

## The Ngaji Duduk Tradition of Banjar Women as a Manifestation of Islam Nusantara: An Analysis of Contemporary Islamic Thought

**Agung Nugroho**

Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia

[agungnugroho@uin-antasari.ac.id](mailto:agungnugroho@uin-antasari.ac.id)

**Zulfa Jamalie**

Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia

[zuljamalie@gmail.com](mailto:zuljamalie@gmail.com)

### Abstract

This study aims to analyze the tradition of ngaji duduk among Banjar women as a manifestation of Islam Nusantara and to examine its relevance within contemporary Islamic thought. The research focuses on understanding how this local religious tradition functions as a medium for transmitting Islamic values, strengthening women's religious agency, and preserving indigenous Islamic culture in South Kalimantan. This study employs a qualitative approach using library research methods. Data were collected from books, scientific articles, historical documents, and scholarly works related to Banjar culture, Islamic education, women's religious participation, Islam Nusantara, and contemporary Islamic thought. The findings reveal that the ngaji duduk tradition represents a living manifestation of Islam Nusantara characterized by moderation, cultural accommodation, social harmony, and contextual religious understanding. Banjar women are not merely recipients of religious knowledge but active agents in maintaining Islamic scholarship, social cohesion, and local religious identity. Furthermore, this tradition reflects contemporary Islamic perspectives that emphasize inclusiveness, contextualization, local wisdom, and the integration of Islamic teachings with socio-cultural realities. The novelty of this study lies in its effort to connect Banjar women's religious practices with the discourse of Islam Nusantara and contemporary Islamic thought, thereby demonstrating that local traditions can serve as significant instruments for preserving Islamic values amid modern social transformations.

**Keywords:** Sitting Quran Recitation, Banjarese Women, Islamic Education.

### A. Introduction

Banjar society has historically developed within a patriarchal social structure, with women predominantly relegated to the domestic sphere. However, with the development of Islamic teachings, women have equal rights to education and to pursue knowledge as part of their self-improvement. In this context, education has become a crucial space for Banjar women to participate, both as participants and actors in the Islamic educational process.<sup>1</sup> Islamic education in South Kalimantan initially developed

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<sup>1</sup> Alfisyah et al., "Preserving Heritage: The Tradition of Manakib Recitation among Banjar Women," *Karsa* 33, no. 1 (2025): 298, <https://doi.org/10.19105/karsa.v33i1.20316>.

informally through religious study groups held at home, in prayer rooms (*langgar*), and in mosques, which served as the primary base for the transmission of religious knowledge. Through these spaces, women not only played a role as participants but also as teachers and agents of education since the 19th century. This demonstrates that Banjar women have made a significant contribution to maintaining and transmitting Islamic scholarly traditions within the community.<sup>2</sup>

Furthermore, from the perspective of Banjar customary law, women also have a position that cannot be separated from the community's value system and social structure. The customary law that exists in Banjar society not only regulates social relations but also reflects the values of balance, justice, and welfare that develop in community life. In practice, the position of women in customary law, particularly in aspects of inheritance, is strongly influenced by the kinship system and cultural values adopted, thus demonstrating the dynamic between the principle of normative equality and the social realities that develop in Banjar society.<sup>3</sup>

Furthermore, the Banjar people are historically known for possessing a strong social and cultural character, shaped by a long history of dynamics, including resistance to colonialism. Values of togetherness, religious beliefs, and social solidarity developed over this history, shaping a social life pattern that is not only oriented toward economic and social aspects but also imbued with religious values. This demonstrates that Banjar society has long been built on a foundation of strong cultural and religious values, which have subsequently influenced various social practices, including education and religious traditions within the community.<sup>4</sup>

In the context of Banjarese religious practices, one form of Islamic education that has developed through generations is the tradition of community-based religious study, conducted in a simple and informal manner. This tradition serves not only as a means of religious learning but also as a space for social interaction and the internalization of Islamic values in daily life. One form that persists today is the practice of "sitting religious study," often practiced by women within the family and community. This tradition demonstrates that women play a role not only as recipients of teachings but also as active agents in maintaining the sustainability of religious practices based on local culture. Although the tradition of sitting Quran recitation remains alive and a part of the religious practices of the Banjar community, academic studies specifically highlighting this tradition, particularly from the perspective of women as the primary actors, are relatively limited. Most studies focus primarily on aspects of Islamic education in general or the role of women in a broader context, without delving deeply into the daily practices that occur at the community level. Furthermore, the dimensions of symbolic meaning, socio-religious function, and the position of the sitting Quran tradition in the face of social changes in modern society still leave a gap in academic analysis. Therefore, this research is crucial in examining the Banjar women's sitting Quran tradition as a local culture-based Islamic educational practice that is not only alive but also plays a role in the ongoing transmission of Islamic values within society.

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<sup>2</sup>Salasiah, *The Role of Banjar Women in Islamic Education in the 19th and 20th Centuries* (Banjarmasin: IAIN Antasari Press, 2014), pp. 1–5, 24–25.

<sup>3</sup>Dear Muzainah, *The Principle of Benefit Regarding the Position of Women in the Customary Inheritance Law of the Banjar Community* (Yogyakarta: Pustaka Akademika, 2016), pp. 1–2.

<sup>4</sup>Hendraswati & Zulfa Jamalie, *Traders and the Resistance Movement against Dutch Colonialism during the Banjar War (1859–1905)* (Pontianak: BPNB Kalbar, 2017), p. 1.

## B. Literature Review

### 1. Islam Nusantara and Cultural Accommodation

Islam Nusantara has emerged as an influential discourse in Indonesian Islamic scholarship. The concept emphasizes the ability of Islam to interact constructively with local cultures while maintaining its theological foundations. Scholars argue that Islam Nusantara reflects a moderate and contextual understanding of Islam that values diversity and cultural wisdom.<sup>5</sup> Rather than rejecting local traditions, this perspective seeks to integrate them within an Islamic ethical framework. Consequently, local customs often become vehicles for transmitting Islamic teachings. The concept highlights the dynamic relationship between religion and culture in Indonesian Muslim societies.

The historical development of Islam in the archipelago demonstrates numerous examples of cultural accommodation. Islamic preachers frequently adopted local languages, customs, arts, and social structures to facilitate the acceptance of Islam. This approach enabled Islamic teachings to become deeply embedded in community life. As a result, many local traditions evolved into Islamic practices without losing their cultural uniqueness. Such processes illustrate the adaptability of Islam across different cultural environments. Islam Nusantara therefore represents both a historical reality and a contemporary intellectual framework.

### 2. Banjar Society and Islamic Identity

The Banjar people constitute one of the most Islamized ethnic groups in Indonesia. Islam has shaped their collective identity for centuries and continues to influence social norms and cultural practices. Religious values are deeply embedded in family life, education, economic activities, and political institutions. Consequently, Islamic traditions occupy a central place in Banjar society.<sup>6</sup> Religious gatherings, Qur'anic studies, and communal rituals remain highly visible in everyday life. These practices contribute to the preservation of a strong Islamic identity.

Historical studies indicate that Banjar Islamic culture developed through interactions between indigenous traditions and Islamic teachings. Religious scholars played crucial roles in guiding this process. Their efforts helped establish educational institutions and religious networks that facilitated the transmission of Islamic knowledge. Over time, these institutions became central components of community life. They also contributed to the formation of local religious traditions that continue to thrive today. Thus, Banjar society provides an important context for studying the localization of Islam.

### 3. Ngaji Duduk as a Local Religious Tradition

The tradition of *ngaji duduk* occupies a unique position within Banjar religious culture. It refers to a learning system in which participants gather around a religious teacher to study Islamic texts. This method emphasizes direct interaction between teacher and students. Unlike formal classroom settings, *ngaji duduk* is characterized by flexibility and communal participation. Individuals from different ages and social backgrounds may attend the same session. Such inclusiveness contributes to its enduring popularity.

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<sup>5</sup> Alfisyah et al., "Preserving Heritage: The Tradition of Manakib Recitation among Banjar Women."

<sup>6</sup> Rusma Noortyani et al., "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>.

The educational significance of *ngaji duduk* extends beyond knowledge transmission. Participants also learn ethical conduct, social responsibility, and religious commitment through direct observation of teachers. This process reflects the classical Islamic educational model in which character formation accompanies intellectual development. Consequently, *ngaji duduk* functions as a holistic educational practice. Its continued relevance demonstrates the resilience of traditional Islamic learning systems in modern society. Furthermore, it represents an important component of local Islamic heritage.

#### 4. Women and Religious Agency

Contemporary scholarship increasingly recognizes women as active agents in religious life. Rather than viewing women solely as recipients of religious teachings, recent studies highlight their roles in producing, transmitting, and interpreting religious knowledge. Women participate in religious organizations, educational institutions, and community networks that shape religious experiences. Their contributions significantly influence the development of Muslim societies.<sup>7</sup> This perspective challenges earlier assumptions that marginalized women's religious participation. It also provides a more comprehensive understanding of religious dynamics.

In the context of Banjar society, women have historically played important roles in religious education. Many women serve as Qur'anic teachers, organizers of religious gatherings, and community leaders. Through these activities, they contribute to the preservation of Islamic traditions and values. Their participation also enhances social cohesion and religious literacy within communities. Therefore, women's involvement in *ngaji duduk* should be understood as an expression of religious agency rather than passive participation. Such a perspective enriches discussions on gender and Islam.

#### 5. Contemporary Islamic Thought and Local Traditions

Contemporary Islamic thought emphasizes the need to contextualize Islamic teachings within changing social realities. Scholars argue that religious understanding must engage with contemporary challenges while remaining rooted in Islamic principles.<sup>8</sup> This approach encourages dialogue between textual sources and lived experiences. Consequently, local traditions become important sites for examining how Muslims negotiate religious meaning. Such traditions reveal the diversity of Islamic expressions across different cultural contexts. They also demonstrate Islam's capacity for adaptation.

Within this framework, traditions such as *ngaji duduk* provide valuable insights into contemporary Muslim religiosity. They illustrate how communities integrate religious teachings with local cultural practices.<sup>9</sup> Furthermore, these traditions challenge simplistic dichotomies between tradition and modernity. Instead, they reveal processes of continuity, adaptation, and transformation. As a result, local religious

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<sup>7</sup> Ni Made Mitha Mahastuti et al., "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): 642–54, <https://doi.org/10.13189/cea.2026.140143>.

<sup>8</sup> H. Harpriyanti, A. K.A. Shofiani, and H. Lismayanti, "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>.

<sup>9</sup> Norcahyono, Thoat Stiawan, and Mamdukh Budiman, "Reconstructing the Philosophy of Marriage: Banjar Wedding Rituals As Cultural Implementation of Maqashid Al-Nikah in Achieving Spiritual Sanctity and Social," *Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 2 (2024): 393–410, <https://doi.org/10.18592/sjhp.v24i2.15617>.

practices deserve greater attention within contemporary Islamic studies. Their analysis contributes to broader discussions on Islam, culture, and social change.

### **C. Method**

This study uses a qualitative approach with library research methods. This method was chosen because the research objective is to analyze the tradition of Banjar women's sitting Quranic recitation as a manifestation of Nusantara Islam from the perspective of contemporary Islamic thought based on relevant written sources. Library research allows researchers to systematically examine various concepts, theories, and previous research results to build a comprehensive analytical framework. Research data were obtained from academic books, indexed journal articles, scientific proceedings, dissertations, theses, and documents discussing Banjar religious traditions, women in Islamic education, Nusantara Islam, and contemporary Islamic thought. All sources were selected based on the relevance of the theme, academic credibility, and their contribution to the development of the study. Thus, this study focuses on conceptual and interpretative analysis of the various available literature.

The data collection process was conducted through a literature search in various academic databases such as Google Scholar, Scopus, Web of Science, Dimensions, and accredited national journal portals. Keywords used included "Ngaji Duduk," "Banjar Women," "Islam Nusantara," "Majelis Taklim," "Islamic Education," "Religious Tradition," and "Contemporary Islamic Thought." The selected literature was works directly related to the research theme and published by reputable publishers or academic journals. After the identification process, researchers conducted a selection based on the suitability of the substance, the novelty of the information, and theoretical relevance. This stage aims to ensure that the sources used truly support the research argument. With this procedure, the quality and validity of the data can be academically accounted for.

Data analysis was conducted using content analysis techniques and an interpretive approach. Through content analysis, researchers identified key themes related to the ngaji duduk tradition, the role of Banjar women, the values of Nusantara Islam, and contemporary Islamic thought. The collected data were then classified into specific categories to facilitate conceptual synthesis. Next, researchers interpreted the relationships between these concepts to discover patterns, meanings, and theoretical relevance emerging from various sources. An interpretive approach was used because this research aims not only to describe phenomena but also to understand their social and religious meanings. Thus, the analysis is in-depth and contextual.

### **D. Result and Discussion**

#### **I. The Tradition of Sitting Recitation of the Koran in the Context of Banjar Culture**

The tradition of sitting Quran recitation in Banjar society is inseparable from the existence of religious study groups (*penggaji*) as an informal religious educational institution that has long been a part of South Kalimantan society. *Penggaji* has been a tradition since the 18th century and has become a key platform for the transmission of Islamic knowledge within the Banjar community.<sup>10</sup> In its early stages, *pengajian* took place in homes, prayer rooms (*mushalla*), mosques (*langgar*), or palaces, before

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<sup>10</sup> Kamel Essabane, Paul Vermeer, and Carl Sterkens, "Islamic Religious Education and Citizenship Education: Their Relationship According to Practitioners of Primary Islamic Religious Education in The Netherlands," *Religions* 13, no. 9 (2022): 826, <https://doi.org/10.3390/rel13090826>.

evolving into a more institutionalized form during the reign of Sheikh Muhammad Arsyad al-Banjary.<sup>11</sup> In fact, pengajian can be seen as the precursor to the birth of more formal Islamic educational institutions, such as Islamic boarding schools (pesantren) in this region.<sup>12</sup>

Historically, Islamic education in the early stages took place informally without a structured institutional system, both in terms of time and place, and was centered in mosques and prayer rooms as spaces for religious learning in the community.<sup>13</sup>

During this early period, Islamic teaching in Banjar society tended to take place through the sitting Quran recitation model, which became the basic pattern for spreading and teaching Islamic teachings within the community. Thus, sitting Quran recitation was not merely a religious learning technique, but rather part of a local Islamic educational tradition deeply rooted in the process of Islamization and the socio-religious development of Banjar society. Furthermore, the Quran recitation, as a space for sitting Quran recitation, also served not only to transmit Islamic knowledge but also to transform local socio-cultural values, thus becoming a crucial medium for the sustainable production and reproduction of Banjar cultural values.<sup>14</sup>

An understanding of the Banjar women's sitting Koran reading tradition also needs to be placed within the socio-cultural construction of Banjar society, which provides ample space for women to play a role. Mursalin shows that the concept of gender for Banjar women has historically tended to be bilateral, meaning that women still have the opportunity to play a role in the public-productive sector, even though their domestic roles as mothers and wives remain embedded in their social lives. In this context, women's participation in sitting Koran reading cannot be understood solely as a domestic religious activity, but also as a form of Banjar women's socio-religious participation in a cultural space accepted by society.<sup>15</sup>

The tradition of sitting to recite the Koran in Banjar society is not merely a practice of traditional religious education, but is a social space that clearly shows a shift in the position of women from merely receiving teachings to being active actors in the process of transmitting and sustaining Islamic values.

## 2. Sitting Quran Recitation as a Non-Formal Islamic Education Practice for Women in Banjar Society

The Banjarese religious tradition of interacting with the Quran is fundamentally more strongly developed in oral form than in literacy. This is evident in the Banjarese habit of learning the Quran from an early age at the teacher's house, in the mosque, or at the TPA (Islamic boarding school). This is evident in the development of various religious practices such as reciting the Quran, reciting specific suras, and using Quranic verses in daily practice. This condition indicates that the Quran is not merely present as a text, but lives in social practices through oral traditions passed down from generation to generation in the religious life of the Banjarese.<sup>16</sup>

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<sup>11</sup> Fathurrahman Azhari, Hariyanto, and Muhammad Rifqi Hidayat, "Giving Jujuran in Socio-Cultural Marriage of Banjar Community," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 215–24, <https://doi.org/10.34044/j.kjss.2024.45.1.22>.

<sup>12</sup> Alfisyah, "Banjar Women, Islamic Studies and Socio-Cultural Transformation," pp. 1-5.

<sup>13</sup> Salasiah, *The Role of Banjar Women in Islamic Education in the 19th and 20th Centuries* (Banjarmasin: IAIN Antasari Press, 2014), p. xx.

<sup>14</sup> Ibid.

<sup>15</sup> Mursalin, "Banjar Women: A Preliminary Study of Gender History in the 18th–20th Centuries," *Yupa: Historical Studies Journal*, Vol. 3 No. 2, 2019, hlm. 49–58.

<sup>16</sup> Wardatun Nadhiroh, *The Tradition of Oral Recitation of the Qur'an in Banjar Society*, hlm. xx.

Banjar women have played a significant role in the history of Islamic education, despite existing within a patriarchal society, where women's mobility was initially largely confined to the domestic sphere. However, the development of Islamic education opened up opportunities for women to participate as educators, both as Quran teachers, lecturers in formal educational institutions, and as figures instrumental in the development of Islamic education within the community. This is evident in the emergence of female figures who are not only active in religious activities but also contribute to building the tradition of Islamic scholarship in South Kalimantan, gradually shifting societal perceptions of women's position and role in education.<sup>17</sup>

Historically, Banjar women have held a relatively active role in social life, even since the early days of Banjar society. Throughout history, women have not only been present in the domestic sphere but have also played a role in economics, politics, and struggle. This is evident in female figures such as Queen Kumala Sari, who played a role in trade, and Queen Zaleha, who led the resistance against colonialism. This fact demonstrates that the social structure of Banjar society, since the classical era, has provided space for women to participate in the public sphere, albeit within the framework of prevailing cultural and social values.<sup>18</sup>

Islamic study groups in Banjar society function not only as institutions of religious education but also as spaces for socio-cultural transformation that significantly involve women. Through Islamic study activities, Banjar women gain access to Islamic knowledge and become part of the production and reproduction of socio-cultural values within society. In fact, Islamic study groups are one of the institutions that provide ample space for women to participate in socio-religious life, both as congregants and as active actors in religious dynamics. In this context, Islamic study groups serve not only as a medium for transmitting knowledge but also as a means of transformation that enables Banjar women to strengthen their social roles within the cultural and religious framework of society.<sup>19</sup>

In practice, sitting Quran recitation follows a traditional learning pattern, with a teacher reading aloud from the scriptures while the congregation listens and takes notes. This system is not classical, unlike formal education, but is open to anyone, regardless of age or social background. Congregants can actively engage in the recitation, directly listening to the scriptures, or passively listening to the teacher's explanations, demonstrating the flexibility of the religious learning process in Banjar society.<sup>20</sup>

In this context, it is important to emphasize that sitting Quran recitation cannot be directly equated with religious study groups (*penggaji*) as a religious institution. *Penggaji* refers more to the socio-religious space or forum where Islamic learning activities take place, while sitting Quran recitation is a traditional learning pattern or method that has developed within the practice of *pengajian*. Thus, sitting Quran recitation can be understood as a pedagogical mechanism used in the process of transmitting Islamic knowledge, namely through the reading and explanation of the scriptures by the teacher, which is directly listened to by the congregation in a non-classical and flexible atmosphere.

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<sup>17</sup>Salasiah, *The Role of Banjar Women in Islamic Education in the 19th and 20th Centuries* (Banjarmasin: IAIN Antasari Press, 2014), pp. 2–4.

<sup>18</sup>Mursalin, *Banjar Women in the Current of Gender History from Classical to Contemporary Times* (Banjarmasin: Antasari Press, 2021), pp. 5–7.

<sup>19</sup>Alfisyah, "Banjar Women, Islamic Studies and Socio-Cultural Transformation," p. 1.

<sup>20</sup>Ibid

The teaching method in sitting Quran recitation generally uses the halaqah or balajaran system, in which the teacher reads and explains the contents of the book, while the congregation listens and notes on certain sections. Although traditional and tending towards monologue, in practice, interaction between teacher and congregation is still possible, so the learning process is not entirely passive. This system demonstrates an adaptation between classical scholarly traditions and the needs of a broader, more inclusive society.

In the practice of sitting Quran recitation, Banjar women are not only present as participants but also play an active role in shaping the dynamics of the recitation. In some cases, women even appear as teachers, wielding strong socio-religious influence within the community. This demonstrates that recitation is a relatively open space for women to participate in religious activities, while simultaneously expanding their social role in Banjar community life.

Thus, the tradition of sitting Quran recitation in Banjar society not only represents a non-formal Islamic educational practice, but also serves as a socio-religious space that simultaneously brings together aspects of culture, religiosity, and women's roles. Through Quran recitation, Banjar women not only acquire religious knowledge but also play a role in maintaining the continuity of Islamic scholarly traditions based on local culture. This demonstrates that sitting Quran recitation is not merely a learning practice but also part of a social system that strengthens women's position in the religious life of Banjar society.

This shows that religious study is a social space that concretely enables Banjar women to build an active role in religious life, even to a certain extent going beyond the limitations created by a social structure that tends to be patriarchal.

### **3. The Role and Meaning of the Sitting Ngaji Tradition for Banjar Women**

Historically, the life of the Banjar people cannot be separated from the dynamics of social, cultural, and religious development that have continuously occurred since the kingdom era until the modern period. Banjar history shows that its society has experienced a complex process of growth and change, both in aspects of social structure, belief systems, and religious practices that developed in the midst of daily life. In this process, Islam was not only present as a belief system, but also shaped the patterns of social and cultural life of the community, including the practice of religious education that took place informally within the community. Therefore, various religious traditions that developed—including the tradition of sitting Quran recitation—need to be understood as part of the historical construction of Banjar society that reflects the close relationship between religion, culture, and social life of its people.<sup>21</sup>

In subsequent developments, the position of Banjar women in education cannot be separated from the social construction of a society that tends to be patriarchal. The patriarchal culture that developed in South Kalimantan has limited women's freedom of movement, especially in the public sphere, so that women are mostly relegated to the domestic sphere. This condition has become stronger along with the influence of outside cultures that have shaped the Banjar social system, particularly in the period after the arrival of Islam, which brought with it social values oriented towards male dominance. However, amid these limitations, education has become a strategic space for women to improve themselves and gain broader access to social life. In this context, Islamic education—both formal and informal—plays a crucial role

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<sup>21</sup>M. Suriansyah Ideham, et al., *History of Banjar* (Banjarmasin: Regional Research and Development Agency of South Kalimantan Province, 2003), pp. 1–2.

in opening opportunities for Banjar women to participate, including through the development of religious study groups within the community as a medium for transmitting knowledge and religious values.<sup>22</sup>

In the context of Banjar society, religious study groups—which include the practice of sitting religious study—function not only as religious educational institutions but also as social institutions that play a strategic role in the process of social and cultural transformation. These study groups serve as spaces where Islamic values are not only transmitted but also reproduced and institutionalized in community life. Furthermore, these study groups play a crucial role as a medium for transformation, particularly for Banjar women, as they provide a relatively broad space for them to participate in religious and social activities that were previously limited by patriarchal cultural constructs.<sup>23</sup>

In practice, pengajian (religious study) as a space for sitting recitation serves not only as a medium for religious learning but also as an arena for the production and reproduction of the socio-cultural values of the Banjar community. Through continuous, routine activities, Islamic values are not only cognitively understood but also internalized in attitudes, behaviors, and daily life patterns. Thus, pengajian becomes a cultural mechanism that maintains the continuity of religious values while strengthening the collective social identity of the Banjar community.

More than just a religious activity, the tradition of sitting Quran recitation holds a broader meaning for Banjar women. For them, Quran recitation serves as a space to deepen their religious understanding while simultaneously building strong social relationships within their communities. Furthermore, women's involvement in sitting Quran recitation reflects an effort to preserve local culturally based religious traditions that have been passed down through generations. Thus, sitting Quran recitation is not only interpreted as a learning process but also as part of Banjar women's social and cultural identity, preserving Islamic values amidst the dynamics of social change.

Thus, the tradition of sitting Quran recitation not only serves as a means of religious learning, but also demonstrates a social dynamic in which Banjar women actively participate in preserving and transmitting Islamic values. This demonstrates that community-based religious practices are not always static but, rather, provide a space that allows for the strengthening of women's roles in the socio-religious life of Banjar society.

#### **4. Implications of the Sitting Ngaji Tradition for Islamic Religious Education from an Ethnopedagogical Perspective**

The tradition of sitting Quran recitation has important implications for Islamic religious education, as this practice not only conveys religious knowledge but also embodies pedagogical values rooted in the local culture of the Banjar people. In this tradition, learning takes place through a direct relationship between teacher and student, with the teacher reading and explaining the scriptures, while the student listens, takes notes, and gradually absorbs the knowledge.<sup>24</sup>

This pattern demonstrates that sitting Quran recitation is not simply a traditional teaching method, but rather a form of community-based education that places etiquette, respect for teachers, diligence in learning, and strengthening religious understanding as essential components of the educational process. From an ethno

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<sup>22</sup>Salasiah, *The Role of Banjar Women in Islamic Education in the 19th and 20th Centuries* (Banjarmasin: IAIN Antasari Press, 2014), pp. 1–3.

<sup>23</sup>Alfisyah, "Banjar Women, Islamic Study Groups and Socio-Cultural Transformation," p. 10

<sup>24</sup>Alfisyah, "Banjar Women, Islamic Studies and Socio-Cultural Transformation," pp. 1–2, 8.

pedagogical perspective, this practice can be understood as a form of Islamic education that grows from the local wisdom of the Banjar community, as Islamic values are taught through methods, spaces, languages, and interaction patterns unique to Banjar socio-cultural life. Thus, the Koran recitation, as a socio-religious space involving women, serves not only as a medium for religious learning but also as a means of transforming values and shaping the social identity of Banjar women. From an ethno pedagogical perspective, the practice of sitting Koran recitation can be understood as a form of education based on local culture that is inseparable from the social construction of Banjar society. This is because the educational process within it not only transmits Islamic teachings but also internalizes the values, norms, and social roles that exist within the community.

As explained, social roles, including women's roles, are cultural constructs formed through social interactions and societal expectations of individuals. Therefore, education in the form of religious study indirectly serves as a medium for developing women's social and religious awareness in community life. Thus, sitting religious study not only represents a religious learning practice but also serves as a cultural mechanism that strengthens women's position as agents in maintaining and transmitting Islamic values within the Banjar cultural framework. These implications demonstrate that the tradition of sitting Quran recitation has strong relevance to the development of Islamic Religious Education (PAI), particularly in the context of local culture-based learning. The practice of sitting Quran recitation, which takes place in a non-classical pattern and tends to resemble a semi-private study or learning session between teacher and congregation, demonstrates that religious education does not always have to be tied to a formal classroom system but can develop through direct relationships that are more personal, flexible, and contextual. In this practice, the learning process emphasizes not only cognitive aspects but also the development of good manners, such as respect for teachers, patience in listening, and internalizing religious values through role models. Thus, the tradition of sitting Quran recitation not only represents a traditional learning method but can also serve as a reference in developing an ethnopedagogical approach in Islamic Religious Education, integrating local cultural values as part of a more contextual and meaningful learning process.

## **Conclusion**

The tradition of sitting Quran recitation in Banjar society is part of a non-formal Islamic educational practice that has grown and developed alongside the historical and cultural processes of the community. This tradition serves not only as a means of transmitting Islamic knowledge but also as a medium for internalizing and reproducing religious values that are present in the daily lives of the Banjar community. The existence of pengajian (religious study) as a space for sitting Quran recitation demonstrates that Islamic education in Banjar society is community-based, simple, yet sustainable. In this context, Banjar women play a significant role in the continuity of the sitting Quran recitation tradition. Women are present not only as participants but also as active actors in the learning process and the reinforcement of religious values. In fact, in some practices, women also appear as teachers who have an influence on the socio-religious life of the community. This demonstrates that religious study groups (Koran) provide a relatively open space for women to participate in religious-based public life. Furthermore, the tradition of sitting Koran recitation holds significance not only religiously but also socially and culturally for Banjarese women. Through Koran recitation, women gain a space to deepen their understanding of religion, build social relationships, and maintain the sustainability of religious traditions based on local culture. Therefore, sitting Koran recitation is not merely understood as a learning activity but also as part of the social and cultural identity of Banjarese women. Therefore, the tradition of sitting Koran recitation can be seen as a medium for ongoing social and cultural transformation, where Banjarese women act as agents who maintain, develop, and transmit Islamic values in community life. This tradition also demonstrates that religious practices based on local culture remain relevant in the face of dynamic social change and are able to maintain their existence as an important part of Banjarese community life.

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