

## Banjar Local Wisdom as a Dialectic in MI Arabic Language Teaching: A Comparative Analysis Between Formal Curriculum and Nusantara Islamic Values

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**Abstract:** *This study examines the dialectic between Banjar local wisdom and Arabic language pedagogy in Islamic Elementary Schools (MI) through the lens of Nusantara Islam. It addresses the critical tension between text-centric formal curricula and the sociocultural realities of students. Utilizing a Systematic Literature Review (SLR) and Comparative Meta-Synthesis, the research identifies that conventional, formalistic approaches often result in low student engagement and cultural detachment. Findings demonstrate that integrating Banjar values – such as papadah, pantun, and gotong royong – transforms Arabic instruction into a communicative, humanistic, and relevant process. The study culminates in the "Transformational Dialectical Conceptual Model," positioning local wisdom not merely as a teaching aid but as an epistemic foundation for pedagogy. This model redefines Arabic learning as a medium for character formation and cultural identity reinforcement. These results offer a strategic framework for developing localized curricula and contextual teacher competencies, providing a new direction for Indonesian basic Islamic education.*

**Keywords:** *Arabic language pedagogy; Banjar local wisdom; Islamic elementary school; Nusantara Islam; transformational dialectics.*

**Abstrak:** *Penelitian ini mengkaji dialektika antara kearifan lokal Banjar dan pedagogi bahasa Arab di Madrasah Ibtidaiyah (MI) melalui perspektif Islam Nusantara. Studi ini menyoroti ketegangan kritis antara kurikulum formal yang berpusat pada teks (text-centric) dan realitas sosiokultural siswa. Dengan menerapkan metode Systematic Literature Review (SLR) dan Meta-Sintesis Komparatif, penelitian ini mengidentifikasi bahwa pendekatan formalistik konvensional sering kali menyebabkan rendahnya keterlibatan siswa dan keterasingan budaya. Temuan menunjukkan bahwa integrasi nilai-nilai Banjar – seperti papadah, pantun, dan gotong royong – mampu mentransformasikan pengajaran bahasa Arab menjadi proses yang komunikatif, humanis, dan relevan. Penelitian ini menghasilkan "Model Konseptual Dialektis Transformasional" yang memposisikan kearifan lokal bukan sekadar sebagai alat bantu ajar, melainkan sebagai fondasi epistemik bagi pedagogi. Model ini mendefinisikan ulang*

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*pembelajaran bahasa Arab sebagai sarana pembentukan karakter dan penguatan identitas budaya. Hasil penelitian memberikan kerangka strategis bagi pengembangan kurikulum berbasis lokal dan peningkatan kompetensi guru yang kontekstual, sekaligus menawarkan arah baru bagi pengembangan pendidikan Islam tingkat dasar di Indonesia.*

**Kata Kunci:** *Dialektika transformasional; Islam Nusantara; kearifan lokal Banjar; Madrasah Ibtidaiyah; pedagogi bahasa Arab.*

## **Introduction**

Islamic religious education in Indonesia, particularly at the elementary level in Madrasah Ibtidaiyah (MI), plays a strategic role as the primary foundation for the character and intellectual development of the younger generation. Beyond simply transferring religious knowledge, this education is oriented toward developing a generation that possesses not only religious intelligence but also a deep understanding of the cultural and social values surrounding them.

In the context of contemporary Islamic pedagogy, this emphasis necessitates a harmonious integration of universal Islamic teachings (Text) with the reality of diverse local wisdom (Context). This contextual paradigm, popularly termed Islam Nusantara/Indigenized Islamic Epistemology, is not merely a practice of cultural acculturation but rather a scientific epistemology with a robust system of logic and theoretical justification. The dialectic in Indigenized Islamic Epistemology is based on the epistemological principle of *tawāzun*, namely the balance in building knowledge between *naqli* (revelation) and *'aqli* (contextual reason). This dialectic is not confrontational (pure Hegelian), but rather complementary, a creative synthesis that produces new forms of local Islamic knowledge. Essentially, this process aligns with Anthony Giddens' theory of Double Hermeneutics (Giddens, 2012), where social meaning (context) and religious meaning (text) mutually interpret and shape new social structures. Thus, *tawāzun* positions Islam as a Living Text that continuously interacts with social reality.

Theoretically, this Transformational Dialectic is justified by classical Islamic principles, such as *maqāṣid al-syarī'ah* (the primary objective of Islamic law) and the principle of *al-mashlahah* (benefit). Both function as mechanisms of contextual *ijtihad*, enabling scholars and communities to reinterpret (or indigenize) Islamic teachings to make them relevant and applicable in specific spaces and times. This reinterpretation

mechanism epistemically utilizes local instruments such as 'urf (accepted tradition) and hikmah (local wisdom) as sources of valid inference. This is the core of Gus Dur's framework for the Indigenization of Islam and asserts that Islamic knowledge in the archipelago possesses a unique and argumentative epistemological logic (Isre, 2010). This has also been discussed by Azyumardi Azra (2002) in the concept of Nusantara cosmopolitan Islam regarding how to form an inclusive and adaptive religious structure, distancing itself from a narrow textualist view that ignores local wisdom (Azra, 2002).

Philosophically, this process aligns with the contextual hermeneutics framework pioneered by Hans-Georg Gadamer (1975). Gadamer calls it the Fusion of Horizons (Gadamer et al., 1975) This is when the horizon of understanding the text (universal Islam) enters into dialogue with the horizon of understanding the reader (Banjar cultural experience). In an educational context, this dialectic creates a "circle of understanding" that necessitates interpreting Arabic not only based on grammar, but also on ethics and the students' local experiences.

This integration paradigm brings us to one of the greatest challenges in the MI curriculum: how to align religious instruction with the highly diverse local wisdoms found in Banjar, South Kalimantan. The failure to connect Arabic language instruction to students' daily lives often leads to disinterest and learning difficulties. The problem of connecting Arabic language instruction to students' daily lives is a significant challenge that often leads to lack of interest and learning difficulties. Several studies have highlighted various factors contributing to this problem, such as reading comprehension and vocabulary mastery (Halim et al., 2017.). *Metode dan Pendekatan Pengajaran* (Crystal et al., 2024) *Integrasi Teknologi* (Kerras & Baya Essayahi, 2022; Khazaal, 2024) *Faktor Lingkungan dan Kontekstual* (Poyas & Bawardi, 2018; Zurqoni et al., 2020).

The implementation of local wisdom in learning is often hampered by unsupportive curriculum policies, limited learning resources, and teachers' lack of understanding (Nasrudin et al., 2019; Wijayanti et al., 2025). As a fundamental language for understanding Islamic teachings, Arabic is often taught through formal curricula that have not been fully adapted to the local cultural context of students (Zulhannan et al., 2025). This is where the criticism arises. Through his sociological framework in *Childhood Socialization*, Denzin explicitly emphasizes that language

serves as a key link mediating social interaction and is fundamental to the formation of a child's identity (Denzin, 2017). When the formal Arabic curriculum prioritizes a rigid, text-centric approach that focuses solely on Standard Arabic for access to religious texts and ignores local spoken language varieties, it directly hinders the process of healthy language socialization. Failure to incorporate local wisdom (such as Banjar culture) means the curriculum fails to create authentic joint activities. Consequently, the key link between students' language, social identity, and local culture is broken, leading to learning difficulties (such as low interest and rapid forgetfulness) and the alienation of students' cultural identities from the learning materials.

Some curricula, such as *A'tariq ila Ala'rabia* have been criticized for lacking a structured approach and failing to include a variety of teaching strategies and important language skills such as listening and speaking (Shreydeh, 2021). The pronounced diglossia in Arabic, where formal and regional dialects coexist, complicates the creation of effective teaching models. Curricula often prioritize standard Arabic, which may be at odds with the local dialects students speak (Mitrovic, 2020). These challenges are things that need to be considered in teaching Arabic.

In response to these challenges, the Nusantara Islam Perspective offers a strong theoretical framework. Nusantara Islam is known for its ability to harmonize Islamic teachings with local customs and culture, which is realized through the principle of the dialectic of text and context. Using the principle of the dialectic of text and context, Islamic teachings are understood not only from the texts of classical scriptures but also within the context of local cultures, making them more alive and acceptable. Understanding the Prophet's hadith is influenced by cultural and social contexts, thus requiring adjustments in interpretation to changing times while still considering the objectives of Islamic law (Al-Jubouri, 2025).

For example, the peaceful acculturation of Minangkabau customs with Islamic teachings shows how local traditions can be harmonized with religious principles, thus producing changes that are in harmony with Islamic values (E. Aziz et al., 2020). Then there is the practice of *siyasa* jurisprudence in Aceh which fosters solidarity and social tolerance by mediating conflicts through a socio-cultural approach, emphasizing the need for harmonization between local customs and Islamic law (Mulia et al., 2024). This principle allows Islamic teachings to be understood not only from classical texts

but also within the context of local culture, making them more alive and acceptable. In some areas, such as Bone, South Sulawesi, private Islamic schools combine religious education with local cultural values, such as the Bugis tradition of *siri' na pacce*. This integration effort helps strengthen students' cultural identity and religious values (Muh. B. Aziz et al., 2025).

Banjar local wisdom, encompassing customs, life philosophy, and everyday language steeped in religious values, holds great potential for enriching Arabic language teaching materials. The use of folklore, Banjarese rhymes, or local terms can serve as materials connecting Islamic teaching texts with the Banjarese cultural context. Thus, Banjarese local wisdom can serve as a dialectic bridging the formal curriculum with the contextual values of Islam Nusantara.

Based on the urgency of contextualization and the Islam Nusantara framework, this Comparative Meta-Synthesis aims to conduct a dialectical analysis of Banjarese local wisdom in teaching Arabic at Islamic elementary schools (MI). The main objectives are: (1) to identify and analyze the paradigmatic tension between the text-centric approach of the formal curriculum and the contextual approach of Islam Nusantara, and (2) to synthesize a conceptual model regarding the most effective strategies for developing more relevant and contextual Arabic language teaching materials for MI students. This review will be structured systematically, starting from the review methodology, followed by a synthesis of findings and discussion, and ending with a conclusion that summarizes the theoretical contributions to the development of the MI curriculum.

### **Research Method**

This research method uses a Systematic Literature Review (SLR) combined with a Comparative Meta-Synthesis approach to examine the dialectic of Banjar local wisdom in Arabic language teaching at Islamic Elementary Schools (Madrasah Ibtidaiyah). This approach was chosen to produce a study that is not only descriptive but also capable of building a conceptual synthesis regarding the relationship between the formal Arabic language curriculum and a contextual approach based on Islamic Nusantara values.

The literature search was conducted through various academic databases, such as Scopus, Google Scholar, DOAJ, and SINTA, focusing on relevant scientific publications from 2015–2025. The search process used keywords related to Banjar local

wisdom, Islamic elementary school Arabic language learning, and Islamic Nusantara education, with the assistance of Boolean operators to strengthen data relevance.

Literature selection was carried out systematically through the stages of identification, screening, feasibility assessment, and inclusion based on the PRISMA flow. The selected literature focuses on the integration of local culture in Arabic language learning or Islamic education at the elementary/madrasah level. The collected data were then analyzed thematically and grouped into text-centric and context-centric paradigms. Through a comparative meta-synthesis process, this study produced a theoretical synthesis regarding the role of Banjar local wisdom as a pedagogical mediator in developing more contextual and relevant Arabic language learning for MI students.

Table 1. Flowchart of the SLR Literature Selection Process (N=11)

lection Process Phase	Number of Articles	Notes
<b>Identification</b>		
Number of Records found through Database	<b>N=86</b>	Combined results of Core Query and Comparative Query.
<b>(Screening)</b>		
<i>Records Deleted Due to Duplication</i>	<b>N=5</b>	(Based on Reference Management Software).
<i>Records filtered by Title and Abstract</i>	<b>N=81</b>	86-5
<i>Records Issued (Irrelevant to Topic)</i>	<b>N=70</b>	Expelled due to violation of Exclusion Criteria (PT Focus, Islamic Boarding School, Non-Arabic Language).
<b>(Eligibility)</b>		

Full Text Articles  
Assessed for Eligibility **N=11** 81 - 70

Issued Articles (Full  
Text) **N=0** All articles assessed for eligibility were retained for thematic synthesis (Based on the relaxation of hierarchical criteria).

### Inklusi (Inclusion)

**Total Articles  
Synthesized in the  
Final Review** **N=11** All articles met the Hierarchical Inclusion Criteria (Topic Focus, Location, and Theoretical).

## RESULTS AND DISCUSSION

### Literature Selection Process Flow Diagram

**Table 1. Flowchart of the SLR Literature Selection Process (N=11)**

The literature selection process in this study was conducted strictly, systematically, and in layers, following the principles of a Systematic Literature Review. These stages were aimed at filtering various scientific sources so that only literature truly relevant to the research focus was retained in the analysis process (Akmaliyah, A., Hudzaifah, Y., Ulfah, N., & Pamungkas, 2021). Through the process of identification, initial screening, abstract review, and thorough reading of the text, the research seeks to ensure that each source has a direct connection to the dialectic of local wisdom in teaching Arabic in Madrasah Ibtidaiyah.

The research process revealed that empirical studies specifically addressing "Banjar Local Wisdom" and "Arabic Language Learning in Islamic Elementary Schools" in a single discussion are still very limited. This situation indicates a research area that has not been widely explored in previous research. If the inclusion criteria are applied too rigidly, the research could potentially miss significant data that is conceptually relevant to the focus of the study (Al Farisi, M. Z., Maulani, H., Hardoyo, A. B., Khalid, S. M., & Saleh, 2024). Therefore, this study applies a more flexible selection approach but remains focused and academic.

The primary focus of this research remains on Arabic language learning in elementary madrasah (Islamic boarding schools). However, several studies examining

the integration of Arabic curriculum in Islamic boarding schools (pesantren), Islamic madrasah diniyah (Islamic boarding schools), and other Islamic educational institutions with similar characteristics are also considered as supporting sources. This literature is considered capable of providing an overview of text-centric learning patterns, contextual strategies, and pedagogical dynamics relevant to the MI context.

Furthermore, studies on the implementation of local wisdom in various regions of the Islamic archipelago are also used as comparative material. Studies from other regions are positioned as empirical representations to understand how local cultural values can be integrated into Arabic language learning in a more contextual manner (Al-Jubouri, 2025). These findings were then critically analyzed and analogized to the Banjar context to see the possibility of implementing a similar pedagogical model.

This approach was not taken to obscure the research focus, but rather to strengthen the thematic synthesis being developed. By broadening the scope of the literature in a measured manner, the research gained a richer analytical space for understanding the relationship between the formal curriculum, the values of Nusantara Islam, and the potential of Banjar local wisdom as a pedagogical medium in teaching Arabic in Islamic elementary schools.

**Table 2. Inclusion Criteria Adaptation Strategy to Address Data Scarcity.**

Initial Criteria (Very Strict)	Readjusted criteria (Relaxation)	Objective
Must discuss Banjar Local Wisdom.	Discussing Local Wisdom in the Archipelago (Aceh, Minangkabau, Bugis, Java) which integrates Fiqh/Islam and Culture.	Obtaining literature that substantially supports the Theoretical Foundation of Islam Nusantara (RQ 1 & RQ 2).
Must discuss Madrasah Ibtidaiyah (MI).	Discussing Islamic Basic Education (MI, Integrated Islamic Elementary School, TPQ) that is relevant to the age of MI students.	Obtaining relevant pedagogical data for ages (7-12) years.
Must discuss Arabic Language Pedagogy.	It is mandatory to discuss the Curriculum or Pedagogy of one of the al-ulum ad-diniyyah subjects (Fiqh, Akhlak, Qur'an Hadith) if the focus is on cultural integration.	Using the integration study of other subjects as a model that can be applied to Arabic (comparative approach).

### Characteristics of Synthesized Literature

After a systematic process of identification, screening, and feasibility assessment, this study identified eleven primary articles as the primary sources for the synthesis. The selected literature comes from various Islamic educational contexts in the Indonesian archipelago and was chosen based on its relevance to Arabic language learning at the elementary level, contextual curriculum development, and the integration of local cultural values (Annisa Ayunda, Hikmatul Fadilah, Putri Lathifah Zauharo, 2025). Although studies that specifically discuss Banjar Local Wisdom in Arabic language learning at MI are still limited, various comparative studies from other regions are used as supporting data to validate the mechanism of local cultural integration in Arabic language pedagogy.

In general, the synthesized literature reveals three main tendencies. First, studies that demonstrate the dominance of text-centric approaches in Arabic language teaching. Second, studies that demonstrate the dialectic between religious texts and local culture as a pedagogical mediation space (Aziz, E., Dzofir, M., & Widodo, 2020). Third, research that offers contextual learning strategies as a response to the limitations of the formal curriculum. These three categories serve as the theoretical and empirical foundation for interpreting the relationship between the formal curriculum approach and the Nusantara Islam paradigm in Arabic language learning in Islamic elementary schools.

### **Synthesis of Qualitative Findings**

The meta-synthesis results indicate a strong paradigmatic tension between the text-centric approach to Arabic language teaching and the need for more contextual and adaptive learning to students' social realities. The analyzed literature shows that the formal Arabic language curriculum in madrasas tends to prioritize grammar mastery, memorization, and language practice as the primary learning orientations (Aziz, Muh. B., Fitriani, R. N., Abidin, A. A., Dwiayama, F., & Toha, 2025). This model is rooted in classical teaching traditions that focus on Arabic as a tool for understanding religious texts, so that communicative, social, and cultural aspects often receive less attention.

This overly text-oriented approach poses various challenges in Arabic language learning at the elementary school level. Several studies show that students have difficulty concentrating, become bored quickly, and easily forget material because the learning is perceived as being far removed from their life experiences. Formal and

monocultural teaching materials are also considered less able to create an emotional connection with students' social worlds (Bernard, 2026). As a result, Arabic is often perceived as a difficult, rigid subject, and limited to purely formal religious interests.

Other findings indicate that institutional perceptions of madrasas (Islamic schools) reinforce the dominance of text-centric approaches. Madrasas are still often viewed as religious learning spaces focused on theology and classical linguistics, leaving the development of social, cultural, and communication skills largely unfocused. In this context, Arabic language learning tends to be geared toward academic interests and text mastery, rather than as a means of developing students' character, cultural identity, and life skills.

However, the meta-synthesis also reveals a new awareness within various Islamic educational institutions regarding the importance of contextualizing Arabic language learning. When formal approaches were deemed incapable of meeting students' needs, educators began developing more flexible, communicative, and culturally-based learning strategies. This shift marked the beginning of a pedagogical dialectic that subsequently opened up space for the integration of Banjarese local wisdom as a mediator between universal Islamic texts and the cultural realities of MI students.

### **Characteristics of the Contextual (Context-Centric) Approach**

The integration of local values and culture in Arabic language learning plays a crucial role as a mediator between universal Islamic texts and social realities. The meta-synthesis results show that a contextual approach aligned with the Nusantara Islam paradigm can provide Arabic language learning that is more relevant, humanistic, and closer to students' life experiences (Cernasev, A., & Axon, 2023). In this context, Arabic is not only understood as a formal religious language, but also as a cultural medium that strengthens social identity and the involvement of students in their environment.

Various empirical studies have shown that the use of local stories, folk songs, and community traditions in Arabic language learning can bridge the relationship between language, culture, and students' learning experiences. The integration of local cultural elements makes Arabic vocabulary and material easier to understand because they are directly linked to students' daily lives (Crystal, E. N., Segev, Y., & Hayak, 2024). This approach also demonstrates that Arabic language learning can be a platform for strengthening local cultural identity without diminishing the universal values of Islam.

Thus, Arabic develops as a means of communication and a cultural bridge that connects Islamic teachings with the social context of society.

The contextual approach plays a significant role in instilling the values of moderation, multiculturalism, and tolerance. Islamic values such as balance, social responsibility, and respect for diversity are integrated into Arabic language learning materials, ensuring that the learning process focuses not only on linguistic abilities but also on character development (Denzin, 2017). This approach is the antithesis to learning patterns that are too textual and rigid, while also answering the challenges of Islamic education in a pluralistic and dynamic society.

On the other hand, this study found a strong dialectic between a text-centric approach and the need for more contextual learning. Formal curricula, which are overly oriented toward memorization and language structure, often struggle to address the real-life experiences of elementary school students. This tension has given rise to various pedagogical innovations, such as a child-friendly approach, experiential learning, and the principle of "Merdeka Belajar," which provides teachers with more flexibility to adapt materials to students' needs (García-Peñalvo, 2022). This shift indicates a paradigm transformation from text-centered learning to learning centered on students' experiences and communicative competence.

From the perspective of Nusantara Islam, this phenomenon reflects the formation of an indigenized Islamic epistemology, namely the process by which universal Islamic values are understood and dynamically expressed through local culture. The integration of universal and local values is not positioned as a mere compromise, but rather as a pedagogical synthesis that strengthens both the Islamic and cultural identities of students (Hasan, L. M. U., Nurharini, F., & Salma, 2024). Thus, Arabic language learning in Madrasah Ibtidaiyah can develop into an educational space that not only builds language skills, but also fosters moderate character, cultural awareness, and social involvement of students

### **Findings on the Potential for Integration of Banjar Local Wisdom**

Banjar local wisdom has immense potential to be integrated into Arabic language learning at Islamic elementary schools. This local wisdom serves not only as a supporting medium for learning but also as a system of moral and epistemic values that shapes how the community understands Islamic teachings in everyday life (Higgins, J. P. T., Thomas, J., Chandler, J., Cumpston, M., Li, T., Page, M. J., & Welch,

2019). Traditions such as papadah (traditional Javanese poetry), life lessons, Banjarese pantun (pantun), and even social practices are viewed as forms of cultural expression aligned with Islamic principles and pedagogically relevant to Arabic language teaching. From this perspective, Banjarese culture serves as a social interpretive space where universal Islamic values are internalized and interpreted through the local cultural experiences of the community (Ibda, H., Wijanarko, A. G., Azizah, F. N., Amnillah, M., & Ro'uf, 2024).

Meta-synthesis analysis shows that the integration of Banjar local wisdom can serve as a medium for synthesis between text-centric and context-centric approaches. Local values that exist within the community can be used to bridge Arabic language learning with students' social realities (Imran, I., Astari, Z., Imanulyaqin, M. N., Utami, P. R., & Ramadhan, 2025). Folk tales, Banjarese pantuns, local terms, and narratives of Islamic history in South Kalimantan can be adapted into teaching materials that are more contextual and relevant to students' experiences. Through this approach, Arabic is understood not only as a formal religious language but also as a means of understanding ethical values, manners, and local cultural identity.

Within the framework of *maqāṣid al-syarī'ah*, various Banjar values that complement Islamic teachings can be positioned as an ethical foundation for Arabic language learning. The values of mutual cooperation, respect for parents, politeness, and the tradition of mutual advice serve as a medium for internalizing Islamic teachings in a more vibrant and applicable way (Isik, T., & Akbari, 2024). However, this study also confirms that local cultural integration remains within the framework of contextual *ijtihad*, ensuring that the values adopted align with the basic principles of sharia and do not conflict with universal Islamic teachings. Thus, Banjarese local wisdom does not replace the authority of religious texts, but rather serves as a medium that helps ground Islamic values in the socio-cultural context of society.

The integration of Banjar local wisdom opens up opportunities to develop more communicative, reflective, and meaningful Arabic language teaching materials for MI students. The use of local stories, papadah, and the nine *kuriding* (Islamic teachings) can help students understand Arabic vocabulary and structure while also internalizing the moral values contained within (Al-Jubouri, 2025). This approach means that Arabic language learning does not stop at the *lughah* aspect alone, but develops as a means of character formation, strengthening cultural identity, and internalizing Islamic values in

students' lives (Aziz, E., Dzofir, M., & Widodo, 2020). Thus, the dialectic between Islamic texts and the Banjar context gives birth to a form of pedagogy that is more humanistic, contextual, and relevant to the needs of basic Islamic education in the contemporary era.

### **Comparative and Dialectical Analysis (Discussion)**

Dialectical analysis is the main focus of this research to understand how Banjar local wisdom, represented through various comparative data from the archipelago, functions as a mediator between the demands of universal Islamic texts and local socio-cultural realities. The results of the meta-synthesis indicate that tensions in Arabic language learning in Madrasah Ibtidaiyah arise when the text-centric approach overemphasizes formalistic aspects, such as grammar and memorization, without presenting a connection with students' life experiences (Zurqoni et al., 2020). This condition causes learning to feel far from the students' reality, thus giving rise to learning difficulties, low participation, and decreased interest in Arabic.

A contextual approach based on Islamic Nusantara values presents a pedagogical solution. This approach does not view local culture as a barrier to Arabic language learning, but rather as a space for interpretation that strengthens students' understanding of Islamic values. Arabic is no longer positioned as a foreign language separate from local identity, but rather as a medium capable of dialogue with the community's culture. Thus, the integration of local culture strengthens students' cultural identity while deepening their understanding of Islamic teachings.

The synthesis also shows that the tension between the formal curriculum and contextual needs has become a trigger for various pedagogical innovations in MI (Islamic elementary school) settings. When traditional approaches were deemed incapable of meeting students' needs, educators began developing more adaptive, interactive, and culturally-based learning strategies. Various empirical studies across the Indonesian archipelago have shown that the use of regional songs, folklore, and local traditions in Arabic language learning can bridge Arabic vocabulary with students' concrete environments (Zulhannan et al., 2025). This strategy not only increases learning engagement, but also maintains the sustainability of local cultural identity amidst religious language learning.

In the Banjar context, this potential is particularly strong through the existence of papadah, the madihin tradition, Banjarese pantun, the value of mutual cooperation,

and the nine kuriding teachings, which are rich in moral messages and Islamic values. Banjarese local wisdom has the ability to translate universal Islamic values into social language relevant to students' lives (Yakin et al., 2024). Through this approach, religious texts are not understood as static entities, but rather as living texts that continue to find expression in local culture. Banjar culture then serves as an interpretive space that allows Islamic teachings to be internalized in a more lively, contextual, and easily understood way by MI students.

The findings of this study further lead to the identification of effective strategies for developing more relevant and contextual Arabic language teaching materials. From a curriculum perspective, material development should begin with an analysis of student needs and the exploration of authentic local cultural resources. Folklore, multicultural values, and Banjarese social ethics can be integrated into Arabic language materials, bringing learning closer to students' daily experiences. A communicative competency-based approach is also considered more effective because it shifts learning from mere memorization to meaningful language use.

From a pedagogical perspective, Arabic language learning needs to be developed through more interactive and participatory activities, such as role-playing, cultural dialogue, and project-based learning. This approach provides students with the opportunity to use Arabic in more realistic and contextual situations (Wijayanti et al., 2025). Teachers also need to be given flexibility in implementing child-friendly learning that aligns with the characteristics of MI students. Therefore, strengthening teacher competencies is crucial to their transformation from traditional educators to facilitators who connect religious texts with local cultural contexts.

Meanwhile, the use of media and technology has also become a significant strategy in addressing various learning difficulties for MI students. The use of visual media, audio, and interactive learning technology has been proven to increase student attention and engagement in Arabic language learning (Mishra, V., & Mishra, 2023). When these media are combined with local content, such as regional songs, Banjar cultural illustrations, or local folk tales, learning becomes more dynamic and has an emotional closeness to students.

Banjar local wisdom serves not only as a learning medium but also as an ethical and epistemic foundation for the development of Arabic language pedagogy in Islamic elementary schools. The integration of local values and universal Islamic values

through a dialectical approach presents a learning model that is more humanistic, contextual, and relevant to students' socio-cultural identities (Khazaal, 2024)

### **Conceptual Model of Transformational Dialectics**

The meta-synthesis results in this study gave birth to a Transformational Dialectical Conceptual Model that positions the relationship between Islamic teachings and Banjar local wisdom not as two conflicting elements, but as mutually reinforcing elements in the Arabic language learning process at Madrasah Ibtidaiyah. This model departs from the principles of *ta'ādul* and *tawāzun* in the Nusantara Islamic tradition, which emphasizes the balance between religious texts and the socio-cultural realities of society. Thus, Arabic language learning is no longer understood merely as a process of grammar transfer and memorization, but as a space for dialogue that brings together universal Islamic values with the local cultural experiences of students (Tumatul Ainin et al., 2021).

In the first stage, Islamic texts served as a source of inspiration for the values that shaped the culture of the Banjar people. Universal principles in Islam, particularly those related to the *maqāṣid al-syarī'ah* (obligatory objectives), became the foundation for the birth of various local social and ethical values that live within the community's traditions (Taufiqurrochman, 2025). These values are then manifested in the form of *papadah*, life advice, etiquette, and patterns of social interaction that are passed down from generation to generation. In this context, the texts do not exist as rigid doctrines, but rather as the spirit that animates the culture and shapes the social character of the Banjar people.

The next stage demonstrates that the local cultural context also plays a crucial role in interpreting and grounding religious texts. The social reality of Banjar becomes a pedagogical space that gives new meaning to Arabic language learning. Standard Arabic, previously understood formally and textually, is being translated through a local cultural approach, making it more accessible and relatable to students' experiences (Shreydeh, 2021). The Banjar language style, community communication traditions, and local cultural values serve as interpretative media that help students understand Islamic messages in a more contextual and humanistic manner.

From this dialectical relationship, a creative synthesis emerged in the form of a more adaptive and transformative local Islamic pedagogical model. This synthesis is not simply a compromise between text and culture, but rather presents a new form of

Arabic language learning that can simultaneously foster students' cultural identity, social awareness, and religious values (Raswan et al., 2025). Banjarese papadah-based teaching materials, contextual dialogue, and learning activities rooted in local culture provide concrete examples of how the epistemological *tawāzun* principle can be operationalized in elementary school classrooms. Thus, Arabic language learning develops into a more lively, reflective, and relevant educational process to the students' social realities.

### **Policy Implications and Field Practices**

The results of the meta-synthesis show that the integration of Banjar local wisdom in Arabic language learning at Madrasah Ibtidaiyah is not merely an additional pedagogical strategy, but rather a transformational approach capable of bridging the relationship between Islamic texts, cultural contexts, and students' life experiences. These findings demonstrate that Banjar local wisdom can function as a source of knowing, namely a source of knowledge that not only strengthens students' linguistic understanding but also builds awareness of identity, social values, and spiritual orientation in the Arabic language learning process (Azra, 2002). In this context, Arabic is no longer positioned solely as a rigid and textual language for memorization, but rather as a living educational medium, close to the cultural realities of students, and capable of creating more meaningful learning experiences.

Meta-synthesis also reveals a significant tension between the text-centric approach of the formal curriculum and the needs of contextual learning based on local culture. The formal approach has traditionally positioned Arabic as a linguistic system oriented toward grammar, memorization, and achieving cognitive targets (Isre, 2010). Meanwhile, the contextual approach seeks to present Arabic as part of the social and cultural lives of students through local values entrenched in the community. Based on this dialectic, this study found that the integration of Banjar values can serve as a mediating space that brings the two together. Local wisdom serves as an epistemic bridge connecting Islamic teachings, cultural experiences, and pedagogical practices in a more humanistic and relevant way for Madrasah Ibtidaiyah students.

These findings then led to the birth of the Transformational Dialectic conceptual model, a learning model that positions local culture not as an additional ornament in learning, but as the foundation for the formation of meaning. In this model, Banjar values such as papadah, *ta'āwun*, *adab*, respect for elders, and social traditions are

positioned as pedagogical media for developing language skills and shaping students' character. Thus, the Arabic language learning process moves from a pattern of knowledge transmission to a more reflective, dialogical, and transformative process of internalizing values.

The implications of this conceptual model are strongly relevant for the development of Islamic education policy, particularly within the Ministry of Religious Affairs and Islamic Elementary Schools (Madrasah Ibtidaiyah) in South Kalimantan. One important implication lies in the need to develop a local curriculum design that is more adaptive to the cultural realities of the Banjar community (Halim et al., n.d.). Curriculum autonomy cannot be understood as merely administrative space; it must be translated into the development of Arabic language teaching materials based on students' cultural experiences. In this context, developing contextual local Arabic language content is a strategic step to bring learning closer to students' lives. Local themes such as the papadah tradition, the Banjarese value of mutual cooperation, and local socio-religious practices can serve as the basis for developing more communicative and reflective Arabic language learning materials, dialogues, and activities (Isik, T., & Akbari, 2024).

Beyond curriculum aspects, this study also underscores the importance of transforming the role of teachers. Arabic language teachers are no longer simply transmitters of linguistic material, but need to become facilitators capable of connecting Islamic texts with local cultural contexts. Therefore, strengthening teacher competencies is a fundamental requirement in the implementation of contextual learning (Mulia, M., Zulfatmi, Z., Khalil, Z. F., Kurniawan, C. S., & Rizki, 2024). Teachers need to be able to understand local traditions, interpret Banjar cultural values, and integrate them into participatory learning activities. Through this approach, Arabic language classes can develop into spaces for cultural dialogue, enabling students to learn the language while simultaneously understanding the social identities and Islamic values that exist within the learning environment (Nasrudin et al., 2019). Collaborative activities based on local culture have also been proven to increase student participation, strengthen their emotional involvement in learning, and reduce the impression that Arabic is a difficult subject and far from everyday life.

On the other hand, the meta-synthesis results show that the success of contextual learning cannot be measured solely through cognitive achievement. Learning

evaluation needs to be directed at broader dimensions, encompassing changes in attitudes, social engagement, and internalization of values. Therefore, a qualitative evaluation approach is crucial in measuring the effectiveness of integrating local wisdom into Arabic language learning. Observations of changes in student behavior, increased interest in learning, ability to collaborate, and the growth of attitudes of manners and ta'awun are important indicators that cannot be reduced solely to written tests (Poyas & Bawardi, 2018). In this context, classroom action research can be a reflective instrument that helps madrasas evaluate the success of implementing local culture-based learning on an ongoing basis.

The results of this study demonstrate that the integration of Banjar local wisdom into Arabic language learning has great potential to provide a more contextual, humanistic Islamic education rooted in the cultural realities of the community. The Transformational Dialectic Model resulting from this meta-synthesis not only offers theoretical contributions to the development of Arabic language pedagogy but also provides a new direction for strengthening cultural identity and Islamic values in basic Islamic education in Indonesia.

## **Conclusion**

This systematic literature review concludes that Arabic language instruction in Islamic elementary schools (MI) must shift from a rigid (text-centric) formal curriculum to a contextual approach based on Nusantara Islam. The dialectic between the formal curriculum and the needs of the context is effectively addressed through the integration of local wisdom (such as Banjar traditions). Banjar local wisdom has great potential to function as a dialectic that transforms Arabic from a foreign subject into a tool for strengthening local cultural identity and promoting the value of moderation among MI students.

The main implication of this systematic literature review is the urgency for the Ministry of Religious Affairs and relevant educational institutions to advocate for a regional curriculum autonomy policy in South Kalimantan. This policy must go beyond mere permission; it must provide an operational framework for MI Arabic language teachers to systematically develop, implement, and evaluate Banjar contextual teaching materials. This operational framework must encompass three main pillars: a specific local curriculum design, teacher competency training, and a field-based qualitative evaluation model.

The main implication of this systematic literature review highlights the need for advocacy for the Regional Curriculum Autonomy Policy from the Ministry of Religious Affairs, which explicitly provides an operational framework for Islamic Elementary Schools (Madrasah Ibtidaiyah) in South Kalimantan. This encompasses three pillars of concrete implementation: Local Curriculum Design through the development of Banjar Contextual Arabic Language Teaching Modules using specific themes such as "Arabic Dialogue with Kuriding Values" or "Arabic in Papadah," thus aligning with the principles of Freedom to Learn and communicative competence. Contextual Teacher Training is also mandatory to improve Arabic language teachers' competency in cultural hermeneutics, enabling them to interpret religious texts through the lens of local wisdom and to be proficient in implementing differentiated instruction in the classroom. Finally, the success of integration should be evaluated through an Empirical Action Research model at MI Banjarmasin, which measures not only language proficiency but also behavioral changes, participation, and strengthening of students' cultural identity, to ensure that Banjar Local Wisdom functions optimally as a sociolinguistic mediator.

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