

Islamic Educational Thought Rooted in Banjar Local Wisdom: The Internalization of Baiman, Bauntung, Batuah, and Baadab Values in Qur'anic Memorization Education

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Abstract

This study aims to analyze Islamic educational thought rooted in Banjar local wisdom through the internalization of the values of Baiman, Bauntung, Batuah, and Baadab in Qur'anic memorization education. The study employs a qualitative approach using the library research method. Data were collected from books, scholarly journal articles, historical documents, and various relevant studies concerning Islamic education, Banjar culture, local wisdom, and Qur'anic memorization education. Data analysis was conducted through content analysis, interpretation, categorization, and synthesis of various academic sources. The findings reveal that Baiman serves as the foundation of spiritual and theological development, Bauntung represents educational productivity and competence, Batuah reflects beneficial character and social contribution, while Baadab embodies ethical and moral excellence. These values are not merely cultural expressions; rather, they constitute a comprehensive framework of Islamic educational thought that supports the holistic development of Qur'anic memorizers. The study further demonstrates that the integration of Banjar local wisdom into tahfidz education contributes to strengthening religious identity, character formation, and social responsibility. The novelty of this research lies in reconstructing Banjar cultural values as a conceptual framework of Islamic educational thought while positioning them as a foundational paradigm for contemporary Qur'anic memorization education

Keywords: Banjar Local Wisdom, Baiman, Bauntung, Batuah, Baadab

Abstrak

Penelitian ini bertujuan untuk menganalisis pemikiran pendidikan Islam yang berakar pada kearifan lokal Banjar melalui internalisasi nilai Baiman, Bauntung, Batuah, dan Baadab dalam pendidikan tahfidz Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research). Data dikumpulkan dari buku, artikel jurnal ilmiah, dokumen sejarah, dan berbagai kajian yang relevan mengenai pendidikan Islam, budaya Banjar, kearifan lokal, serta pendidikan tahfidz Al-

Qur'an. Analisis data dilakukan melalui teknik analisis isi, interpretasi, kategorisasi, dan sintesis terhadap berbagai sumber ilmiah. Hasil penelitian menunjukkan bahwa Baiman berfungsi sebagai landasan pengembangan spiritual dan teologis, Bauntung merepresentasikan produktivitas dan kompetensi pendidikan, Batuah mencerminkan karakter yang bermanfaat serta kontribusi sosial, sedangkan Baadab mewujudkan keunggulan etika dan moral. Nilai-nilai tersebut bukan sekadar ekspresi budaya, melainkan membentuk suatu kerangka komprehensif pemikiran pendidikan Islam yang mendukung pengembangan holistik para penghafal Al-Qur'an. Penelitian ini juga menunjukkan bahwa integrasi kearifan lokal Banjar ke dalam pendidikan tahfidz berkontribusi terhadap penguatan identitas keagamaan, pembentukan karakter, dan tanggung jawab sosial. Kebaruan penelitian ini terletak pada rekonstruksi nilai-nilai budaya Banjar sebagai kerangka konseptual pemikiran pendidikan Islam sekaligus menempatkannya sebagai paradigma dasar bagi pendidikan tahfidz Al-Qur'an kontemporer.

Kata Kunci: Kearifan Lokal Banjar, Baiman, Bauntung, Batuah, Baadab

Introduction

Islamic education has historically functioned not only as a medium for the transmission of religious knowledge but also as a means of preserving cultural values that shape the identity of Muslim communities. Throughout the history of Islamic civilization, educational institutions have played a significant role in integrating religious teachings with local traditions and customs.¹ This integration has enabled Islamic education to remain relevant within diverse socio-cultural contexts while maintaining its theological foundations. In many Muslim societies, local wisdom has become an important component in shaping educational philosophies and practices. Such wisdom reflects collective experiences, moral principles, and cultural values that have been developed over generations. Consequently, the relationship between Islam and local culture continues to be a significant area of scholarly inquiry in contemporary educational studies.

The Banjar community represents one of the most prominent Muslim societies in Indonesia that has successfully integrated Islamic teachings with local cultural traditions. Islam has deeply influenced various aspects of Banjar life, including social interactions, customs, leadership patterns, and educational systems. As a result, numerous cultural values within Banjar society have been shaped by Islamic principles and teachings.² These values are reflected in everyday practices and have become part of the community's collective identity. Among the most influential cultural expressions are the concepts of *Baiman*, *Bauntung*, *Batuah*, and *Baadab*. These concepts embody a comprehensive worldview that combines spirituality, morality, productivity, and social responsibility.³

The concept of local wisdom has gained increasing attention in educational discourse due to its potential contribution to character development and cultural preservation. Educational scholars argue that local wisdom provides contextual learning experiences that strengthen students' cultural identity and moral

¹ S Sarbaini, "Baiman, Bauntung, Batuah," *Annual Civic Education Conference (ACEC 2021)*, 2022, <https://www.atlantis-pers.com/proceedings/acec-21/125969059>.

² R Noortyani, "Ethnolinguistic Study of the Traditional Indonesian Parenting Song 'Dindang Maayun Anak': Cultural Reflection in the Socio-Cultural Life of the Banjar in South Kalimantan," *Sage Open* 13, no. 2 (2023), <https://doi.org/10.1177/21582440231175127>.

³ Sarbaini, "Baiman, Bauntung, Batuah."

awareness.⁴ In the context of Islamic education, local wisdom can function as a bridge connecting religious values with students' socio-cultural realities. This integration is particularly important in an era characterized by globalization, cultural homogenization, and rapid technological advancement. Educational institutions are increasingly challenged to preserve local identities while preparing students for contemporary societal demands. Therefore, the incorporation of local wisdom into educational practices has become a strategic approach to maintaining cultural continuity and relevance.

Qur'anic memorization education, commonly known as *tahfidz al-Qur'an*, has experienced significant growth across Muslim societies in recent decades. Various Islamic schools, boarding schools, and educational foundations have established specialized programs dedicated to Qur'anic memorization.⁵ This trend reflects a growing awareness among Muslim communities regarding the importance of preserving and transmitting the Qur'an to future generations. However, the success of *tahfidz* education should not be measured solely by the number of verses memorized by students. Islamic educational philosophy emphasizes that memorization must be accompanied by character development, moral refinement, and practical implementation of Qur'anic teachings. Consequently, there is a need for educational frameworks that integrate cognitive achievement with ethical and spiritual development.

Many contemporary *tahfidz* programs primarily focus on memorization targets, recitation accuracy, and academic achievement. While these aspects are undoubtedly important, they may not adequately address broader dimensions of human development. Students who memorize the Qur'an are expected to embody the values and teachings contained within the sacred text.⁶ Therefore, *tahfidz* education should also cultivate responsibility, discipline, humility, social awareness, and moral integrity. Educational frameworks rooted in local wisdom can contribute significantly to achieving these objectives. By integrating cultural values with Islamic teachings, educators can provide more holistic and meaningful learning experiences for students.

The Banjar cultural concepts of *Baiman*, *Bauntung*, *Batuah*, and *Baadab* offer valuable insights into the development of holistic Islamic education. These values are deeply embedded within the social and religious life of Banjar communities and continue to influence educational practices today. Rather than functioning as isolated cultural expressions, these concepts form an interconnected system of values that guide individual behavior and communal relationships. They reflect a unique synthesis between Islamic teachings and local cultural experiences. As such, they provide a relevant foundation for exploring alternative models of Islamic educational thought. Their application within *tahfidz* education has the potential to enrich both theoretical and practical dimensions of Islamic learning.

⁴ N Safitri and N Safitri, "Papadahan Urang Banjar Baiman, Bauntung, Batuah (Makna&Nilai Pendidikan)," *Journal Education, Sociology and Law*, 2025, <https://publisherqu.com/index.php/edusola/article/view/2011>.

⁵ R Noortyani et al., *Ethnolinguistic Study of the Traditional Indonesian Parenting Song "Dindang Maayun Anak"* (repo-dosen.ulm.ac.id, 2023), <https://repo-dosen.ulm.ac.id/handle/123456789/31985>.

⁶ W Hiliadi and S Al Muchtar, "ACTUALIZATION OF STUDENT'S SOCIAL RESPONSIBILITY IN EFFORTS TO STRENGTHEN CIVIC ENGAGEMENT (Case Study at Student Association of Civic ...," *Al-Mabsut: Jurnal Studi Islam Dan ...*, 2017, <http://ejournal.iaingawi.ac.id/index.php/almabsut/article/view/265>.

The concept of *Baiman* occupies a central position within Banjar cultural philosophy. Derived from the word *iman* (faith), it emphasizes the importance of maintaining a strong relationship with Allah and adhering to Islamic principles in daily life. Faith serves as the foundation upon which all other educational objectives are built. Within the context of tahfidz education, *Baiman* encourages students to view Qur'anic memorization as an act of worship rather than merely an academic activity. This perspective strengthens spiritual motivation and fosters sincerity in learning. Consequently, *Baiman* contributes to the formation of learners who possess both intellectual competence and spiritual consciousness.

The concept of *Bauntung* represents another important dimension of Banjar educational thought. In Banjar culture, being *bauntung* does not merely refer to material success or economic prosperity. Rather, it signifies the ability to produce beneficial outcomes through knowledge, skills, and productive efforts. This value encourages individuals to maximize their potential for personal and communal development. Within educational contexts, *Bauntung* promotes diligence, perseverance, creativity, and competence. Students are expected not only to acquire knowledge but also to apply it in ways that contribute positively to society.⁷ Consequently, *Bauntung* aligns closely with Islamic teachings concerning the pursuit of beneficial knowledge and productive action.

The value of *Batuah* further enriches the educational philosophy embedded within Banjar culture. The term generally refers to a person who brings blessings, benefits, and positive influence to others. In Islamic understanding, a person's worth is often measured by the extent of their contribution to society. Therefore, *Batuah* emphasizes social responsibility and communal service as essential educational outcomes. Individuals who possess beneficial knowledge are expected to utilize their capabilities for the welfare of others. This value reinforces the notion that education should produce graduates who contribute meaningfully to their communities. Such a perspective is highly relevant for tahfidz education, where students are encouraged to embody Qur'anic teachings through service and leadership.

The concept of *Baadab* occupies a particularly significant position in Islamic educational traditions. *Adab* encompasses manners, ethics, respect, discipline, and moral conduct. Classical Muslim scholars have consistently emphasized that *adab* precedes knowledge because ethical character determines the proper use of knowledge.⁸ Within Banjar culture, *Baadab* serves as a fundamental criterion for evaluating personal conduct and social interactions. Educational success is not solely measured by intellectual achievement but also by the ability to demonstrate respect, humility, and responsibility. Therefore, *Baadab* provides a moral framework that guides both teaching and learning processes.

The integration of these four values creates a comprehensive model of human development that resonates with the objectives of Islamic education. *Baiman* establishes spiritual foundations, *Bauntung* develops competence and productivity, *Batuah* encourages social contribution, and *Baadab* ensures ethical behavior. Together, these values reflect a holistic educational philosophy that addresses cognitive, spiritual, social, and moral dimensions of learning. Such an approach

⁷ L Fitriah et al., "Development of the TALUBA Model to Increase Science, Islam, and Local Wisdom and Instill Taluba Character," *Berkala Ilmiah* ..., 2024, <https://ppjp.ulm.ac.id/journal/index.php/bipf/article/view/17552>.

⁸ B Ulum, A Rahmasari, and ..., "Toward Holistic Community Development," *Al-Arkhabii: Jurnal* ..., 2023, https://www.waraqat.assunnah.ac.id/index.php/assunnah_JPM/article/view/500.

corresponds closely with the Islamic concept of balanced human development. It recognizes that educational excellence involves more than academic achievement alone. Consequently, these values offer valuable insights for contemporary educational reform initiatives.

The increasing popularity of tahfidz education has generated discussions regarding the need for more comprehensive educational frameworks. Some institutions have achieved remarkable success in helping students memorize large portions of the Qur'an. Nevertheless, concerns remain regarding the integration of character development, social engagement, and ethical formation within memorization programs. Educational stakeholders increasingly recognize that memorization should serve as a means of cultivating virtuous individuals rather than an end in itself.⁹ This perspective highlights the importance of exploring culturally relevant educational paradigms. Banjar local wisdom provides one such paradigm capable of addressing these contemporary challenges.

The relationship between local wisdom and Islamic education has been explored in various scholarly studies. Researchers have demonstrated that local cultural values can strengthen educational effectiveness by providing contextual relevance and cultural familiarity. Students often find it easier to internalize moral teachings when those teachings are connected to values already respected within their communities.¹⁰ Furthermore, local wisdom contributes to the preservation of cultural heritage while promoting educational innovation. This dual function is particularly important in societies experiencing rapid social transformation. As a result, educational models that integrate local wisdom continue to attract scholarly and practical interest.

Despite the growing body of research on local wisdom and Islamic education, limited attention has been given to the systematic analysis of Banjar educational values within the context of Qur'anic memorization education. Existing studies often examine Banjar culture from anthropological, sociological, or historical perspectives. Others focus primarily on character education without explicitly addressing tahfidz institutions.¹¹ Consequently, there remains a significant gap concerning the conceptual relationship between Banjar local wisdom and Islamic educational thought. Addressing this gap is important for both theoretical development and practical implementation. It can contribute to a more nuanced understanding of culturally grounded Islamic education.

The present study seeks to address this gap by examining how the values of Baiman, Bauntung, Batuah, and Baadab can be understood as components of Islamic educational thought. Rather than treating these values as isolated cultural traditions, the study analyzes them as an integrated educational philosophy. Such an approach enables a deeper exploration of their relevance for contemporary tahfidz education.

⁹ H Lismayanti, "Exploring Teacher's Identity and Reflection of Local Culture Urang Banjar Gawi Manuntung in a Classroom Interaction Context," *Pegem Egitim Ve Ogretim Dergisi* 13, no. 2 (2023): 87, <https://doi.org/10.47750/pegegog.13.02.11>.

¹⁰ 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): 394, <https://doi.org/10.18592/sjhp.v24i2.15617>.

¹¹ I Shofwan, "Non-Formal Learning Strategy Based on Tahfidz and Character in the Primary School," *International Journal of Scientific and Technology Research* 8, no. 10 (2019): 1988, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85074371631%5C&origin=inward>.

Furthermore, it contributes to ongoing discussions regarding the localization of Islamic educational theory. Through this analysis, the study highlights the potential of Banjar local wisdom to enrich contemporary educational discourse. It also demonstrates the continuing relevance of cultural heritage in shaping educational innovation.

Ultimately, the study argues that effective Qur'anic memorization education should balance memorization achievement with character formation, social responsibility, ethical refinement, and spiritual development. The values of Baiman, Bauntung, Batuah, and Baadab provide a culturally grounded framework capable of supporting these objectives. Their integration into tahfidz education can contribute to the development of learners who not only memorize the Qur'an but also embody its teachings in daily life. Such learners are more likely to become responsible members of society and effective representatives of Islamic values. Therefore, Banjar local wisdom offers important contributions to the future development of Islamic educational thought. This study explores these contributions through a comprehensive examination of relevant literature and theoretical perspectives.

Literature Review

Islamic educational thought has historically emphasized the holistic development of human beings through the integration of faith, knowledge, morality, and action. Classical Muslim scholars viewed education as a process aimed at nurturing individuals who possess intellectual excellence and spiritual integrity. Educational objectives extended beyond the transmission of knowledge to include character formation and social responsibility.¹² This holistic perspective remains influential in contemporary discussions of Islamic education. Modern scholars continue to advocate educational models that balance cognitive achievement with ethical development. Consequently, Islamic educational thought provides a valuable framework for analyzing culturally rooted educational values.

One of the central concepts in Islamic educational philosophy is the integration of knowledge and character. Scholars such as Al-Ghazali emphasized that knowledge must lead to moral transformation and righteous conduct. Educational success is therefore measured not only by intellectual attainment but also by behavioral excellence. This perspective aligns closely with contemporary approaches to character education. It suggests that educational institutions should prioritize the cultivation of virtues alongside academic competencies. Such principles provide a foundation for understanding the educational significance of Banjar cultural values.

The concept of local wisdom has become increasingly important in educational research over the past several decades. Local wisdom refers to culturally embedded knowledge, values, and practices that guide community life. Educational scholars argue that local wisdom serves as a valuable resource for developing culturally relevant pedagogical approaches.¹³ By incorporating local values into educational programs, institutions can strengthen learners' cultural identities and moral awareness. Furthermore, local wisdom contributes to the preservation of cultural heritage in rapidly changing societies. As a result, educational integration of

¹² E E Y Prayogi, "Management of Madrasa-Based Education Quality Improvement at the Tahfidz Qur'an Islamic Boarding School in Metro City," *Review of International Geographical Education Online* 11, no. 7 (2021): 482, <https://doi.org/10.48047/rigeo.11.07.52>.

¹³ H Setiawan, "Integrating Tahfidz Program Management for Comprehensive Student Character Development," *Kharisma* 4, no. 1 (2025): 46, <https://doi.org/10.59373/kharisma.v4i1.63>.

local wisdom has become a significant topic within contemporary educational discourse.

Research on local wisdom in Indonesia demonstrates its substantial contribution to character education. Various studies have highlighted how indigenous values promote responsibility, cooperation, honesty, discipline, and respect. These values often complement national educational objectives and religious teachings. Consequently, local wisdom serves as an important bridge between cultural traditions and formal education. Educational programs that utilize local wisdom tend to generate stronger community engagement and contextual relevance. This finding supports the argument that local cultural values should be incorporated into Islamic educational frameworks.

The Banjar community possesses a rich tradition of cultural values deeply influenced by Islamic teachings. Historical studies indicate that Islam has shaped Banjar identity for centuries through educational institutions, religious practices, and social norms. As a result, many Banjar cultural concepts reflect Islamic ethical and spiritual principles.¹⁴ These concepts continue to influence social behavior and educational expectations within the community. Scholars have noted that Banjar culture demonstrates a unique synthesis between local traditions and Islamic values. This synthesis provides an important context for examining educational thought rooted in Banjar local wisdom.

The values of *Baiman*, *Bauntung*, *Batuah*, and *Baadab* have long been recognized as essential components of Banjar cultural identity. Although these concepts are frequently discussed in cultural and social contexts, their educational implications have not been comprehensively explored. *Baiman* emphasizes faith and devotion to Allah, *Bauntung* highlights usefulness and productivity, *Batuah* reflects beneficial influence and excellence, while *Baadab* stresses ethical conduct and civility. Collectively, these values provide guidance for individual and communal life. They function as moral standards that shape social expectations and personal behavior. Therefore, they possess significant potential for educational application.

The concept of *Baiman* corresponds closely with Islamic theories of spiritual education. Islamic scholars consistently regard faith as the foundation of all educational activities because it influences motivation, behavior, and worldview. A strong spiritual foundation encourages learners to pursue knowledge with sincerity and responsibility. In the context of Qur'anic memorization education, faith serves as a source of perseverance and commitment.¹⁵ Students who understand memorization as an act of worship often demonstrate stronger intrinsic motivation. Consequently, *Baiman* can be viewed as an essential dimension of effective tahfidz education.

Similarly, *Bauntung* aligns with contemporary theories emphasizing educational productivity and competency development. Modern educational systems increasingly focus on preparing learners to contribute positively to society through knowledge and skills. Islamic educational philosophy also encourages the pursuit of beneficial knowledge that produces practical outcomes. The value of *Bauntung* reinforces the

¹⁴ M Hasanah, "Spirituality And Subjective Well-Being in Tahfidz Students in Islamic Boarding School," *Munaddhomah* 4, no. 2 (2023): 221, <https://doi.org/10.31538/munaddhomah.v4i2.380>.

¹⁵ A Tanzeh, "The Student Management Based on Participants in Improving Quality of Tahfidz Program with Supply Chain Practices," *International Journal of Supply Chain Management* 9, no. 2 (2020): 890, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85085366373%5C&origin=inward>.

importance of transforming learning into meaningful action. Students are encouraged not only to acquire knowledge but also to apply it effectively in various contexts. This perspective strengthens the relevance of education to personal and societal development.

The concept of *Batuah* reflects the Islamic ideal of becoming a beneficial person whose presence positively influences others. Numerous Islamic teachings emphasize that the best individuals are those who bring the greatest benefit to humanity. Educational institutions therefore have a responsibility to cultivate socially responsible graduates. Within tahfidz education, this objective extends beyond memorization achievements toward community engagement and moral leadership. Students are encouraged to become role models who embody Qur'anic values in everyday life. Consequently, *Batuah* contributes to the social dimension of Islamic educational thought.

The value of *Baadab* occupies a central place within both Islamic educational traditions and Banjar cultural philosophy. Numerous classical Muslim scholars considered adab to be a prerequisite for acquiring and applying knowledge correctly. Ethical behavior influences how knowledge is sought, interpreted, and utilized. Without proper adab, intellectual achievement may fail to produce positive outcomes. In educational environments, adab governs relationships between teachers and students, among peers, and within broader communities.¹⁶ Therefore, *Baadab* remains a crucial component of character formation in contemporary Islamic education.

Research concerning Qur'anic memorization education has increasingly highlighted the importance of integrating character development into learning programs. Many scholars argue that memorization should not be separated from moral cultivation and spiritual growth. Effective tahfidz education requires pedagogical approaches that encourage reflection, discipline, responsibility, and ethical behavior. This perspective aligns closely with the educational values found in Banjar local wisdom. The integration of cultural values can enhance the relevance and effectiveness of educational programs. Consequently, local wisdom offers valuable resources for strengthening tahfidz education.

Existing literature demonstrates that educational models rooted in cultural traditions often achieve greater acceptance within local communities. Cultural relevance helps learners connect educational experiences with their daily lives and social environments. This connection strengthens motivation, identity formation, and value internalization. In the context of Banjar society, integrating *Baiman*, *Bauntung*, *Batuah*, and *Baadab* into educational practices can promote both cultural preservation and educational innovation.¹⁷ Such integration reflects the broader objective of developing contextually grounded Islamic education. Therefore, Banjar local wisdom deserves greater attention within contemporary educational research.

The literature reviewed in this study suggests that Banjar cultural values contain significant educational potential that extends beyond their traditional social functions. These values reflect a coherent educational philosophy emphasizing spirituality, productivity, social contribution, and ethical conduct. However, few studies have systematically examined their relevance for Qur'anic memorization

¹⁶ A N Laila, "Same Verses Detection Application: An Innovative Media for Memorizing Qur'an in Tahfidz Pesantren," *International Journal of Pharmaceutical Research* 12, no. 4 (2020): 4516, <https://doi.org/10.31838/IJPR/2020.12.04.615>.

¹⁷ Sarbaini, "Baiman, Bauntung, Batuah."

education.¹⁸ This gap highlights the need for further conceptual exploration and theoretical development. By analyzing these values through the lens of Islamic educational thought, this study contributes to a more comprehensive understanding of culturally rooted educational frameworks. The findings may also support future empirical research within Islamic educational institutions.

Method

This study employs a qualitative approach using the library research method. Library research is particularly appropriate for studies that seek to examine concepts, theories, philosophical perspectives, and scholarly arguments derived from written sources. Rather than collecting data directly from participants in the field, this method relies on systematic analysis of relevant literature. The approach enables researchers to explore educational concepts in depth and construct comprehensive theoretical frameworks. Through extensive engagement with scholarly materials, library research facilitates critical interpretation and synthesis of knowledge. Consequently, it is suitable for investigating Islamic educational thought rooted in Banjar local wisdom.

The primary sources utilized in this study include books, journal articles, conference proceedings, historical documents, and classical as well as contemporary works related to Islamic education, Banjar culture, local wisdom, and Qur'anic memorization education. Secondary sources consist of supporting literature that provides contextual and analytical insights into the subject matter. The selection of sources was conducted purposively based on relevance, credibility, and academic significance. Priority was given to peer-reviewed publications and authoritative works in the fields of education, culture, and Islamic studies.¹⁹ This selection process ensured that the analysis was grounded in reliable and comprehensive evidence. Accordingly, the collected literature provided a robust foundation for theoretical exploration.

Data collection was conducted through a systematic literature review process. Relevant materials were identified, categorized, and documented according to thematic relationships with the research objectives. The researcher examined the content of each source to identify key concepts, arguments, findings, and theoretical perspectives. Particular attention was given to discussions concerning the values of *Baiman*, *Bauntung*, *Batuah*, and *Baadab* as well as their educational implications. Information obtained from various sources was organized into thematic categories to facilitate analysis. This process enabled the identification of patterns, similarities, and differences among scholarly perspectives.

The analysis of data employed content analysis techniques. Content analysis allows researchers to interpret textual materials systematically and objectively. The process involved reading, coding, classifying, and interpreting relevant information from selected sources. The identified themes were then examined in relation to Islamic educational philosophy and the objectives of Qur'anic memorization education. Comparative analysis was also utilized to examine relationships between Banjar cultural values and broader educational theories. Through these analytical

¹⁸ Laila, "Same Verses Detection Application: An Innovative Media for Memorizing Qur'an in Tahfidz Pesantren."

¹⁹ Nasrulloh, "Effective Management to Support Tahfidz Al-Qur'an Course in Indonesian Islamic Higher Education," *Jurnal Studi Ilmu Al Qur'an Dan Hadis* 23, no. 2 (2022): 326, <https://doi.org/10.14421/qh.v23i2.3046>.

procedures, the study generated an integrated understanding of the educational significance of Banjar local wisdom.

To ensure the validity and credibility of the findings, the study applied source triangulation through the use of multiple scholarly references. Information obtained from one source was compared with findings from other sources addressing similar topics. This strategy helped reduce interpretive bias and strengthened the reliability of the analysis. Furthermore, theoretical triangulation was employed by incorporating perspectives from Islamic educational thought, character education, cultural studies, and local wisdom research. The integration of these perspectives facilitated a more comprehensive interpretation of the data. Consequently, the findings provide a well-founded conceptual framework for understanding the role of Banjar local wisdom in Qur'anic memorization education.

Results and Discussion

The findings of this study indicate that the values of *Baiman*, *Bauntung*, *Batuah*, and *Baadab* constitute a coherent framework of Islamic educational thought rooted in Banjar local wisdom. These values are not merely cultural slogans but represent philosophical principles that guide the formation of individuals within Banjar society. Their relevance extends beyond social interactions into educational institutions, including Qur'anic memorization programs.²⁰ Each value contributes a distinct dimension to the educational process while remaining interconnected with the others. Together, they create a holistic approach to human development. This framework reflects the integration of faith, knowledge, ethics, and social responsibility.

The value of *Baiman* serves as the spiritual foundation of educational activities. In Islamic educational philosophy, faith is considered the basis of all learning because it shapes intentions and determines the direction of human actions. Within tahfidz education, students are encouraged to understand memorization as an act of worship rather than merely an academic achievement. This understanding strengthens their commitment to learning and increases perseverance during challenging stages of memorization. Strong faith also nurtures sincerity and humility among learners. Therefore, *Baiman* functions as a transformative force that gives deeper meaning to educational activities.

The analysis further demonstrates that *Bauntung* contributes to the development of productive and competent learners. The concept encourages individuals to utilize their abilities for beneficial purposes and continuous self-improvement. In educational settings, this value motivates students to maximize their intellectual and personal potential. Tahfidz students are expected not only to memorize the Qur'an but also to develop skills that enable them to contribute effectively to society. Such skills may include communication, leadership, critical thinking, and problem-solving abilities.²¹ Consequently, *Bauntung* broadens the educational objectives of tahfidz institutions beyond memorization alone.

²⁰ A Azis, "Implementation of the Ta'zir Principle in Applying the Arabic Language: A Study of Students at Islamic Boarding School of Daarul Faqih Tahfidz Qur'an," *El Usrah* 8, no. 2 (2025): 1274, <https://doi.org/10.22373/ujhk.v8i2.29884>.

²¹ A I Rohmatuszahroh, "Inclusive Learning Strategy Based on Braille Modules: Case Study of Tahfidz Classes for Blind Students in Indonesia," *Journal of Disability and Religion*, 2025, <https://doi.org/10.1080/23312521.2025.2531811>.

The value of *Batuah* emphasizes the importance of becoming a beneficial individual whose presence positively influences others. This concept aligns closely with Islamic teachings that encourage Muslims to serve humanity and contribute to social welfare. Educational institutions are therefore expected to produce graduates who actively participate in community development. Within tahfidz education, *Batuah* encourages students to become role models capable of inspiring others through their knowledge and behavior. The value reinforces the social dimension of education and highlights the importance of communal responsibility. Thus, memorization becomes a means of serving society rather than merely a personal accomplishment.

The findings also reveal the central role of *Baadab* in shaping educational interactions and character formation. Ethical conduct remains a defining characteristic of successful Islamic education.²² Students who possess adab demonstrate respect toward teachers, peers, parents, and society. They understand the importance of discipline, humility, honesty, and responsibility. Such qualities contribute to a positive learning environment and facilitate effective educational outcomes. Consequently, *Baadab* serves as a moral framework that regulates the application of knowledge and personal conduct.

A significant finding of this study is that these four values function synergistically rather than independently. Faith without competence may limit social contribution, while competence without ethics can lead to misuse of knowledge. Similarly, social influence without spiritual grounding may lack moral direction. The integration of all four values ensures balanced personal development.²³ This balance reflects the Islamic concept of holistic education that seeks harmony between intellectual, spiritual, moral, and social dimensions. Therefore, the educational significance of these values lies in their interconnected nature.

The study further demonstrates that Banjar local wisdom contains educational concepts comparable to broader Islamic educational theories. Many contemporary educational models emphasize character formation, social responsibility, and ethical leadership. The values identified within Banjar culture support these objectives while providing culturally specific expressions of universal Islamic principles.²⁴ This finding highlights the capacity of local wisdom to enrich educational theory. It also demonstrates that indigenous cultural values can contribute meaningfully to contemporary educational discourse. Consequently, Banjar educational thought deserves greater scholarly attention.

The integration of local wisdom into tahfidz education can strengthen students' cultural identity. Learners often experience greater engagement when educational content reflects familiar cultural values and social experiences. Banjar cultural concepts provide contextual references that facilitate value internalization. Students are more likely to understand and practice ethical principles when they are linked to respected cultural traditions. Such contextualization enhances educational

²² M A Pamoengkas, "Classification of Tahfidz Certification Success Among Students Using Machine Learning Algorithms," *Icocseti 2025 International Conference on Computer Sciences Engineering and Technology Innovation Proceeding*, 2025, 57, <https://doi.org/10.1109/ICoCSETI63724.2025.11019153>.

²³ N Rina, "Learning Communication in Tahfidz Quran Through Tarkiz Method," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 452, <https://doi.org/10.14421/jpai.2021.182-13>.

²⁴ S Hadi, "Popular Banjar Song: Study on Music Form and Media Culture," *Harmonia Journal of Arts Research and Education* 21, no. 1 (2021): 169, <https://doi.org/10.15294/harmonia.v21i1.29349>.

effectiveness and promotes cultural continuity. Therefore, local wisdom serves both educational and cultural functions.

Another important finding concerns the role of teachers in transmitting these values. Educators function not only as instructors but also as cultural and moral exemplars. The successful internalization of *Baiman*, *Bauntung*, *Batuah*, and *Baadab* depends largely upon teachers' ability to embody these values in their daily interactions. Students learn not only from formal instruction but also from observation and imitation. Consequently, teacher professionalism must include ethical and cultural competence. This perspective reinforces the importance of role modeling within Islamic educational traditions.

The findings also indicate that educational institutions play a strategic role in preserving local wisdom. Schools and Islamic boarding schools function as spaces where cultural values can be transmitted systematically to younger generations. In an era characterized by globalization and cultural transformation, this role becomes increasingly important. Educational institutions can help prevent the erosion of valuable cultural traditions while adapting them to contemporary contexts. Through curriculum development and educational activities, local wisdom can remain relevant to modern learners. Thus, education contributes to both cultural preservation and social development.

Table 1. Internalization of Banjar Values in Qur'anic Memorization Education

No	Banjar Value	Core Meaning	Educational Dimension	Application in Tahfidz Education	Expected Outcome
1	Baiman	Faith and devotion	Spiritual development	Strengthening sincerity, worship orientation, and religious commitment	Spiritually grounded learners
2	Bauntung	Productivity and usefulness	Competency development	Encouraging discipline, achievement, and practical skills	Competent and productive graduates
3	Batuah	Beneficial influence	Social responsibility	Community service, leadership, and role modeling	Socially impactful individuals
4	Baadab	Ethics and civility	Character formation	Respect, discipline, humility, and moral conduct	Ethical and responsible learners

The framework presented in Table 1 demonstrates that Banjar local wisdom provides a multidimensional approach to Islamic education. Rather than focusing solely on cognitive development, it emphasizes the integration of spiritual, social, moral, and practical competencies. This perspective corresponds closely with contemporary discussions regarding holistic education. Educational institutions increasingly recognize the importance of developing the whole person rather than merely transmitting knowledge. Therefore, the Banjar framework remains highly relevant for modern educational challenges.

The value of *Baiman* contributes significantly to the spiritual objectives of tahfidz education. Memorization activities become more meaningful when learners understand them

as acts of devotion. Faith motivates students to remain committed despite difficulties and challenges. It also encourages self-discipline and personal accountability. Educational psychologists have long recognized the importance of intrinsic motivation for learning success. In this regard, *Baiman* strengthens both spiritual and academic dimensions of education.

The concept of *Bauntung* expands the scope of educational success. Rather than measuring achievement solely through memorization targets, this value encourages the practical application of knowledge. Students are expected to become productive members of society who contribute positively to their communities. This orientation aligns with contemporary educational goals emphasizing employability, innovation, and social contribution.²⁵ Consequently, *Bauntung* bridges traditional religious education and modern societal needs. It demonstrates that religious learning can support broader developmental objectives.

The value of *Batuah* reinforces the social mission of Islamic education. Educational institutions are not isolated entities but components of larger communities. Graduates are expected to serve society through leadership, service, and moral example. This expectation is particularly important for Qur'anic memorizers, who often occupy respected positions within Muslim communities. Their influence extends beyond religious instruction into broader social and cultural spheres. Therefore, *Batuah* strengthens the connection between education and social transformation.

The significance of *Baadab* becomes increasingly apparent in contemporary educational contexts characterized by ethical challenges and social tensions. Academic excellence alone cannot guarantee responsible citizenship or moral integrity. Ethical values provide guidance regarding how knowledge should be applied. Within Islamic educational traditions, *adab* remains inseparable from intellectual development. The Banjar emphasis on *Baadab* therefore contributes to the formation of balanced and responsible individuals. This contribution remains highly relevant in modern educational discourse.

The integration of these values also supports the development of educational environments characterized by mutual respect and cooperation. Students, teachers, and administrators share responsibility for maintaining ethical standards and positive relationships. Such environments facilitate effective learning and personal growth.²⁶ Furthermore, they reflect the communal orientation of both Banjar culture and Islamic educational philosophy. Educational success becomes a collective rather than purely individual achievement. This perspective strengthens social cohesion within educational institutions.

Another important implication concerns curriculum development. Educational planners can incorporate Banjar cultural values into learning objectives, teaching materials, and assessment practices. Such integration would enhance the cultural relevance of educational programs while preserving local heritage. Curriculum innovation rooted in local wisdom can strengthen learners' cultural identity and moral awareness. This approach also demonstrates that educational modernization does not require abandoning traditional values. Instead, tradition and innovation can complement one another.

The findings suggest that local wisdom should be viewed as a valuable educational resource rather than merely a cultural artifact. Banjar values contain educational insights that remain applicable in contemporary contexts.²⁷ Their emphasis on spirituality, productivity,

²⁵ 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>.

²⁶ C Li, "From Traditional Culture to Modern Communication: Historical Evolution and Value Reconstruction Mechanisms of Heroic Archetypes in News Narratives," *Annals of Economics and Finance* 1, no. 1 (2025), <https://doi.org/10.65281/639975>.

²⁷ 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>.

social contribution, and ethics corresponds closely with current educational priorities. Consequently, these values can enrich both theory and practice within Islamic education. Their integration offers opportunities for developing more contextual and culturally responsive educational models.

From a theoretical perspective, the study contributes to the growing body of literature concerning indigenous educational thought. Much educational theory has historically been derived from Western intellectual traditions. While these theories provide valuable insights, local educational philosophies also deserve scholarly attention. Banjar local wisdom represents one example of how indigenous cultural traditions can contribute to educational knowledge. Exploring such traditions broadens the scope of educational scholarship and promotes intellectual diversity.

The findings further support arguments advocating the contextualization of Islamic education. Educational practices are most effective when they reflect the cultural realities of learners and communities. Banjar values provide culturally meaningful frameworks through which Islamic teachings can be understood and applied.²⁸ This contextual approach enhances educational relevance and facilitates value internalization. It also strengthens connections between educational institutions and local communities. Consequently, contextualization emerges as an important strategy for educational effectiveness.

The role of educational leadership is also significant in implementing these values. School leaders influence institutional culture through policies, practices, and role modeling. Effective leadership ensures that educational values are reflected consistently throughout organizational activities.²⁹ Administrators therefore play a critical role in promoting the internalization of Banjar values. Their commitment contributes to sustainable educational transformation. Leadership grounded in local wisdom can strengthen institutional identity and educational quality.

The application of these values is particularly relevant within Islamic boarding schools and tahfidz institutions. Such institutions often emphasize character formation alongside academic achievement. Banjar values provide additional conceptual resources for achieving these objectives.³⁰ They offer practical guidance regarding the cultivation of spirituality, competence, social responsibility, and ethical conduct. Consequently, they can support institutional efforts to develop well-rounded graduates. Their integration may enhance both educational effectiveness and cultural relevance.

The study also highlights the importance of intergenerational transmission of cultural values. Educational institutions function as key mechanisms through which cultural traditions are preserved and adapted. Without deliberate efforts, valuable cultural knowledge may gradually disappear. Integrating Banjar values into educational programs helps ensure their continued relevance.³¹ This process benefits both cultural preservation and educational development. Thus, education serves as a bridge connecting past traditions with future generations. Finally, the analysis demonstrates that Banjar local wisdom possesses significant potential as a foundation for contemporary Qur'anic memorization education. The values of *Baiman*, *Bauntung*, *Batuah*, and *Baadab* collectively provide a comprehensive framework for holistic human development. Their integration can contribute to the formation of learners who are spiritually grounded, intellectually competent, socially responsible, and ethically

²⁸ 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, 214, <https://doi.org/10.4324/9780429276811>.

²⁹ N M M Mahastuti, "The Architectural Transformation of Bale Banjar under the Pressures of Modern Tourism in Bali: An Integrative Model Based on Cultural and Community Fingerprint," *Civil Engineering and Architecture* 14, no. 1 (2026): 645, <https://doi.org/10.13189/cea.2026.140143>.

³⁰ Nasrulloh, "Effective Management to Support Tahfidz Al-Qur'an Course in Indonesian Islamic Higher Education."

³¹ Rohmatuszahroh, "Inclusive Learning Strategy Based on Braille Modules: Case Study of Tahfidz Classes for Blind Students in Indonesia."

refined. Such individuals embody the broader objectives of Islamic education. Therefore, Banjar educational thought offers valuable insights for the future development of tahfidz education and Islamic educational theory.

Conclusion

The findings of this study demonstrate that Banjar local wisdom contains a rich and comprehensive tradition of Islamic educational thought that remains highly relevant to contemporary Qur'anic memorization education. The values of *Baiman*, *Bauntung*, *Batuah*, and *Baadab* represent more than cultural expressions inherited from previous generations. They embody a coherent educational philosophy that integrates spirituality, productivity, social responsibility, and ethical conduct within a unified framework of human development. Through the analysis of relevant literature, the study reveals that these values correspond closely with the broader objectives of Islamic education, which emphasize the formation of individuals who possess strong faith, beneficial knowledge, noble character, and commitment to serving society. Consequently, Banjar local wisdom offers a valuable conceptual foundation for strengthening the philosophical orientation of tahfidz education.

The value of *Baiman* serves as the spiritual cornerstone that directs educational activities toward devotion to Allah and sincere engagement with the Qur'an. *Bauntung* promotes the development of competencies and productive capacities that enable learners to contribute meaningfully to their communities. *Batuah* encourages students to become individuals whose knowledge and character generate positive impacts on society. Meanwhile, *Baadab* ensures that intellectual achievements are accompanied by ethical refinement and responsible behavior. The integration of these values contributes to the formation of balanced individuals who embody the teachings of the Qur'an in both personal and social dimensions. Therefore, the educational significance of these values lies not only in their cultural relevance but also in their ability to support holistic human development. This study further highlights the importance of contextualizing Islamic education through local wisdom. Educational approaches rooted in cultural traditions often possess greater relevance and acceptance within local communities because they connect learning experiences with familiar social realities. In the case of Banjar society, the integration of *Baiman*, *Bauntung*, *Batuah*, and *Baadab* into tahfidz education can strengthen students' cultural identity while simultaneously reinforcing Islamic values. Such integration demonstrates that local culture and Islamic teachings are not contradictory but can function synergistically to enrich educational practices. As a result, Banjar local wisdom can serve as a model for developing culturally responsive Islamic educational frameworks in other contexts

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