

Character Education by Applying Local Wisdom of Banjar Cultural Values

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Abstract: This study aims to determine how character education by applying local wisdom of Banjar cultural values is an important effort in shaping the character of students who are not only academically intelligent, but also have good morals and ethics. Through the application of these values, students are expected to grow into individuals who contribute positively to society and the nation in the future. The local wisdom of Banjar cultural values, which includes cultural values, customs and traditions, provides a strong foundation for the development of children's or learners' character. This research uses a qualitative approach with a descriptive method. The aim is to describe in depth how the local wisdom of Banjar culture is applied in character education. This research focuses on the experiences, practices, and perceptions of teachers and students towards Banjar cultural values in the educational environment. The research subjects consisted of teachers, principals, students, parents and traditional leaders in elementary schools or kindergartens in South Kalimantan, especially in areas that still actively preserve Banjar culture. The sample selection technique used purposive sampling, where respondents were selected based on their involvement in the application or preservation of Banjar cultural values in educational settings. This information provides a representative picture of the implementation of local culture-based character education in South Kalimantan.

Keywords: Character, local wisdom, banjar culture

1. Introduction

According to (Fithriani, 2024) states that the Banjar tribe's cultural appropriation in the leadership of the Banjar Sultanate is not only seen as the utilization of cultural elements, but also a union between local values, religion and the government system. The Banjar tribe has preserved the value system, ethics and norms applied in the governance of the Banjar Sultanate. The Banjar Sultanate leader is the guardian and applies religious values and can set policies wisely. Thus, it can be understood that the leadership of the Banjar Sultanate not only describes political leadership but also spiritual leadership that is responsible for shaping the character/personality of the people and building civilization (Daulay, 2020).

South Kalimantan's local wisdom reflects the noble values that have been passed down from generation to generation by its people, which are closely related to nature, customs and harmonious social life. The people of South Kalimantan, who mostly consist of the Banjar and Dayak tribes, consider nature as an integral part of their lives. Therefore, maintaining a balance between human needs and the preservation of nature is very important. Here are some of South Kalimantan's local wisdoms that are rich in cultural values. (Patta, 2016)

- Baayun Mulud, this tradition is held to celebrate the birthday of the Prophet Muhammad. Children are swung in cloth while prayers are recited as a symbol of asking for safety and blessings. This tradition combines local culture with deep religious values and shows gratitude towards God.
- Aruh Ganal, a traditional ceremony, aims to express gratitude to God and formulate a way of life for the community. The event involves deliberation between communities to find solutions together, reflecting the spirit of gotong royong and togetherness in everyday life.
- Sasirangan, a traditional fabric from South Kalimantan, is made using the ikat-dye dyeing technique. Sasirangan not only has aesthetic value, but also contains deep philosophical meaning. This fabric symbolizes the richness of Banjar culture and the artistic skills that have been passed down from generation to generation.

- d. Pemali Banjar, a local belief of the Banjar community that contains certain prohibitions or taboos. The Pemali serves to maintain social balance and harmony within the community, as well as being a guide in acting in accordance with local norms and customs
- e. Traditional Balogo and Bagasing games, balogo is a game that uses rubber seeds and sticks, while Bagasing is a traditional spinning top game. Both games are not only a form of entertainment, but also a means to strengthen social relations and introduce cultural values to the younger generation.

The local wisdom of Banjar culture is very relevant to education because it can be the basis for character development and local content in learning. This local wisdom can be applied in schools to enrich learning and form a young generation with character and care for Banjar culture. (Istiningsih & Dharma, 2021)

Here are some aspects of Banjar local wisdom that are relevant to education:

- a. Moral and Ethical Values: Banjar culture has values such as faith, almsgiving, gratitude, filial piety, cleanliness, good manners, honoring guests, mutual cooperation, and friendship. These values can be used as a foundation for character education in schools to form a young generation that is noble and responsible.
- b. Arts and Traditions: Banjar arts such as Madihin, Mamanda, Japen, Balamut and Hadrah can be used as interesting and creative learning techniques. Traditional Banjar games such as Balogo and Bagasing can also be utilized to train children's motor and social skills. Banjar traditions such as Baayun Mulud, Aruh Gana, and Sasirangan can be learning materials that are rich in cultural and historical values.
- c. Local Wisdom in Learning, local wisdom-based learning can improve students' understanding of the surrounding environment and local culture. Local content that incorporates Banjar's local wisdom can provide a more contextual and interesting impression for students. Local wisdom can help students develop cultural identity and build a sense of pride in their home region.

According to (Riyanti & Novitasari, 2021) local wisdom-based education in Banjar society acts as a medium to instill cultural values and identity to the younger generation. These customs contain moral and ethical values such as gotong royong, honesty and mutual respect that become the foundation of positive character for individuals. Through the learning of customs and traditions, students not only gain academic knowledge, but also practical skills such as ceremonial procedures, performing arts and handicrafts that are part of the Banjar's cultural heritage.

In addition, local wisdom education helps preserve culture in the midst of globalization by introducing local customs and traditions as part of the curriculum. This approach also strengthens the relationship between school and community by involving traditional leaders in educational activities, creating a positive synergy for student development. Local wisdom education and Banjar community values are important aspects in preserving culture and shaping the character of the younger generation in South Kalimantan

2. Research Objectives

- a. Describe the application of local wisdom of Banjar culture in character education
- b. Identify Banjar cultural values that contribute to learner character building
- c. Analyze the constraints and strategies for implementing Banjar cultural values in character education

3. Research Questions

There are three research questions in this research which are:

- a. How is the application of local wisdom of Banjar cultural values in character education?
- b. What values of Banjar culture are relevant for shaping learners' character?
- c. What are the challenges and efforts made in integrating Banjar culture into character education?

4. Literature Review

Local wisdom is the values, norms and practices that develop in people's lives as a result of adaptation to their environment (Prasetawati & Asnawi, 2018). Local wisdom reflects the identity and character of a community and is a source of knowledge in solving daily life problems. In the context of education, local wisdom can be a source of learning that is relevant, contextual and contains noble values. Banjar culture is the traditional heritage of the people of South Kalimantan that includes customs, arts, language and social values. Values such as mutual cooperation, respect for elders, faith, and politeness are prominent in the lives of the Banjar people (Fitrianto & Mansur, 2025). Traditions such as Baayun Mulud, Aruh Ganal, and Sasirangan cloth not only strengthen cultural identity, but also contain elements of character education.

Character education is a planned effort to help students understand, internalize, and actualize moral values in everyday life (Sholihah & Maulida, 2020). Character education can be interpreted as a deliberate effort to help the formation of children's character optimally. Character education is not a new concept in education. Character education is not only obtained through educational institutions such as schools but also through the family environment and the culture or tribe adopted. The beginning of the implementation of character education in Indonesia occurred in 2010, which was authorized by President Susilo Bambang Yudhoyono and the Minister of Education of the Republic of Indonesia Muhammad Nuh that character-based education began to enter educational institutions by including character-

based education in the K-13 curriculum (Harahap et al., 2023). Character education is important to form a generation that is noble, honest, responsible, and loves the nation's culture. The integration of local values into character education can strengthen students' personalities while preserving culture. The local wisdom-based education approach emphasizes the importance of linking learning materials with the culture and environment around students. According to (Atmaja, 2024), local wisdom-based education can increase the relevance, participation and effectiveness of the learning process. In South Kalimantan, Banjar cultural values can be used as a source of strong and contextual character learning.

5. Research Methodology

5.1 Research Design

This research uses a qualitative approach with a descriptive method. The aim was to describe in depth how Banjar cultural local wisdom is applied in character education. This research focuses on the experiences, practices and perceptions of teachers and students towards Banjar cultural values in the educational environment.

5.2 Research Sample

The research subjects consisted of teachers, principals, students, parents and traditional leaders in elementary schools or kindergartens in South Kalimantan, especially in areas that are still actively preserving Banjar culture.

The sample selection technique used purposive sampling, with criteria:

- a. Schools that have a Banjar culture-based local content program
- b. Teachers who actively integrate cultural values in learning
- c. Students involved in culture-based character education activities

5.3 Research Instrument

The instruments used in this study are:

- a. In-depth interviews, to explore the views and experiences of teachers, students and community leaders regarding the application of Banjar culture in education.
- b. Observation, to record learning activities and culture-based character education practices.
- c. Documentation, to collect data from school documents, local content programs, and cultural activities implemented at school.

6. Findings and Discussion

6.1 Responden's Demographic Analysis

This research involved a number of informants consisting of teachers, principals, students, parents and traditional leaders who are actively involved in character education activities based on Banjar cultural local wisdom. The following is a summary of the respondents' profiles:

- a. Number of respondents: 20 people
 - 1) 5 teachers from kindergarten and elementary school
 - 2) 1 principal
 - 3) 6 students (upper elementary class)
 - 4) 5 parents
 - 5) 3 community leaders/customary figures
- b. Age range:
 - 1) Teacher and principal: 30-55 years old
 - 2) Students: 10-12 years old
 - 3) Parents : 30-45 years old
 - 4) Traditional leader: 50-65 years old

School location: Banjarmasin city and surrounding areas that still have Banjar culturebased local content activities.

Respondents were selected based on their involvement in the implementation or preservation of Banjar cultural values in the educational environment. This information provides a representative picture of the implementation of local culture-based character education in South Kalimantan.

6.2 Analysis of Research Questions

6.2.1 Research Question 1: How is the application of local wisdom of Banjar culture in character education?

The results show that most schools have started to integrate Banjar cultural values into learning and extracurricular activities. Examples of implementation include · Teaching traditional games such as balogo and bagasing in out-of-class activities.

- a. Create a sasirangan fabric craft project on the theme of cultural arts. · Implementation of Baayun Mulud activities as religious and cultural activities with student guardians
- b. The use of Banjar folktales and madihin rhymes in learning Indonesian Language and Religious Education.

This application aims to instill values such as mutual cooperation, gratitude, obedience to parents, and love for the country.

6.2.2 Research Question 2: What values of Banjar culture are relevant to build learners' character?

The identification results show that there are a number of Banjar cultural values that are very relevant for character education, among others:

- a. Faith and Piety (through Baayun Mulud tradition, hadrah)
- b. Mutual cooperation and deliberation (through Aruh Ganal activities) · Responsibility and hard work (through making sasirangan)
- c. Good manners and respect for parents (reflected in the Banjar's pemali taboos)
- d. Creativity and cultural pride (through performing arts such as mamanda and madihin)

These values directly contribute to the formation of positive attitudes and strong character in students.

6.2.3 Research Question 3: What are the challenges and strategies in integrating Banjar culture into character education?

- a. Some of the key challenges found in this research include:
 - 1) Lack of standardized Banjar culture-based teaching materials
 - 2) Lack of teacher training related to the implementation of local wisdom in learning.
 - 3) Lack of student interest due to the influence of outside culture and digitalization.
- b. The strategies implemented by the school and community to overcome these challenges are
 - 1) Establish partnerships with traditional leaders and local culturists to fill learning and extracurricular activities
 - 2) Developing Banjar culture-based local content modules collaboratively between schools
 - 3) Organize local competitions and art performances to foster students' interest in local culture

7. Conclusion

Character education that integrates local wisdom of Banjar cultural values is very important in forming a generation that is not only intelligent, but also has good character. Through the application of these values, students are expected to grow into individuals who contribute positively to society and the nation. The local wisdom of Banjar cultural values, which includes cultural values, customs and traditions, provides a strong foundation for the character development of children or learners. Parents have a key role in teaching these values to their children from an early age, such as respect for parents and adoptive parents, honesty, togetherness, and a sense of responsibility to family and community. In addition, parents also serve as important role models for children. They can portray local wisdom values in their daily actions, so that children can see and imitate good and positive behavior. In the context of South Kalimantan, Banjar ethnic parents should be the main pillar in maintaining and preserving local wisdom, so that children can understand and appreciate their cultural heritage. Thus, character education by applying the local wisdom of Banjar cultural values and involving teachers, students, parents and traditional leaders in shaping children's character in South Kalimantan is an effective strategy to produce a young generation that is qualified, noble and remains connected to their cultural roots.

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Conflict of Interest

The authors declare no conflicts of interest.

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