic education, a constructivist approach can be applied through the integration of local culture into learning.[20] Students not only receive theory but also understand the practical application of values in community life. Banjar culture can be a rich source of learning experiences for instilling religious and social values. Therefore, the constructivist approach supports the importance of integrating local culture in Islamic education.

Local wisdom-based character education has been widely developed in various regions across Indonesia. Previous research has shown that local wisdom can strengthen cultural identity and shape students' social behavior. The values of mutual cooperation, tolerance, discipline, and social awareness developed in local culture are relevant to the goals of national character education.[21] Local wisdom-based education also helps students understand the importance of preserving the nation's cultural heritage. In the Banjar cultural context, religiosity and social solidarity are

[18] M A Idrees, "Comparative Analysis of FinTech Adoption among Islamic and Conventional Banking Users with Moderating Effect of Education Level: A UTAUT2 Perspective," *Journal of Open Innovation Technology Market and Complexity* 10, no. 3 (2024), https://doi.org/10.1016/j.joitmc.2024.100343.

[19] M F Sidik, "Conceptualization of the Integrated Islamic Religious Education Curriculum: A Literature Study at Imam Hatip Schools Turkey and MAN Insan Cendekia Indonesia," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 113, https://doi.org/10.14421/jpai.v21i1.7617.

[20] D Sijamhodžić-Nadarević, "Contribution of Islamic Religious Education to Intercultural Values in Pluralistic European Cultures: Insights from Bosnia and Herzegovina," *Religions* 14, no. 4 (2023), https://doi.org/10.3390/rel14040453.

[21] W Wardiana, "Contribution of Women in the Education Management of Islamic Boarding School," *Ulumuna* 28, no. 1 (2024): 399, https://doi.org/10.20414/ujis.v28i1.805.

key drivers of character formation. Therefore, the development of Banjar culture-based education holds significant potential for shaping national character.

The concept of integration in Islamic education emphasizes the unification of science, religious values, and socio-cultural realities. Islamic education cannot be separated from social life because the goal of education is to shape individuals who can live harmoniously within their environment.[22] The integration of local culture in Islamic education helps students understand that religion and culture can support each other in moral formation. An integrative approach also helps create learning that is more applicable and relevant to everyday life. In the Banjar cultural context, the integration of entrepreneurial values and local culture can strengthen character education based on social experiences. Thus, integration is a crucial concept in the development of modern Islamic education.

The role of teachers in local culture-based character education is crucial to the success of the internalization process. Teachers serve not only as instructors but also as moral role models for students. Their exemplary respect for local culture will positively influence students' attitudes.[23] Teachers also have the responsibility to develop contextual and culturally informed learning strategies. In Islamic education, teachers are central figures in shaping students' morals and personalities. Therefore, teachers' cultural competence is a crucial aspect in developing Banjar culture-based character education.

Families and communities play a crucial role in supporting students' character education. Character education takes place not only in schools but also through social interactions within the family and community. In Banjar culture, the family is the primary place for transmitting religious and cultural values to children.[24] The tradition of respecting parents and religious scholars plays a crucial role in shaping children's morals. The community also provides social experiences that help students understand the values of togetherness and social responsibility. Therefore, Banjar culture-based character education requires synergy between schools, families, and the community.

Globalization and technological developments pose significant challenges to the sustainability of local culture and the character development of the younger generation. Many young people are more interested in global popular culture than in their own local culture. This situation can lead to a weakening of cultural identity and social morals. Islamic education based on local culture is a strategic solution for

[22] H K Altinyelken, "Critical Thinking and Non-Formal Islamic Education: Perspectives from Young Muslims in the Netherlands," *Contemporary Islam* 15, no. 3 (2021): 269, https://doi.org/10.1007/s11562-021-00470-6.

[23] E Latipah, "Curriculum Reconstruction: Alignment of Profile, Body of Knowledge, and Learning Outcomes of the Indonesian Islamic Education Study Program," *Jurnal Pendidikan Agama Islam* 20, no. 1 (2023): 10, https://doi.org/10.14421/jpai.v20i1.7756.

[24] N A Memon, "Curriculum Renewal for Islamic Education: Critical Perspectives on Teaching Islam in Primary and Secondary Schools," *Curriculum Renewal for Islamic Education Critical Perspectives on Teaching Islam in Primary and Secondary Schools*, 2021, 132, https://doi.org/10.4324/9780429276811.

preserving cultural identity while shaping national character.[25] Integrating entrepreneurial values and Banjar culture into Islamic education can help the younger generation develop moral resilience amidst the tide of modernization.[26] Therefore, strengthening education based on local culture is a crucial need in facing the challenges of globalization.

Method

This study employed a library research method with a descriptive qualitative approach. The library research method was chosen because the study focused on examining concepts, theories, and various previous research findings related to entrepreneurship values, Banjar culture, Islamic education, and character education. Library research enabled researchers to gain a deeper understanding of the relationship between local culture and national character formation from an Islamic educational perspective. A qualitative approach was used to analyze the meaning of cultural values and their relevance to the educational process. This study did not use quantitative statistical data, but rather emphasized the interpretation of various literature sources. Thus, this study sought to produce a comprehensive conceptual understanding of the integration of Banjar cultural values into Islamic education.

The data sources in this study consist of primary and secondary sources. Primary sources include books on Islamic education, Banjar culture, character education, and the concept of entrepreneurship in Indonesian society. Furthermore, relevant scientific journal articles served as primary sources to strengthen the research analysis. Secondary sources were obtained from cultural documents, seminar results, online scientific articles, and various other supporting references. Data source selection was carried out selectively, considering the relevance and credibility of the sources to the research focus. By using diverse sources, this research is expected to provide an in-depth and objective analysis.

The data collection technique was conducted through a documentation study of various literature related to the research theme. The researcher identified, read, and recorded various important pieces of information from selected sources. The data collection process was carried out systematically to ensure that each piece of data obtained was related to the research focus. Furthermore, the researcher classified the data based on specific themes such as entrepreneurial values, Banjar culture, Islamic education, and national character formation. This documentation technique enabled the researcher to obtain rich and in-depth conceptual data. Thus, all collected data can support the research analysis process comprehensively.

[25] Basri, "Dayah on the Move: Social Engineering Through Islamic Education Reformation in Post-Conflict Aceh, Indonesia," *Jurnal Ilmiah Islam Futura* 23, no. 2 (2023): 63, https://doi.org/10.22373/jiif.v23i1.15695.

[26] Suhayib, "Design of Islamic Religious Education: Purposes, Alignment of Curriculum Components and Contexts," *British Journal of Religious Education* 45, no. 4 (2023): 385, https://doi.org/10.1080/01416200.2023.2220940.

Data analysis in this study was conducted through several stages: data reduction, data presentation, data interpretation, and conclusion drawing. Data reduction was carried out by selecting information relevant to the research focus and grouping the data based on discussion themes. Data presentation was conducted narratively to facilitate understanding of the relationships between the concepts studied. Next, the researcher interpreted various literature findings to obtain the meaning and relevance of Banjar cultural values in Islamic education. The final stage was carried out by drawing conclusions based on the results of the systematic analysis. With these analytical techniques, this research is expected to produce an in-depth and structured study.

The validity of the data in this study was achieved through source triangulation and theoretical review. The researcher compared various opinions and previous research findings to ensure the consistency of the information obtained. Furthermore, the researcher utilized various references with high academic credibility to enhance the validity and scientific accountability of the research results. A theoretical approach was used to strengthen the interpretation of the values of entrepreneurship and Banjar culture in Islamic education. This study also considered the relationship between character education theory, local culture, and Islamic education in the data analysis process. Therefore, the research findings are expected to have scientific validity and practical relevance in developing national character education.

Result and Discussion

The research results show that the values of entrepreneurship in Banjar culture are strongly relevant to the goals of Islamic education in shaping national character. The values of courage, responsibility, discipline, hard work, and social solidarity are essential to Banjar society. These values develop through family traditions, religious education, and social life. Islamic education can utilize entrepreneurial values as the foundation for developing the character of religious and responsible students.[27] The integration of entrepreneurial values into education also helps students understand the importance of service to the community and the nation. Thus, entrepreneurial values play a significant role in building national character.

The religious culture of Banjar strongly influences the community's educational patterns. Religious traditions such as religious study groups (pengajian), maulid (the birth of the Prophet), haul (haul), and yasinan (the recitation of the Yasinan) serve as ongoing channels for moral education. These activities serve not only as religious rituals but also as a means of internalizing social values and ethical

[27] N Chanifah, "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (2021): 197, https://doi.org/10.1080/23752696.2021.1960879.

life.[28] Islamic education can utilize these traditions as part of local culture-based character education. Students can learn about togetherness, respect, and social responsibility through community cultural practices. Therefore, Banjar religious culture is an important resource for character education.

The value of mutual cooperation in Banjar culture is a form of social solidarity that remains intact to this day. Banjar people are accustomed to helping one another in various social and religious activities.[29] This tradition teaches the importance of togetherness and caring for others. In Islamic education, the value of mutual cooperation is highly relevant to the concept of Islamic brotherhood and mutual assistance in good deeds. Banjar culture-based education can teach students to be more concerned about their social environment. Thus, mutual cooperation is a crucial value in developing a harmonious national character.

Respect for religious scholars and elders is a hallmark of Banjar culture, which holds high educational values. In Banjar society, religious scholars are viewed as moral and spiritual figures revered by the community. Respect for parents and teachers is also an important part of family education.[30] These values are highly relevant to Islamic teachings, which emphasize manners and respect for elders. Islamic education can integrate these values of respect through the instilling of polite behavior in school life. Therefore, Banjar culture plays a significant role in shaping the character of students with noble morals.

The Banjar people's spirit of hard work is also an important value that can be developed in Islamic education. Banjar people are known for their strong work ethic in trade, agriculture, and social life. This value of hard work is passed down through family education and social experiences within the community. From an Islamic educational perspective, hard work is part of human endeavor and responsibility as caliphs on earth.[31] Character education based on Banjar culture can instill a spirit of hard work in students from an early age. Thus, Islamic education can produce an independent and productive generation.

Leadership values in Banjar culture are reflected in attitudes of social responsibility and exemplary behavior. Leaders in Banjar society are respected for their integrity and dedication to the community. These values are crucial to develop in Islamic education as part of the development of students' leadership character.

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[28] Lailatussaadah, "Designing and Assessing an Islamic Entrepreneurship Education Model for Islamic Higher Education (IHE)," *Jurnal Ilmiah Islam Futura* 23, no. 1 (2023): 39, https://doi.org/10.22373/JIIF.V23I1.17556.

[29] S Adhi, "Developing a Blended Learning Model in Islamic Religious Education to Improve Learning Outcomes," *International Journal of Information and Education Technology* 12, no. 2 (2022): 105, https://doi.org/10.18178/ijiet.2022.12.2.1592.

[30] M Parhan, "Developing a Contextual Learning Model in Islamic Education to Improve Applicable Knowledge and Foster Knowledge-Based Virtues," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 79, https://doi.org/10.15575/jpi.v10i1.35205.

[31] Darmayenti, "Developing Efl Religious Characters and Local Wisdom Based Efl Textbook for Islamic Higher Education," *Studies in English Language and Education* 8, no. 1 (2021): 159, https://doi.org/10.24815/siele.v8i1.18263.

Education aims not only to produce academically intelligent individuals but also to cultivate the ability to lead with integrity and fairness.[32] Teachers can instill leadership values through collaborative learning and student organization activities. Thus, the integration of Banjar culture can strengthen leadership education within Islamic education.

The culture of deliberation that develops in Banjar society is relevant to the values of democracy and togetherness in education. Banjar people are accustomed to solving problems through discussion and consensus. This tradition teaches the importance of respecting others' opinions and seeking solutions together. In Islamic education, deliberation is part of teachings that emphasize justice and togetherness.[33] Education based on local culture can develop students' social skills through the practice of deliberation in learning. Therefore, a culture of deliberation is an essential part of developing democratic character.

Banjar culture-based Islamic education can also strengthen students' cultural identity. Many young people are beginning to lose their understanding of local culture due to the influence of globalization and digital media. Integrating Banjar culture into education can help students understand the noble values inherent in their community's traditions.[34] This understanding will foster pride in their regional and national cultural identity. Local culture-based education also helps maintain the sustainability of Banjar cultural heritage amidst modern social changes. Thus, Islamic education can play a role in cultural preservation and national character formation.

Teachers play a crucial role in integrating entrepreneurial values and Banjar culture into learning. Teachers not only deliver subject matter but also serve as moral role models for students. Teachers' exemplary respect for local culture will significantly influence the development of student attitudes. Teachers can also use folklore, local history, and cultural traditions as learning media for character education.[35] This approach will make learning more engaging and meaningful for students. Therefore, teachers' cultural competence is a crucial aspect of Banjar culture-based character education.

Families and communities are the primary supporters of successful Banjar culture-based character education. Character education cannot succeed if schools are the sole educational institution. In Banjar society, families play a significant role in

[32] Z Syahbudin, "Developing Students' Religious Moderation Through Group Counseling at Islamic Higher Education," *Jurnal Pendidikan Islam* 9, no. 1 (2023): 15–28, https://doi.org/10.15575/jpi.v0i0.22977.

[33] 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): 97, https://doi.org/10.14421/jpai.v21i1.6907.

[34] Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character," *Munaddhomah* 3, no. 4 (2022): 348, https://doi.org/10.31538/munaddhomah.v3i4.310.

[35] S Anwar, "Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children," *Multidisciplinary Reviews* 7, no. 8 (2024), https://doi.org/10.31893/multirev.2024139.

instilling religious and cultural values in children. Religious and respectful family traditions form the foundation for character development in children from an early age. The community also provides social experiences that reinforce values of togetherness and social awareness.[36] Therefore, synergy between schools, families, and communities is key to successful character education.

Integrating Banjar culture into the Islamic education curriculum can be achieved through various learning approaches. Local cultural topics can be included in religious studies, history, language, and extracurricular activities. Cultural project-based learning can also help students understand cultural values through hands-on practice. Furthermore, schools can organize cultural and religious activities that involve the surrounding community.[37] This approach will create more contextual and applicable learning. Therefore, developing a local culture-based curriculum is a crucial step in character education.

Character education based on Banjar culture can also help mitigate the negative impact of globalization on the younger generation. The influx of foreign culture through digital media often carries individualistic and consumerist values. This can weaken social solidarity and local cultural identity. Islamic education based on Banjar culture can serve as a moral bulwark for the younger generation in the face of modern social change. The values of religiosity, togetherness, and social responsibility taught in Banjar culture will help students develop strong moral resilience.[38] Thus, education based on local culture is highly relevant in the era of globalization.

The religious values of the Banjar people are a key force in shaping the nation's character. The Banjar community's close ties to religious traditions create a social environment conducive to moral formation. Islamic education can leverage this environment to strengthen religious habits in schools. Activities such as congregational prayer, religious studies, and the recitation of the Prophet Muhammad's birthday (Mawlid) can serve as a means of developing students' spiritual character. These religious habits will help students understand religious values practically in everyday life. Therefore, the religiosity of Banjar culture strongly supports the goals of Islamic education.

Local culture-based education can also increase community involvement in the educational process. Communities will feel a sense of responsibility towards the school if their culture is respected and included in learning. Community involvement

[36] M S Abubakari, "Digital Competence in Islamic Education for Lifelong Learning: Preliminary Analysis Using DigComp 2.1 Framework," *Embracing Technological Advancements for Lifelong Learning*, 2024, 21, https://doi.org/10.4018/979-8-3693-1410-4.ch001.

[37] M Huda, "Digital Record Management in Islamic Education Institution: Current Trends on Enhancing Process and Effectiveness Through Learning Technology," *Lecture Notes in Networks and Systems* 909 (2024): 318, https://doi.org/10.1007/978-3-031-53549-9_33.

[38] 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): 41, https://doi.org/10.31538/nzh.v7i1.4525.

can be realized through cultural activities, local seminars, and educational collaborations with community leaders.[39] In Banjar culture, religious and traditional leaders have significant influence on community social life. Collaboration between schools and community leaders will strengthen the process of character education for students. Thus, local culture-based education can foster a harmonious relationship between schools and the community.

The value of simplicity in Banjar culture also holds significant relevance in character education. Banjar people are known for their simple lifestyle and value togetherness over material luxury. These values are crucial in addressing the growing consumerist culture of the modern era.[40] Islamic education can teach simplicity as part of noble morals and self-control. Local culture-based learning will help students understand the importance of living simply and being grateful. Therefore, the value of simplicity in Banjar culture can be an important part of national character formation.

The following are forms of integration of entrepreneurial values and Banjar culture in Islamic education:

No	Banjar Cultural Values	Forms of Integration in Islamic Education	Impact on National Character
1	Religiosity	Habituation of worship and religious activities	Forming spiritual and moral character
2	Mutual cooperation	Social activities and group work	Cultivating social solidarity
3	Respect for Scholars	Teacher's exemplary behavior and learning etiquette	Forming a polite and respectful attitude
4	Deliberation	Collaborative discussion and learning	Developing democratic character

[39] Subaidi, "Eco-Pesantren: Islamic Education in Forest Conservation Landscapes," *Fudan Journal of the Humanities and Social Sciences* 16, no. 4 (2023): 543, https://doi.org/10.1007/s40647-023-00386-w.

[40] N Saada, "Educating for Global Citizenship in Religious Education: Islamic Perspective," *International Journal of Educational Development* 103 (2023), https://doi.org/10.1016/j.ijedudev.2023.102894.

No	Banjar Cultural Values	Forms of Integration in Islamic Education	Impact on National Character
5	Hard Work	Habituation of discipline and responsibility	Forming an independent personality
6	Leadership	Student organizations and social activities	Cultivating leadership spirit
7	Simplicity	Moral education and habituation to simple living	Reducing consumer behavior
8	Social Concern	Social service and community service programs	Cultivating social empathy

Integrating religiosity into Islamic education can be achieved through the ongoing practice of worship and spiritual activities within the school environment. Activities such as congregational prayer, Quran recitation, and religious study can serve as a means of developing students' spiritual character. In Banjar culture, religious traditions are an important part of social life, enabling students to more easily understand religious values through these cultural practices. Religious practices also help foster discipline and personal responsibility in students. Education based on religious culture will create a more harmonious and moral school environment. Therefore, Banjar cultural religiosity is highly relevant to national character education.

The value of mutual cooperation (gotong royong) can be integrated into learning through group work activities and school social programs. Students are taught to work together to complete tasks and help others regardless of social background. The Banjar tradition of mutual cooperation (gotong royong) provides a concrete example of the importance of social solidarity in community life.[41] Islamic education can strengthen this value through the concept of brotherhood (ukhuwah) and mutual assistance in good deeds. Social activities such as community service and school community service can also serve as a medium for internalizing the value of togetherness. Thus, mutual cooperation forms the basis for developing students' social character.

[41] A Agbaria, "Education for Religion: An Islamic Perspective," *Religions* 15, no. 3 (2024), https://doi.org/10.3390/rel15030309.

Respect for religious scholars and teachers is an important value in Banjar culture that can be applied in Islamic education. Students need to be accustomed to respecting teachers as sources of knowledge and moral role models. This respect is demonstrated not only through words but also through daily behavior during the learning process. Islamic education can strengthen learning etiquette by instilling ethical and polite practices in schools.[42] In Banjar culture, respect for religious scholars symbolizes respect for knowledge and religious values. Therefore, integrating the value of respect can help shape the character of polite and ethical students.

The culture of deliberation in Banjar society can be implemented through collaborative learning and classroom discussions. Students are taught to respect the opinions of others and seek collaborative solutions to problems. This approach will help develop students' communication skills and social tolerance.[43] In Islamic education, deliberation is part of teachings that prioritize justice and togetherness. Discussion-based learning also helps students become more active and critical in understanding the subject matter. Thus, a culture of deliberation can strengthen democratic and tolerant character.

The Banjarese people's values of hard work can be instilled through the cultivation of discipline and responsibility in learning activities. Students need to be trained to have a strong enthusiasm for learning and to persevere in the face of challenges. Islamic education can instill the understanding that hard work is part of worship and human responsibility. The role models of teachers and parents are crucial in fostering a culture of hard work in the educational environment. Banjarese culture, which values effort and perseverance, can motivate students to achieve. Therefore, the value of hard work is crucial in shaping the character of a productive nation.

The integration of leadership values into Islamic education can be achieved through student organizations and community social activities. Students need to be given opportunities to learn to lead and take responsibility for assigned tasks. In Banjar culture, leadership is synonymous with devotion and moral example to the community. Education based on local culture can help students understand that leaders must be trustworthy and fair.[44] School organizational activities can also develop social skills and decision-making abilities. Thus, Islamic education can shape a generation of leaders with integrity.

[42] M A Haidar, "Educational Challenges to Human Resource Development in Islamic Education Institutions," *Munaddhomah* 3, no. 4 (2022): 369, https://doi.org/10.31538/munaddhomah.v3i4.309.

[43] Z Mustakim, "Empowering Students as Agents of Religious Moderation in Islamic Higher Education Institutions," *Jurnal Pendidikan Islam* 7, no. 1 (2021): 67, https://doi.org/10.15575/jpi.v7i1.12333.

[44] H S Siregar, "Enhancing Islamic Education Through Technology Integration: A Study of Teaching Practices in Indonesia," *Jurnal Ilmiah Peuradeun* 13, no. 2 (2025): 961, https://doi.org/10.26811/peuradeun.v13i2.1875.

The value of simplicity in Banjar culture can be integrated through moral education and the instilling of simple living habits in schools. Students need to be taught to appreciate the process and avoid a consumerist lifestyle. Islamic education emphasizes the importance of contentment and gratitude in daily life. The simple and modest Banjar culture provides a concrete example of the importance of a balanced and moderate lifestyle.[45] These habits will help students develop self-control and care for others. Therefore, the value of simplicity is highly relevant in shaping a moral national character.

Social awareness is an important value in Banjar culture that can be applied in Islamic education. The Banjar community has a tradition of helping others through various social and religious activities. Islamic education can integrate this value through community service programs and school social activities. Students will learn to understand the importance of empathy and social responsibility towards their surroundings. These social experiences are crucial in shaping students' character, becoming humanistic and caring towards their community. Thus, social awareness is a crucial part of national character education.

The implementation of Banjar culture-based Islamic education requires flexible and contextual curriculum support. The curriculum should provide space for the development of local cultural materials and learning activities based on social experiences. Schools should also provide an environment that supports the continuous inculcation of cultural and religious values.[46] Furthermore, teachers need to receive training in developing locally based learning. Government and community support are also crucial to ensure the sustainability of Banjar culture-based character education programs. Therefore, developing a local culture-based education policy is a crucial requirement within the national education system.

Strengthening Banjar culture-based character education can also help strengthen national identity amidst Indonesia's cultural diversity. Students will understand that local culture is an important part of the nation's heritage that must be protected and preserved. Local culture-based education also helps foster a sense of patriotism and pride in the Indonesian nation. The integration of Banjar culture into Islamic education demonstrates that religious and cultural values can work harmoniously in shaping national character. Thus, local culture-based education plays a strategic role in building a nation with character and culture.

Overall, the research results indicate that the integration of entrepreneurial values and Banjar culture into Islamic education has significant potential in shaping national character. The values of religiosity, mutual cooperation, leadership,

[45] A Begum, "Evaluating the Impact of Environmental Education on Ecologically Friendly Behavior of University Students in Pakistan: The Roles of Environmental Responsibility and Islamic Values," *Sustainability Switzerland* 13, no. 18 (2021), https://doi.org/10.3390/su131810188.

[46] Zulpahmi, "Evaluation of Awareness and Perception of Islamic Microfinance Institutions and Higher Education Institutions in Indonesia Towards the Implementation of Sharia Governance: Dyad's Perspective," *International Journal of Professional Business Review* 7, no. 4 (2022), https://doi.org/10.26668/businessreview/2022.v7i4.743.

simplicity, and social awareness are essential foundations for developing a generation with morals and integrity. Islamic education based on local culture also creates more contextual and meaningful learning for students.[47] Synergy between schools, families, and the community is a crucial factor in the success of Banjar culture-based character education. Therefore, the development of Islamic education based on local culture needs continued support as a strategy for national character development in the modern era.

[47] A Masuwai, "Evaluation of Content Validity and Face Validity of Secondary School Islamic Education Teacher Self-Assessment Instrument," *Cogent Education* 11, no. 1 (2024), https://doi.org/10.1080/2331186X.2024.2308410.

Conclusion

The integration of Banjar entrepreneurship and cultural values into Islamic education is highly relevant for shaping national character. Values such as religiosity, mutual cooperation, respect for religious scholars, hard work, leadership, simplicity, and social awareness are essential elements of Banjar culture that can be internalized through Islamic education. Local culture-based education creates learning that is more contextual, applicable, and relevant to students' lives. Furthermore, the integration of Banjar culture into Islamic education also helps strengthen cultural and national identity amidst the challenges of globalization. Therefore, Banjar culture-based Islamic education can serve as a strategic model for developing a generation that is religious, character-driven, and possesses noble personalities. Implementing Banjar culture-based Islamic education requires support from various parties, including schools, families, communities, and the government. Teachers play a crucial role in integrating local cultural values into the learning process and fostering character development in students. Families and communities also serve as the primary environment for transmitting cultural and moral values to the younger generation. Therefore, developing a curriculum and educational policies that support local cultural integration is essential for strengthening national character education. Islamic education integrated with Banjar culture not only functions to shape students' morals, but also maintains the sustainability of regional cultural heritage as part of the identity of the Indonesian nation.

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