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## BRIDGING BANJARESE AND BUGINESE FOLKLORES WITH CONTEMPORARY EDUCATION: ISLAMIC VALUES, LOCAL WISDOM, AND DIGITAL AGE CHALLENGES FOR RESILIENT GENERATION

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### Abstract

This study aims to examine the Islamic educational values and local wisdom contained in Banjarese and Buginese folklore, and how these stories can be integrated into contemporary education to shape a resilient generation in the digital era. Using a qualitative descriptive approach and content analysis, four folktales were purposively selected: two from Banjarese (Hikayat Sa-Ijaan and Ikan Todak, Busang Mayun) and two from Buginese (La Tinulu, Meong Palo Karellae). The analysis focused on their themes, Islamic values, social norms, local wisdom, and relevance to modern education. The results show that the folktales from both ethnic groups convey moral messages such as hard work, honesty, social responsibility, environmental care, and Islamic principles like trustworthiness, compassion, and cooperation. These stories hold potential as contextual and interactive learning media, particularly for language teaching, character education, and environmental awareness rooted in Islamic values. The study concludes that integrating folklore into the modern curriculum not only strengthens students' cultural and spiritual identity but also fosters 21st-century skills such as critical thinking, empathy, and ethical use of technology. It suggests that educators should adapt these folktales into digital and contextual formats to make them more engaging and relevant for today's youth.

**Keywords:** Folklore, Islamic education, local wisdom, language learning, character building, digital era, resilient generation

### Abstrak

Penelitian ini bertujuan mengkaji nilai-nilai pendidikan Islam dan kearifan lokal yang terkandung dalam cerita rakyat Banjar dan Bugis serta bagaimana cerita tersebut dapat diintegrasikan ke dalam pendidikan kontemporer untuk membentuk generasi tangguh di era digital. Melalui pendekatan kualitatif-deskriptif dan analisis konten, empat cerita rakyat dipilih secara purposif: dua dari Banjar (Hikayat Sa-Ijaan dan Ikan Todak, Busang Mayun) dan dua dari Bugis (La Tinulu, Meong Palo Karellae). Analisis dilakukan terhadap tema, nilai Islam, norma sosial, kearifan lokal, dan relevansinya dalam pembelajaran masa kini. Hasil penelitian menunjukkan bahwa cerita rakyat dari kedua etnis mengandung pesan moral seperti kerja keras, kejujuran, tanggung jawab sosial, cinta lingkungan, serta nilai-nilai keislaman seperti amanah, kasih sayang, dan gotong royong. Cerita tersebut berpotensi sebagai media pembelajaran yang kontekstual dan interaktif, terutama dalam pembelajaran bahasa, pendidikan karakter, serta pendidikan lingkungan berbasis nilai Islam. Penelitian ini menyimpulkan bahwa integrasi cerita rakyat ke dalam kurikulum modern tidak hanya memperkuat identitas budaya dan spiritual peserta didik, tetapi juga menumbuhkan keterampilan abad ke-21 seperti berpikir kritis, empati, dan penggunaan teknologi secara etis. Implikasinya, pendidik perlu mengadaptasi cerita rakyat ke dalam bentuk digital dan kontekstual agar lebih menarik dan relevan bagi generasi muda.

**Kata kunci:** Cerita rakyat, pendidikan Islam, kearifan lokal, pembelajaran bahasa, karakter, era digital, generasi tangguh

## INTRODUCTION

Indonesia is a developing country with several advantageous factors, including its strategic geographical position, abundant natural resources, rich biodiversity, cultural diversity, and a large population. These strengths give Indonesia great potential to become a developed, just, prosperous, independent, and culturally advanced nation. However, the country continues to face various challenges, ranging from political and economic issues to environmental and socio-cultural problems. Although Indonesia is endowed with vast natural resources—such as oil, gas, and diverse ecosystems—and is considered one of the most biologically rich nations,<sup>1</sup> the overexploitation of these resources poses serious environmental threats, underscoring the urgent need for sustainable governance practices.

To address these challenges, it is essential to develop qualified human resources who are capable of competing in and adapting to the demands of global civilization. One effective way to revitalize and strengthen the character of resilient individuals is through the educational system. Education is a deliberate and structured process of guidance and learning that supports individuals in becoming independent, responsible, and morally upright human beings—creative, knowledgeable, and healthy both physically and spiritually.<sup>2</sup>

One of the main goals of Islamic education is to shape students with strong Islamic personalities and to guide them in mastering various Islamic teachings, as well as scientific knowledge relevant to real-life problems.<sup>3</sup> In the context of Indonesia, Islamic education offers a relevant and culturally grounded approach, as the majority of the population is Muslim and Islam embodies the values of *rahmatan lil-'aalamiin*—a mercy to all creation.<sup>4</sup>

Islamic character education, or *akhlak*, emphasizes moral values inspired by the Quran and the Prophet Muhammad's tradition, focusing on moral understanding, emotions, and actions. It aims to build resilient generations equipped with adaptability, ethical strength, and a strong sense of faith to tackle 21st-century challenges. This education extends across various societal sectors like homes, schools, and religious institutions. Key teachings, such as faith, worship, and *seerah*, are essential for fostering discipline and ethical behavior, preparing individuals for both worldly and spiritual success.<sup>5</sup>

One aspect that may be involved in the Indonesian curriculum is the integration of folklore with contemporary education. It becomes the focus of this study since nowadays the decreasing interest of young Indonesians in their local culture has become an increasingly serious issue. Many youths are more drawn to foreign cultures than to their own, which is closely linked to the advancements in technology and globalization. Many have adopted foreign cultures, turning them into their new cultural lifestyle, embracing foreign cultures, which is evident in their preferences

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<sup>1</sup> Annisa Triyanti dkk., "Introduction," dalam *Environmental Governance in Indonesia*, ed. oleh Annisa Triyanti dkk., vol. 61, Environment & Policy (Cham: Springer International Publishing, 2023), 1–11, [https://doi.org/10.1007/978-3-031-15904-6\\_1](https://doi.org/10.1007/978-3-031-15904-6_1).

<sup>2</sup> Murtadha Murtadha, "INTEGRASI PENDIDIKAN KARAKTER: (Studi Melalui Pembelajaran Pendidikan Agama Islam)," *Al-Madaris Jurnal Pendidikan Dan Studi Keislaman* 3, no. 2 (27 September 2022): 12–20, <https://doi.org/10.47887/amd.v3i2.90>.

<sup>3</sup> Andi Irlina, "Strengthening Young Generation Character with Islamic Education from Preschool in 5.0 Society," *Daengku: Journal of Humanities and Social Sciences Innovation* 13, no. 1 (2023): 85–91, <https://doi.org/10.35877/454RI.daengku1416>.

<sup>4</sup> Syafhendry Syafhendry dan Setyo Utomo, "History and New Paradigm of Islamic Higher Education in Facing Global Competition," *PROCEEDINGS INTERNATIONAL CONFERENCE BKSPTIS 2018*, no. 0 (6 November 2018), <https://jurnal.unissula.ac.id/index.php/bksptis/article/view/3585>.

<sup>5</sup> Andi Irlina dan Djamalie Zulfa, "A Comparative Analysis of Local Wisdom in Banjarese and Buginese Folklore: Qualitative Insights for Language Use and Teaching in Education," *LET* 14, no. 2 (2024): 249–69.

for music, films, and lifestyle choices.<sup>6</sup> Popular foreign music genres like K-Pop and EDM are among their favorites. Additionally, foreign films, including Hollywood movies, Korean dramas, and Chinese dramas, are often watched more than local films. This trend is also influenced by the ease of accessing these foreign films through online platforms.<sup>7</sup>

The intersection of local folklore and contemporary education presents a valuable opportunity to integrate indigenous knowledge and cultural heritage into the learning process.<sup>8</sup> Incorporating folklore into education can significantly enhance students' sense of cultural identity and moral reasoning. For example, the integration of Indonesian folklore into the *Merdeka Curriculum* has been shown to increase student engagement and cultural awareness.<sup>9</sup> By embedding these elements into the curriculum, educators can foster cultural awareness while building resilience in younger generations. This research focuses on the folklore of two prominent Indonesian ethnic groups, the Banjarese and Buginese, examining how their narratives embody Islamic values, local wisdom, and strategies for addressing challenges in the digital age.

Folklore serves as a rich source of ethical teachings, social norms, and moral values that shape a community's character.<sup>10</sup> It plays a crucial role in reinforcing societal values and providing guidance for moral development.<sup>11</sup> However, modern technological advancements and lifestyle changes have led to a significant decline in the transmission of these stories. As Sukriyadi and Setiartin note, "folktales are now rarely passed down from parents to children,"<sup>12</sup> causing a growing disconnect between the younger generation and their cultural roots. Despite this, the educational potential of folklore, especially in character education and the transmission of moral values, remains highly relevant.<sup>13</sup>

The Banjarese, predominantly from South Kalimantan, and the Buginese, residing mainly in South Sulawesi, have long preserved their folklore, which not only serves as entertainment but also as a medium for teaching moral values and preserving cultural identity. According to Bawa et

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<sup>6</sup> Rahmi Rahmi, Saniyyah Salwa Nabiilah, dan Sasmi Nelwati, "Krisis Identitas Nasional Pada Generasi Muda Di Era Globalisasi," *Bhinneka: Jurnal Bintang Pendidikan Dan Bahasa* 2, no. 3 (27 Juni 2024): 319–27, <https://doi.org/10.59024/bhinneka.v2i3.905>.

<sup>7</sup> Lathifatul Hayati Saefudin, "Pada Era Globalisasi Generasi Muda Lebih Tertarik Pada Budaya Asing. Bagaimana Mengatasinya?," *March* 30, [https://www.kompasiana.com/lathifatulhayatisaefudin\\_fis5116/6425af0b08a8b52d561072f2/pada-era-globalisasi-generasi-muda-lebih-tertarik-pada-budaya](https://www.kompasiana.com/lathifatulhayatisaefudin_fis5116/6425af0b08a8b52d561072f2/pada-era-globalisasi-generasi-muda-lebih-tertarik-pada-budaya).

<sup>8</sup> Abhijit Dev Adhikary, Begum Sania Ahmed, dan Begum Aspia Ahmed, "CULTURAL GEOGRAPHY AND INDIGENOUS EDUCATION: INTEGRATING TRADITIONAL KNOWLEDGE AND CURRICULUM," *ShodhKosh: Journal of Visual and Performing Arts* 5, no. 1 (30 Juni 2024): 136–41, <https://doi.org/10.29121/shodhkos.v5.i1.2024.3316>.

<sup>9</sup> Nada Sawita, Nazurty Nazurty, dan Urip Sulistiyo, "A Systematic Review of Cultural Values in Indonesian Folklore: Preserving Local Wisdom through Educational Integration," *PPSDP International Journal of Education* 3, no. 2 (12 November 2024): 279–94, <https://doi.org/10.59175/pijed.v3i2.318>.

<sup>10</sup> M. Kristanto, "PEMANFAATAN CERITA RAKYAT SEBAGAI PENANAMAN ETIKA UNTUK MEMBENTUK PENDIDIKAN KARAKTER BANGSA," *Mimbar Sekolah Dasar* 1, no. 1 (11 Agustus 2014): 59–64, <https://doi.org/10.53400/mimbar-sd.v1i1.864>.

<sup>11</sup> Syafina Maulani dkk., "Peran Cerita Rakyat Dalam Membentuk Karakter Anak," *Indo-MathEdu Intellectuals Journal* 6, no. 1 (10 Januari 2025): 394–400, <https://doi.org/10.54373/imeij.v6i1.2495>.

<sup>12</sup> A. Sukriyadi dan R. T. Setiartin, "Analysis of Educational Structure and Value in Panjalu Folklore Using Structural Approach and Relevance to Literary Learning in Junior High School," *International Proceedings of Nusantara Raya* 1, no. 1 (2022): 260–65, <https://doi.org/10.24090/nuraicon.v1i1.138>.

<sup>13</sup> L. Nadeak dkk., "Moral Value and Characters Building Exposed in Folklore of Tongkat Tunggal Panaluan," *Jurnal Pendidikan Bahasa Inggris Undiksha* 8, no. 2 (2020): 92–96.

al., "folklore is essential in transmitting cultural values and social norms to future generations."<sup>14</sup> Understanding the educational elements and language embedded in these folktales offers valuable insights for integrating them into contemporary curricula, enhancing both cultural awareness and moral education.

This study employs a qualitative descriptive approach to compare and analyze selected Banjarese and Buginese folktales, focusing on the Islamic educational values and language use. As Kramsch asserts, "language learning is deeply intertwined with cultural learning,"<sup>15</sup> making folklore an ideal tool for fostering both language proficiency and cultural awareness in students. The integration of these stories into education not only helps preserve indigenous knowledge but also promotes a culturally responsive learning environment, in line with Gay's argument that "culturally responsive teaching leverages students' cultural knowledge and experiences to enhance learning."<sup>16</sup>

By bridging the gap between traditional narratives and modern education, this research highlights the potential of folklore as a powerful educational resource. It emphasizes the importance of maintaining cultural heritage while addressing the challenges posed by the digital age. Folklore, with its embedded Islamic values and local wisdom, offers a framework for educators to nurture resilience and character development in students, preparing them to navigate an increasingly complex and interconnected world. Through this exploration, the study contributes to ongoing discussions about the role of indigenous knowledge in education, advocating for its preservation and relevance in contemporary settings.

## METHOD

This research adopts a qualitative descriptive design to explore and compare the local wisdom embedded in Banjarese and Buginese folklores. The qualitative approach was selected to provide a comprehensive understanding of the cultural narratives and the educational values these stories impart.<sup>17</sup> This method uses rich and detailed descriptions to closely examine the themes, Islamic education, and language used in the folk tales. It also shows how these stories can be used in modern education to build resilience and cultural awareness in today's digital world.

### Data Collection

#### Selection of Folklores

A purposive sampling technique was employed to choose a representative set of folklores from both the Banjarese and Buginese traditions. The criteria for selection included the tales' cultural importance within their communities, the presence of moral lessons and Islamic values, and the availability of documented or written versions. Two folklores from each ethnic group were chosen for analysis. The Banjarese stories selected were "Hikayat Sa-Ijaan and Ikan Todak (the Story of Unity in Harmony and Consensus and Todak Fish)" and "Busang Mayun (Drift Island)." From the Buginese tradition, "Story of La Tinulu (The Diligent Man)" and Story of Meong Palo Karellae (the cat that has three special feather colors). These stories were sourced from published collections and online databases, ensuring their authenticity and relevance for analysis.

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<sup>14</sup> K. Bawa, S. Essobiyou, dan K. Likambantién, "Folklore and Cultural Identity: A Study in Chinua Achebe's Things Fall Apart," *European Journal of Literature, Language and Linguistics Studies* 7, no. 2 (2023): 26–43, <https://doi.org/10.46827/ejll.v7i2.451>.

<sup>15</sup> Claire Kramsch, *Context and Culture in Language Teaching* (Oxford University Press, 1993).

<sup>16</sup> Geneva Gay, *Culturally responsive teaching: Theory, research, and practice* (Teachers College Press, 2000).

<sup>17</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches* (Los Angeles: Sage Publications, 2014).

## Data Analysis

### Content Analysis

The analysis of the selected folklore utilized qualitative content analysis to identify recurring themes, Islamic educational values, and cultural wisdom. The analysis followed a systematic process:

1. Coding: Each story was reviewed multiple times to extract key themes and codes, which were categorized under headings such as ethical teachings, social norms, Islamic values, and language use.
2. Thematic Analysis: The identified codes were then organized into broader themes to capture the core educational and cultural values conveyed in the stories. This process highlighted patterns and relationships within each folktale, particularly regarding how they reflect local wisdom and moral teachings relevant to contemporary education.
3. Comparative Analysis: Finally, the themes from the Banjarese and Buginese folk tales were compared to identify both commonalities and differences. This comparative analysis revealed shared values, such as character-building and ethical guidance, as well as unique cultural elements specific to each ethnic group. These insights emphasize the potential of these stories to enrich educational practices, addressing the challenges of the digital age while preserving Islamic values and local cultural heritage. This section describes the tools of analysis along with the data and their sources.

## RESULTS AND DISCUSSION

### Common Themes in Banjarese and Buginese Folklore

The analysis of Banjarese and Buginese folklore uncovers several common themes that not only reflect local wisdom and educational values but also align with Islamic teachings. These folk tales convey moral lessons that emphasize social cohesion, respect for nature, and community values, which are essential for nurturing a generation grounded in ethics and spirituality.

The content analysis of the selected Banjarese and Buginese folklores revealed several recurring themes that highlight the local wisdom and educational values within these cultural narratives. The analysis results of the folktales, both Banjarese and Buginese, can be seen in the following tables.

Table 1. Banjarese Folklores

Aspect	Hikayat Sa-Ijaan and Ikan Todak	Busang Mayun
Theme	Sincerity, collaboration, and striving to create a better life for future generations.	Family conflict and its impact on society, accompanied by regret and sacrifice to restore peace.
Narrative	The story revolves around Datu Mabur, who meditates in the ocean seeking an island for his descendants. He encounters a conflict with the Swordfish King, which later evolves into cooperation to create the island.	It narrates a peaceful life under Lai Bara's leadership, disrupted by a power struggle between his two sons, leading one to sacrifice and move to a new territory for the sake of harmony.

Aspect	Hikayat Sa-Ijaan and Ikan Todak	Busang Mayun
<b>Islamic Values</b>	Reflects values of sincerity, compassion towards other creatures, the importance of cooperation ( <i>sa-ijaan</i> ), and the power of prayer in overcoming life's challenges.	Demonstrates the significance of dialogue, introspection, sacrifice for peace, and collective responsibility in community life.
<b>Local Wisdom</b>	Highlights the <i>sa-ijaan</i> concept as a symbol of unity and cooperation, along with the Swordfish King as a cultural emblem of Kotabaru.	Focuses on the value of mutual assistance, the symbolic use of a stone coffin, and the creation of Busang Mayun Island as a cultural heritage of the Kayan River region.
<b>Relevance to Contemporary Education</b>	The story teaches the importance of unity and collaboration as a foundation for success while instilling respect for the environment and compassion towards all living beings.	Suitable for teaching conflict resolution through dialogue, respecting differences, and fostering wise leadership for sustainable communities.
<b>Challenges in the Digital Era</b>	To capture the interest of younger generations, the story needs to be adapted into visual forms such as animation, digital comics, or interactive educational games.	The narrative should be transformed into digital media connecting historical and cultural values with solutions to modern social issues like peacebuilding and societal harmony.
<b>Preserving the Universe</b>	Datu Maburr demonstrates compassion and responsibility toward marine creatures and creates an environmentally friendly island for future generations.	Lai Bara's second son shows respect for nature by symbolically using his paddle to create Busang Mayun Island, though it reflects a sense of tragic desperation.

Table 2. Buginese Folklore

Aspect	Story of La Tinulu (Bugis)	Story of Meong Palo Karellae (Bugis)	Implications for Contemporary Education
<b>Theme</b>	The struggle to achieve success through education, hard work, and honesty.	Harmony between humans, living beings, and nature, emphasizing respect for traditions and moral values.	Teaching universal themes like hard work, honesty, and harmony to shape students with excellent character.
<b>Islamic Values</b>	Obedience to parental advice, gratitude for	Prohibition of negative acts like	Character education based on Islamic

Aspect	Story of La Tinulu (Bugis)	Story of Meong Palo Karellae (Bugis)	Implications for Contemporary Education
<b>Local Wisdom</b>	<p>small blessings, maintaining trust, and not rejecting good intentions.</p> <p>Appreciation of local traditions, such as moral messages from parents and the role of youth in maintaining social harmony.</p>	<p>stealing, cheating, or consuming unlawful food, as well as respect for customs and teachings.</p> <p>Adherence to customary mandates concerning ethics, honesty, and relationships with nature, as reflected in honoring the Rice Goddess (Sangiang Serri).</p>	<p>values such as honesty, responsibility, and courtesy.</p> <p>Integrating local cultural values into the curriculum, such as through lessons on morality and ethics based on local wisdom.</p>
<b>Environmental Stewardship</b>	<p>Not explicitly stated but reflects the need for harmony with the environment through ethical hard work.</p>	<p>Respect for the Rice Goddess symbolizes environmental balance and a reminder to manage resources wisely.</p>	<p>Cultural-based environmental education instilling the importance of sustainable preservation of nature and resources.</p>
<b>Challenges of the Digital Age</b>	<p>La Tinulu's journey in self-learning serves as a symbol of lifelong learning.</p>	<p>The story of Meong Palo Karellae emphasizes the importance of harmony among living beings, relevant to sustainability and empathy issues.</p>	<p>Leveraging technology to teach cultural and religious values through engaging digital media for the younger generation.</p>
<b>Resilient Generation</b>	<p>La Tinulu as a model of perseverance and dedication in overcoming life's challenges to achieve greater goals.</p>	<p>The struggles of Meong Palo Karellae highlight resilience in facing mistreatment, relevant for teaching empathy and tenacity.</p>	<p>Educational programs that train adaptability, empathy, and perseverance through activities rooted in folklore.</p>
<b>Key Moral Messages</b>	<p>Success is achieved through honesty, hard work, and adherence to life's core values.</p>	<p>Respect for living beings, preserving the environment, and adhering to social and religious mandates.</p>	<p>Moral education based on folklore to develop individuals with strong character and high morals</p>

Aspect	Story of La Tinulu (Bugis)	Story of Meong Palo Karellae (Bugis)	Implications for Contemporary Education
			amidst the challenges of globalization.

### Themes

Folklore serves as an effective medium for character education, a key component of Islamic teaching.<sup>18</sup> The tables above indicate that Banjarese folklore themes, such as Hikayat Sa-Ijaan and Ikan Todak, highlight the importance of sincerity, unity (sa-ijaan), and collaboration. Similarly, Busang Mayun centers on resolving family conflicts involving other people prioritizing societal harmony. It suits Islamic educational teaching, as Allah SWT states in the Qur'an: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression..." (Surah Al-Ma'idah, 5:2). This verse resonates with the Banjarese emphasis on unity and collective responsibility.

Buginese folklore's themes, such as La Tinulu and Meong Palo Karellae, emphasize perseverance, honesty, and the harmony between humans and nature. In this case, Latinulu as an orphan improve his life as educator who obey his parents and teachers to keep three important things in life: to be honest, helpful and amanah.

Meong Palo Karellae try to survive from cruel people by moving around the globe to find better life and kindhearted people and government as well. The effort made by Meong Palo refers to the Qur'an as "Indeed, Allah will not change the condition of a people until they change what is in themselves..." (Surah Ar-Ra'd, 13:11). This reflects the Buginese belief in self-improvement and diligence.

### Islamic Educational Values

Local wisdom found in Banjarese and Buginese folklore offers a valuable resource for curriculum development. Research indicates that incorporating local wisdom into Islamic education can enrich students' learning experiences and deepen their understanding of how religious values are applied within social and cultural contexts.<sup>19</sup> In particular, Banjarese narratives promote values such as sincerity, prayer, and collective sacrifice. For example, the *Hikayat Sa-Ijaan* emphasizes compassion and trust in prayer as means to overcome adversity. This message resonates with the saying of the Prophet Muhammad (peace be upon him): "The believers, in their mutual love, mercy, and compassion, are like a single body..." (Sahih Muslim)<sup>20</sup>, which closely reflects the spirit of *sa-ijaan*.

<sup>18</sup> Iin Turyani, Eko Sugiarto, dan Muh Fakhrih Naam, "Nilai-Nilai Seni, Budaya, Dan Pendidikan Karakter Pada Cerita Rakyat Patih Sampun Asal Kabupaten Pematang," *Realisasi: Ilmu Pendidikan, Seni Rupa Dan Desain* 1, no. 3 (26 Juni 2024): 139–48, <https://doi.org/10.62383/realisasi.v1i3.192>.

<sup>19</sup> Noneng Nurhayani dkk., "Development of Islamic Religious Education Learning Modules Based On Local Wisdom," *IJGIE (International Journal of Graduate of Islamic Education)* 5, no. 1 (21 Januari 2024): 97–109, <https://doi.org/10.37567/ijgie.v5i1.2833>; Husni Husni, "Pengembangan Kurikulum PAI Berbasis Kearifan Lokal," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 4, no. 02 (28 Mei 2024): 1334–46, <https://doi.org/10.37680/almikraj.v4i02.5231>.

<sup>20</sup> "[PDF] Sahih Muslim (Arabic-English) Vol. 1-7 : Darussalam : Free Download, Borrow, and Streaming," Internet Archive, diakses 14 April 2025, <https://archive.org/details/sahih-muslim-arabic-english-full>.



Buginese Values: Stories like La Tinulu emphasize gratitude, honesty, and adherence to Islamic teachings. Qur'anic Support: “So be patient. Indeed, the promise of Allah is truth...” (Surah Ar-Rum, 30:60). This verse reflects the persistence displayed in Buginese narratives.

#### Respect for Nature

The cultural narratives of the Banjarese and Bugis communities offer valuable lessons for sustainable development. Their respect for nature, as reflected in their rituals, folklore, and core values, highlights the importance of maintaining ecological balance and preserving natural resources.<sup>21</sup> From the Banjarese perspective, *Hikayat Sa-Ijaan* presents the vision of an environmentally friendly island, symbolizing a harmonious relationship between humans and marine life. The story emphasizes mutual care between people and other living beings created by Allah, such as fish and their aquatic habitats like oceans and rivers. This aligns with the Qur'anic command: “Do not cause corruption on the earth after its reformation...” (Surah Al-A'raf, 7:56), reinforcing the Banjarese value of environmental stewardship.

Buginese Perspective: Respect for nature is symbolized by the Rice Goddess (Meong Palo Karellae), representing sustainability and resource management. As in the Hadith “The Earth is green and beautiful, and Allah has appointed you as His stewards over it...” (Sahih Muslim).<sup>22</sup> This Hadith underscores the environmental ethics embedded in Buginese folklore.

#### Social Norms

Banjarese Norms: Emphasis on dialogue and collective responsibility is a recurring motif in Busang Mayun. Qur'anic Guidance: “And hold firmly to the rope of Allah all together and do not become divided...” (Surah Ali 'Imran, 3:103). According to the interpretations of Al-Qurthubi and Ibn Kathir, this verse highlights collective values, obedience to Allah, and the necessity of avoiding division and conflict.<sup>23</sup> This reflects the value of unity and community in Banjarese culture.

Buginese Norms: Honesty, responsibility, and respect for traditions are central themes in La Tinulu. Hadith Insight: “The best of people are those who are most beneficial to others...” (Sunan al-Kubra). This principle is foundational in promoting ethical behavior and community cohesion among Muslims. The Hadith serves as a guiding framework for individuals to engage in acts of kindness and support, thereby enhancing moral development and social harmony.<sup>24</sup> This Hadith reinforces the Buginese focus on ethical social behavior.

#### Local Wisdom

The integration of Banjarese folklore into Islamic education has significant implications for the development of a culturally responsive and morally grounded curriculum. By incorporating

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<sup>21</sup> Fathu Rahman dkk., “The Virtue In Core Values Of Buginese Culture: A Worldview From Philosophical, Religious, And Moral Perspectives,” *Al-Qalam* 28, no. 2 (2 November 2022): 197–207, <https://doi.org/10.31969/alq.v28i2.1108>; Norvia Norvia, “Unsur Ekologi Dalam Peribahasa Banjar (Ecology Elements In Banjarese Proverbs),” *JURNAL BAHASA, SASTRA DAN PEMBELAJARANNYA* 11, no. 1 (28 April 2021): 46, <https://doi.org/10.20527/jbsp.v11i1.10562>.

<sup>22</sup> Khoirunnisa Ma'rifatulloh, Muhammad Alfreda Daib Insan Labib, dan Ahmad Muchlis, “The Construction of the Go Green Concept in Hadith Perspective (A Study of Ma'ani al-Ḥadīṡ Analysis of Ecological Hadiths in Saḥīḥ al-Bukhārī Book al-Harṭs wa al-Muzāra'ah),” *Al-Dẓikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 18, no. 1 (22 Mei 2024): 81–94, <https://doi.org/10.24042/002024182059300>.

<sup>23</sup> Elsyi Fitriani dan Alam Mahadika, “INTERCULTURAL COMMUNICATION IN AL-QUR'AN (COMPARATIVE STUDY OF AL-QURTHUBI AND IBN KATHIR INTERPRETATION IN SURAH AL-IMRAN: 103),” *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam* 16, no. 2 (6 Desember 2024): 193–212, <https://doi.org/10.20414/jurkom.v16i2.10137>.

<sup>24</sup> Abd Wahid, “Analysis of Hadiths on Altruism Motivation,” *Proceedings of International Conference on Muslim Society and Thought* 4 (8 Juli 2024): 476–84, <https://doi.org/10.15642/ICMUST.4.2024.1736>.

local wisdom and cultural values, educators can create a learning environment that fosters a sense of identity and belonging among students. This approach also promotes the preservation of cultural heritage and the transmission of Islamic values to future generations.<sup>25</sup>

Banjarese Wisdom: The *sa-ijaan* concept and cultural emblems like the Swordfish King reflect a unique integration of unity and local identity. Buginese Wisdom: Reverence for the Rice Goddess signifies the importance of maintaining traditions and ethical behavior. Qur'anic Reflection: "Indeed, Allah loves those who act justly..." (Surah Al-Hujurat, 49:9). This verse reinforces the equitable principles in both cultures.

#### Language Use

Folklore can be effectively integrated into language and cultural education, particularly through the use of traditional games and local languages.<sup>26</sup> In the Banjarese context, idiomatic expressions such as *sa-ijaan* reflect core cultural values like cooperation and unity. Similarly, in Buginese culture, symbolic expressions—especially those associated with the Rice Goddess—serve to reinforce respect for tradition and ancestral heritage.

The analysis indicates how both folklores from both ethnic groups contain Islamic educational values, social culture, and local wisdom. Therefore, both Banjarese and Buginese folklore can serve as essential references for character education and environmental awareness.

### Islamic Educational Implications

The findings from this study offer valuable insights for integrating Banjarese and Buginese folk tales into contemporary education. The integration of Banjarese and Buginese folk tales, enriched with Islamic values, into the educational curriculum can significantly enhance moral and ethical development, language learning, and cultural understanding. These stories not only provide a rich context for linguistic exploration but also impart values crucial for strengthening future generations.

While the integration of folklore into Islamic education offers numerous benefits, there are challenges to consider. One major challenge is the adaptation of traditional folklore to modern educational contexts. This requires careful selection and modification of stories to ensure they remain relevant and effective in conveying Islamic values<sup>27</sup>. Additionally, the effectiveness of folklore in education depends on the involvement of the community and the availability of resources, such as trained teachers and appropriate materials<sup>28</sup>.

Like The story of Busang Mayun. This story illustrates pivotal cultural, educational, and social values that resonate deeply within the community. As highlighted by Thobroni and Soni, the narrative underscores the virtues of honor, prudent leadership, collective cooperation, and the

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<sup>25</sup> Ahda Fithriani dkk., "Pamali and Multiculturalism: Islamic Thought in Preserving the Rights of Cultural Customs in Banjar Society," *Kavanna International Journal of Multicultural Studies* 5, no. 1 (26 Juni 2024): 125–38, <https://doi.org/10.30984/kijms.v5i1.1087>; Iqbal Syahrul Akbar Al Aziz, Ani Rakhmawati, dan Nugraheni Eko Wardani, "CHARACTER EDUCATION VALUES IN THE HISTORICAL GLOCALIZATION OF FOLKTALE SEWAWAR WATERFALL," *International Conference on Cultures & Languages (ICCL)* 2, no. 1 (12 Juli 2024): 218–31, <https://doi.org/10.22515/iccl.v2i1.9592>.

<sup>26</sup> Siti Najiyah, Senata Prasetya, dan Zayyin Nabillah, "Religious Education Learning Practices Based on Local Wisdom in Islamic Schools," *Jurnal Penelitian Pendidikan Islam* 11, no. 1 (2023): 67–83, <https://doi.org/10.36667/jppi.v11i1.1508>.

<sup>27</sup> Sawita, Nazurty, dan Sulistiyono, "A Systematic Review of Cultural Values in Indonesian Folklore."

<sup>28</sup> Mansur Mansur dan Makherus Sholeh, "Implementing Character Education Based on Local Wisdom in a Public Islamic Elementary School," *Journal of Integrated Elementary Education* 4, no. 1 (1 Juni 2024): 54–70, <https://doi.org/10.21580/jieed.v4i1.20238>.

willingness to make sacrifices for communal well-being.<sup>29</sup> Furthermore, the tale serves as a reminder of the critical need to preserve cultural traditions and heritage, ensuring they remain integral to societal identity and continuity.

### 1. Enhancing Language Learning

Folk tales offer a rich contextual backdrop for teaching language. As Kramersch emphasizes,<sup>30</sup> "language learning is most effective when it is contextually grounded in learners' cultural experience."

The engaging nature of these stories can improve students' comprehension, vocabulary, and retention of language concepts. By contextualizing language learning through culturally relevant folklores, students can develop a deeper connection with their heritage. Islamic values, when integrated into these stories, provide an ethical framework that supports both language acquisition and moral education.

### 2. Promoting Cultural Awareness

Incorporating these folk tales into the curriculum can help students connect with their cultural heritage, fostering a sense of identity and pride. This approach aligns with culturally responsive teaching principles<sup>31</sup>, which advocate for integrating cultural content into education to enhance students' learning experience and promote cross-cultural understanding.

Teaching folk tales that reflect both local wisdom and Islamic values fosters cultural pride and a sense of identity. This approach supports the principles of culturally responsive teaching<sup>32</sup> and reinforces the role of education in shaping ethically grounded individuals.

### 3. Moral and Ethical Education

Moral character is commonly understood to be built upon fundamental elements such as habits, traits, and virtues.<sup>33</sup> Folk tales serve as an effective tool for teaching moral and ethical lessons, providing opportunities for students to engage in discussions about values like honesty, courage, and social responsibility. Through the exploration of these narratives, educators can guide students in reflecting on ethical dilemmas and appreciating cultural values.

The ethical lessons within these stories, coupled with Islamic teachings, provide a solid foundation for character education. Integrating such narratives into the curriculum can support students in developing a strong moral compass—an essential aspect of both personal growth and social development.<sup>34</sup> Educators can facilitate discussions that encourage reflection on Islamic virtues such as respect, humility, and cooperation, thereby fostering a generation that is both morally upright and socially responsible.

## Challenges and Considerations

Integrating folklore and Islamic values into education is valuable, it requires careful planning and sensitivity:

### 1. Authenticity and Representation

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<sup>29</sup> M. Thobroni dan D. Soni, "Cerita Rakyat Busang Mayun Dari Suku Dayak Kenyah di Long Lejuh," *Jurnal Ilmiah SARASVATI* 1, no. 1 (2019).

<sup>30</sup> Kramersch, *Context and Culture in Language Teaching*.

<sup>31</sup> Gay, *Culturally responsive teaching: Theory, research, and practice*.

<sup>32</sup> Ibid.

<sup>33</sup> Andi Irlina dkk., "Nurturing Resilient Generations: Character Education in Islamic Teachings within the Framework of Society 5.0," *Al-Ifitah: Journal of Islamic Studies and Society* 5, no. 1 (13 Juni 2024): 57–71, <https://doi.org/10.35905/aliftah.v5i1.8330>.

<sup>34</sup> Ummi Hanifaa, Siti Ardianti, dan Gadis Ayuni Putri, "Implementation of Islamic Values in Stories Prophet Ismail As. In Education," *MAQOLAT: Journal of Islamic Studies* 1, no. 2 (20 Juni 2023): 56–65, <https://doi.org/10.58355/maqolat.v1i2.11>.

To ensure the accurate representation of these folk tales, it is important to collaborate with cultural experts and community members. This helps maintain authenticity while avoiding stereotypes and oversimplifications.

The use of folklore often does not provide the benefits of cultural heritage to local communities.<sup>35</sup> Folklores must be accurately represented and aligned with both cultural narratives and Islamic teachings. Collaboration with cultural and religious scholars can ensure this balance.

## 2. Curriculum Integration

In Indonesia, folklore is a significant cultural asset, and its protection is crucial for preserving the cultural identity and economic potential of local communities.<sup>36</sup> Integrating folklore into the curriculum requires careful planning to align with educational standards. Aligning folk tales with educational standards and Islamic values requires strategic curriculum design. Teacher training is essential to equip educators with the skills to integrate these stories effectively while promoting both linguistic and moral development.

The combination of Banjarese and Buginese folklore with Islamic values provides a powerful tool for education, nurturing a generation that is not only linguistically competent but also grounded in ethics and spirituality. By learning from these stories, students can develop a deep respect for their cultural heritage, social responsibilities, and the natural world, in line with the teachings of Islam. Teachers must also be trained to facilitate discussions around these stories, ensuring that they are both culturally respectful and educationally effective.

## CONCLUSION

The comparative analysis of Banjarese and Buginese folklore has revealed their significant potential in enriching educational practices, particularly in enhancing language learning, fostering cultural awareness, and promoting moral education. By incorporating these cultural narratives into the curriculum, educators can design more engaging, culturally responsive, and meaningful learning experiences. This study emphasizes the need to preserve and integrate indigenous knowledge into education, positioning folklore as a crucial resource for fostering a resilient generation.

The findings advocate for the inclusion of folklore to enhance language proficiency, promote cultural identity, and instill moral values in students. The rich tapestry of local wisdom embedded in Banjarese and Buginese stories offers moral lessons, promotes social cohesion, and preserves cultural heritage. Both traditions share common themes such as honesty, respect for nature, and community values, while the Banjarese's water-centric narratives and the Buginese's seafaring traditions provide deeper cultural insights.

By incorporating these folk tales into modern educational settings, educators can create a more immersive and contextually relevant learning environment, rooted in students' cultural backgrounds. Furthermore, integrating Islamic values within these narratives can further strengthen the moral and ethical foundations of students. The study, entitled "Bridging Banjarese and Buginese Folklore with Contemporary Education for a Resilient Generation: Islamic Values, Local Wisdom, and Digital Age Challenges," underscores the critical importance of culturally responsive teaching.

This approach not only preserves the rich heritage of students but also equips them to face the challenges of the digital age while remaining grounded in Islamic ethics and local wisdom.

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<sup>35</sup> Mastur Mastur dan Rahmawati Rahmawati, "Perlindungan Hukum Folklore Dalam Hukum Kekayaan Intelektual Sebagai Pemanfaatan Potensi Daerah Demak," *SOSIO DIALEKTIKA* 8, no. 1 (17 Juli 2023): 66–84, <https://doi.org/10.31942/sd.v8i1.8496>.

<sup>36</sup> Ibid.

### Suggestions for Future Research and Experiments

Future research can explore using Banjarese and Buginese folklore in language lessons to improve students' Language skills. Comparing folklore-based lessons with traditional methods may show which approach is better for enhancing language learning. Studies can also look into how consistent exposure to folklore helps students develop cultural awareness and a strong sense of identity.

Researchers could also investigate how stories from folklore influence students' moral values and behavior. Testing the effects of adding Islamic teachings to these stories could provide insights into how it shapes students' ethical understanding. Additionally, experiments using digital tools like storytelling apps or social media for folklore learning can reveal if these technologies increase student engagement and cultural appreciation.

Ongoing projects might already be focusing on digitizing folklore or creating folklore-based curricula for schools, especially in Islamic educational settings. Future research can assess how well these programs help students learn, understand cultural values, and develop moral reasoning. Comparing different teaching strategies, such as storytelling or dramatization, will also help identify the most effective ways to integrate folklore into education.

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