

Integration of Local Wisdom Haul Guru Sekumpul Martapura in the Development of Islamic Education Management

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Abstract

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The annual Guru Sekumpul Haul in Martapura, South Kalimantan, is a religious event with deep local wisdom. This tradition is not only related to the commemoration of the death of Guru Sekumpul, KH Muhammad Zaini Abdul Ghani, but also implies various social, cultural and religious values lived by the Banjar people. The people who enthusiastically welcome this haul show the spirit of gotong royong in its organisation, by providing free accommodation, consumption and lodging for the pilgrims. This research aims to identify how the integration of local wisdom values contained in Guru Sekumpul's haul in the development of Islamic education management. Using a qualitative approach with a case study, this research found that the Haul of Guru Sekumpul not only functions as a religious ritual but has also developed into a socio-cultural phenomenon with significant impact on the community and Islamic education management. The haul strengthens community spirituality through sermons and collective prayers, fosters social solidarity and collective participation, preserves Banjar culture through traditions such as dhikr, manaqib, and local culinary practices, and stimulates the local economy through trade activities and religious tourism. Moreover, the haul serves as an informal educational ecosystem that instills moral values and character in children while reinforcing social cohesion. This study reveals that the haul enriches four dimensions of Islamic education management: spiritual (exemplary conduct and sincerity), social (social capital and mutual cooperation), cultural (reproduction of Banjar identity), and managerial (value-based organization). Based on these findings, this research develops the Haul-Based Islamic Education Management Model (HBIEMM), demonstrating how haul values can be integrated into curriculum, leadership, and community participation. The haul is proven to be a relevant and contextual source of local wisdom for the development of Islamic education management.

Kata Kunci:

Integrasi, Kearifan Lokal, Haul Guru Sekumpul, Manajemen Pendidikan Islam

Abstrak.

Haul Guru Sekumpul yang diselenggarakan setiap tahun di Martapura, Kalimantan Selatan, merupakan peristiwa keagamaan yang mengandung nilai kearifan lokal yang mendalam. Tradisi ini tidak hanya berkaitan dengan peringatan hari wafatnya Guru Sekumpul, KH. Muhammad Zaini Abdul Ghani, tetapi juga menyiratkan berbagai nilai sosial, budaya, dan religi yang dibayati oleh masyarakat Banjar. Masyarakat yang antusias menyambut haul ini menunjukkan semangat gotong royong dalam penyelenggaraannya, dengan menyediakan akomodasi, konsumsi, dan tempat penginapan secara gratis bagi para jamaah. Penelitian ini bertujuan untuk mengidentifikasi bagaimana integrasi nilai-nilai kearifan lokal yang terkandung dalam haul Guru Sekumpul dalam pengembangan manajemen pendidikan Islam. Menggunakan pendekatan kualitatif dengan studi kasus, penelitian ini menemukan bahwa Haul Guru Sekumpul tidak hanya berfungsi sebagai ritual keagamaan, tetapi telah berkembang menjadi fenomena sosial-budaya yang berdampak besar bagi masyarakat dan manajemen pendidikan Islam. Haul memperkuat spiritualitas masyarakat melalui

ceramah dan doa bersama, membangun solidaritas sosial dan partisipasi kolektif, melestarikan budaya Banjar melalui tradisi zikir, manaqib, dan kuliner lokal, serta mendorong perekonomian melalui aktivitas perdagangan dan wisata religi. Selain itu, haul juga berfungsi sebagai ekosistem pendidikan informal yang menanamkan nilai moral dan karakter kepada anak-anak serta memperkuat kohesi sosial. Penelitian ini mengungkap bahwa haul memperkaya empat dimensi manajemen pendidikan Islam: spiritual (keteladanan dan keikhlasan), sosial (modal sosial dan gotong royong), budaya (reproduksi identitas Banjar), dan manajerial (organisasi berbasis nilai). Berdasarkan temuan tersebut, penelitian ini menghasilkan Model Manajemen Pendidikan Islam Berbasis Haul (HBIEMM), yang menunjukkan bagaimana nilai-nilai haul dapat diintegrasikan ke dalam kurikulum, kepemimpinan, dan partisipasi masyarakat. Haul terbukti menjadi sumber kearifan lokal yang relevan dan kontekstual bagi pengembangan manajemen pendidikan Islam

INTRODUCTION

The Indonesian nation consists of various ethnic groups with different cultures, customs, traditions and religions (Pangalila et al., 2024; Pugra et al., 2025). The diversity of this society can be termed as a *Bhinneka* society (Langingi et al., 2025). This diversity makes each tribe have its own distinctiveness that becomes a distinction for one ethnicity and another (Yuniarto et al., 2024). This is the case with the Banjar ethnicity, which has its own unique culture. This uniqueness can be seen in the realm of religious worship that is mixed with culture, such as certain religious traditions and ceremonies. Banjar ethnicity is known as a religious community. The Banjar ethnicity or community in expressing their sense of religion is often combined with local culture (Lismayanti et al., 2024). This can be seen in the worship activities carried out by the community. Among the worship activities that are also related to the spiritual dimension is the commemoration and implementation of the haul of Guru Sekumpul in Martapura, which is held every Rajab month.

Guru Sekumpul is a charismatic and well-known religious figure in South Kalimantan, even the island of Borneo (Arafat et al., 2024). Martapura is the area of his birth precisely in Tunggul Irang, 11 February 1942 and died in his birthplace, 10 August 2005 at the age of 63. He was known as *abah guru*. His recitations were attended by thousands of people. The congregation flocked to the recitation held by Guru Sekumpul held in Sekumpul, Martapura. Guru Sekumpul produced various works. Some of his writings that are known to the public are *Risalah Mubarakah*, *Ar-Risalatun Nuraniyah fi Syarhit Tawassulatis Sammaniyah*, dan *Nubdzatun fi Manaqibil Imamil Masyhur bil Ustadzil a'zham Muhammad bin Ali Ba'alawy*, *Manaqib Asy-Syekh As-Sayyid Muhammad bin Abdul Karim Al-Qadiri Al-Hasani As-Samman Al-Madani*. Although Guru Sekumpul passed away in 2005, his influence on the people of South Kalimantan can be felt to this day. His grave is always visited by people around South Kalimantan, even from within or outside the country.

Haul Guru Sekumpul is an annual event organised by the Banjar community to commemorate the death of Guru Muhammad Zaini Abdul Ghani Al-Banjari. The haul is held every fifth Rajab with the centre point at Mushala Ar-Raudhah Sekumpul, Martapura, Banjar Regency, South Kalimantan. The congregation who attended the haul *abah guru sekumpul* very much. This can be seen in the implementation of the 13th haul *abah guru sekumpul* which was attended by around millions of pilgrims, not only from Indonesia but from several countries namely Malaysia, Brunei Darussalam, Hadramaut (Yemen) and Mecca.

The Banjar community in particular is very enthusiastic about welcoming and organising the haul of Guru Sekumpul. Since long before the fifth of rajab, the surrounding communities decorate the streets by installing stumps or flags. Each route to Sekumpul is also installed banners to welcome haul pilgrims. Each place functioned as a container of lodging free of charge for worshipers when the haul was held. Not only that, pilgrims who come to follow haul activities are

also given free meals and snacks served by volunteers and donors (Nasih et al., 2019). Accommodation for haul pilgrims has been available along the road in the south Kalimantan region, even Central Kalimantan and East Kalimantan to the haul location. Not only that, consumption and services for haul pilgrims are also served in inns and stopover places towards the haul implementation. From the arrival to the return of the pilgrims to the haul location, the community was very enthusiastic in providing free accommodation for haul pilgrims along the way. Among the people made a public kitchen, even in some villages the community slaughtered cows for consumption for haul pilgrims. The donors and volunteers are not only from high economic circles, even from those with lower economic levels are also enthusiastic in serving and facilitating the haul pilgrims.

There are several similarities in studies related to this research, including the following: Bambang Hariyanto in 2022 with the title 'Social values and local wisdom haulan guru sekumpul Banjar community'. This research explains that in the collective work of teachers there is one type of social work in Islam which includes mutual cooperation in the preparation of religious activities, besides that there are cultural aspects that are passed down from generation to generation. The purpose of this article is to explore how social science can contribute to religious activities such as spirituality or volunteerism. The results of this study show that teachers' groups have social values such as working together, helping each other, social harmony, counselling, praying for others and friendship (Hariyanto, 2022). Research on the values of haul guru sekumpul was also discussed by Muhammad Nasih, et al, with the title "Nilai-nilai haul guru sekumpul sebagai sumber belajar IPS" (2019), *SOCIUS: Jurnal Pendidikan dan Pembelajaran Ilmu Pengetahuan Sosial*, 8 (2) Oktober 2019, P-ISSN: 2089-966, E-ISSN: 2089-967X. This research explains how the preparation and implementation of the teachers' team took place and whether the principles can be utilised in education and social studies. The research findings show that the preparation for the teachers' conference covered the areas of security, health, transport, accommodation and infrastructure. Regarding the principles we see in the background of the teachers, namely: 1. religious principles, 2. national values, 3. integrity values, 4. independence values; and 5. co-operation values (Nasih et al., 2019).

Although the tradition of the Haul of Guru Sekumpul has been widely examined, previous studies have primarily focused on its socio-cultural dimensions, including the values of mutual cooperation, social harmony, and volunteerism (Hariyanto, 2022), as well as its relevance as a learning resource in Social Studies education (Nasih et al., 2019). However, research specifically addressing how the local wisdom values embodied in this haul tradition can be integrated into the development of Islamic education management remains absent, creating a significant gap that the present study aims to address. This study is grounded in the phenomenon of the extraordinary enthusiasm of the Banjar community in organizing and participating in the haul, despite the lack of normative directives or formal fatwas mandating attendance or the provision of free services for pilgrims. Such enthusiasm indicates a profound internalization of religious, social, and spiritual values deeply rooted in Banjar culture. These values hold substantial potential to serve as a model for governance within Islamic educational practice, particularly in leadership, service orientation, community engagement, and character development. This study explores these values and analyzes their relevance to the frameworks of Islamic education management.

Based on the above explanation, it is very interesting to study why the people of South Kalimantan in particular are so enthusiastic about welcoming and carrying out the haul activities

of Guru Sekumpul. In fact, there is no order or fatwa from the ulama or the government specifically asking the community to be obliged to attend and entertain haul pilgrims. However, the community is so enthusiastic about attending and entertaining haul pilgrims. Therefore, researchers are interested in studying it by focusing on how the integration of the values contained in the local wisdom of haul guru sekumpul Martapura in the development of Islamic education management?

METHOD

This research applies a qualitative approach and analysis techniques with a case study type. A qualitative approach allows researchers to collect and analyse personal data at a deeper level, allowing them to gain new knowledge, such as forms of behaviour and emotional reasoning processes (Mohajan, 2018). The case study approach applied in this research will be able to produce a more holistic explanation (Njie & Asimiran, 2014), So that it can provide an analysis of the integration of local wisdom haul guru sekumpul Martapura South Kalimantan seen from the aspect of Islamic education values in the development of Islamic education management more thoroughly. This includes, among others, the process or practice, the interaction in the process, and the meaning of the practised interaction. South Kalimantan is used as the locus of this reset because the phenomenon of haul guru sekumpul only exists in South Kalimantan and becomes local cultural wisdom.

In this research, there are two ways of selecting informants, namely probability and nonprobability sampling techniques. Probability sampling techniques are widely used in quantitative research, while non-probability is often applied for qualitative research. This non-probability technique is suitable for qualitative methods because the characteristics of informants must be specific and fulfil certain indicators (Pace, 2021). Therefore, this study utilised the technique, in order to enable the research team to select the most appropriate informants based on their knowledge and ability to answer the research questions (Campbell et al., 2020). The informants of this study are the people in the Martapura area as well as the pilgrims who attend the haul of Guru Sekumpul and the organisers of haul activities.

In accordance with the above non-probability techniques, this research prioritises interviews as its data collection method. In qualitative research, researchers can use structured, semi-structured, unstructured, and non-directive interviews. In addition, interviews are conducted in person, over the phone, or online (Carter et al., 2021). Interviews can also be personalised and closed, to make it easier for informants to be open with researchers so that researchers can obtain a deeper and adequate level of information in response to research questions (Heath et al., 2018). For this research, a semi-structured interview technique was used to allow the research team to gather information in a free-form conversation relative to the informant's answers, but still focused on the main topic of the research on which the interview questions were based.

The collected interviews were then transcribed into text. These interview transcripts will be thematically organised with specific codes and categories (Belotto, 2018). Data collection also uses observation techniques related to the focus to be studied. The variant of observation chosen in the research is participant observation, where the researcher is directly involved during the observation in extracting data. In addition to interviews and observations, this research will also explore documents. This is intended to measure the level of data validity. The data analysis technique used is using a three-stream interactive model, namely: data condensation, data presentation and finally conclusion drawing and verification (Miles & Huberman, 1994).

RESULTS AND DISCUSSION

Result

Culture means culture, courtesy, and maintenance. Culture is a way of life developed and shared by a group of people and passed down from generation to generation. Culture is made up of many complex elements, including religious systems, politics, customs, languages, tools, clothing, and works of art. E.B. Tylor, suggested that culture is a whole complex that includes knowledge, beliefs, arts, scientific morals, laws, customs, and other abilities, as well as habits acquired by humans as members of the community. R. Linton, said culture can be seen as a configuration of learned behaviour and the results of learned behaviour, where the forming elements are supported and passed on by other members of society. Koetjaraningrat believes that culture is a whole system of ideas, belonging to man by learning. Meanwhile, Herkovits says that culture is part of the living environment created by humans (Setiadi, Elly M., Kama Abdul Hakam, 2017). Local culture is also called a special culture found in a group in society where the culture is different from other groups of society and the culture of the whole society regarding non-essential culture, profession, and so on. For example, the culture of Aceh, Batak, Minangkabau, Sunda, Java, Banjar, and others (Noor, 2007).

In the Indonesian context, local culture reflects the distinct characteristics of particular community groups, including the culture of the Banjar people, who possess unique religious traditions, one of which is the Haul of Guru Sekumpul. This haul is a commemoration of the passing of KH. Muhammad Zaini Abdul Ghani, held every month of Rajab, and has developed into a major phenomenon that encompasses religious, social, cultural, and economic dimensions of society. In line with the paradigm of knowledge integration proposed by (Suprayogo 2005; Bagir 2010), the values of local wisdom manifested in the Haul of Guru Sekumpul can be incorporated into Islamic education management, thereby eliminating the dichotomy between religious sciences and general sciences. This is crucial because Islamic educational institutions require managerial approaches that not only emphasize administrative aspects but also embody the spiritual, social, and cultural values of the community (Suprayogo, 2005; Bagir, 2010).

Field research conducted during the 2024/2025 Haul Guru Sekumpul event shows that the haul tradition functions not only as a religious ritual but also as an informal educational practice that naturally takes place within the Banjar community. Observations during the event revealed that thousands of worshippers from various regions arrived in an orderly manner, followed the committee's instructions, and carried out the series of religious activities with discipline. Even two days before the peak event, community activities exhibited significant changes: service posts were set up, volunteers distributed free food and drinking water, and residents around the home of Guru Sekumpul opened their doors to provide rest areas for guests without charging any fees. These behaviors indicate that the haul has become a space for social education, teaching values of care, hospitality, and cooperation across community groups.

An interview with the haul committee, conducted on March 12, 2025, revealed that the organization of the event has evolved into a complex social system. The committee stated, "This haul is not just a prayer event, but a large social system. Everything is neatly organized: logistics, security, health services, and transportation. This shows that the Banjar community is already accustomed to management based on religious values and communal cooperation." In a follow-up interview, another committee member emphasized that volunteer management is one of the event's main strengths, as more than 10,000 volunteers participated willingly and worked within a clear organizational structure, ranging from parking coordinators and public kitchens to health service teams and sanitation units. The researcher's observations confirmed this, as evidenced by

uniform coordination using specific signals and effective on-site communication. This reflects managerial values such as planning, coordination, leadership, and evaluation values that can be transferred into the development of Islamic education management.

An interview with a madrasah teacher on March 10, 2025 emphasized that the exemplary character of Guru Sekumpul strongly influences students' character formation. The teacher stated, "We often show students how the exemplary conduct of Guru Sekumpul becomes an ethical standard. The haul greatly influences students' character development and spiritual awareness." In subsequent interviews, several teachers mentioned that the haul is frequently used as contextual teaching material to strengthen instruction in ethics and the history of religious figures. Observations in schools showed that in the days leading up to the haul, several classes conducted special activities such as reading the *manaqib*, discussing role models, and practicing *shalawat* commonly recited during the haul. This demonstrates that the values of the haul have been internalized into the formal educational process, particularly in building students' spirituality.

In addition, an interview with a worshipper on March 9, 2025 revealed that the haul creates a strong sense of togetherness. He stated, "What we feel every haul is togetherness. People help without being asked. These are educational values that we do not always find in school, yet they greatly influence children." Another interview with a young attendee showed that many of them learn discipline, independence, and social ethics from attending the haul since childhood. Meanwhile, observations indicated that many families brought their children to introduce them to the haul tradition with the aim of instilling values of humility, respect for religious scholars, and love for religious activities. These educational values are formed non-formally through children's direct experiences of seeing volunteers work, observing the politeness of worshippers, and feeling the strong spiritual atmosphere.

These findings show that the haul contains spiritual values that strengthen the community's religious awareness; social values expressed through solidarity and mutual cooperation; cultural values reflected in the reproduction of Banjar traditions in food, language, and prayers; and economic values demonstrated in the increased commercial activities and religious tourism. Observations of merchants around the event area indicated that many micro-enterprises experienced income increases of two to three times during the haul, and some reported that the additional income was used to support their children's education. Overall, the haul serves as a medium for integrating informal education that not only strengthens community spirituality but also contributes to the development of Islamic education management by presenting values of role modeling, community participation, leadership, and local culture as foundational elements for authentic and contextual management

Discussion

The haul of Guru Sekumpul in Martapura, South Kalimantan, is a religious event that has deep meaning and significant impact in the local Muslim community and beyond. The haul is not just an annual commemoration, but also reflects a wide range of social, cultural and religious aspects. Here are some important aspects of this phenomenon:

Religious. The Haul of Guru Sekumpul is a commemoration of the death anniversary of a highly respected Islamic scholar. Guru Sekumpul, whose full name is KH. Muhammad Zaini Abdul Ghani, was a religious figure who made significant contributions to the teaching and dissemination of Islamic knowledge in South Kalimantan. Commemorating the passing of this influential religious leader is essentially an act of remembrance and reflection, as well as a motivation for the community to continue his missionary work and to practice the advice of Guru

Sekumpul Martapura in both individual spirituality and social life (Mufid, 2019). Additionally, the haul activities are often filled with sermons, communal prayers, and religious studies aimed at enhancing the faith and piety of the congregation and the wider community.

Social impact. The Haul of Guru Sekumpul serves as a gathering for the Muslim community to come together, interact, and strengthen the bonds of friendship. This event reinforces the sense of togetherness and solidarity among the people, especially in South Kalimantan. The haul attracts participation from various segments of society, both local and from outside the region, who come to commemorate and honor Guru Sekumpul. This demonstrates the profound influence and respect held for Guru Sekumpul. It also reflects the spirit of unity among Muslims across different areas (Pratiwi et al., 2024). The organization of the haul is often supported by various parties, including local government, community leaders, and social organizations, particularly in providing logistics. Such support is essential to ensure the smooth running of the event. Cultural aspects. The Haul of Guru Sekumpul often involves various local traditions and customs, including the collective recitation of prayers and dhikr (remembrance of God) (Pratiwi et al., 2024), followed by the reading of the manaqib (biographical praises) of Guru Sekumpul. Additionally, the haul tradition usually begins with the recitation of the Shalawat Habsyi, a devotional chant that Guru Sekumpul himself commonly performed during his lifetime. This event reflects the local culture in its execution, such as the use of the local language in reading the manaqib and the provision of regional specialty foods like apam habang, apam putih, lupis, roti baras, roti sagu, and others.

Economy. In Banjar society, any large gathering is typically accompanied by the arrival of numerous vendors selling a wide variety of goods. In this context, the Haul of Guru Sekumpul has a positive impact on the local economy (Naufal, 2024). Many traders sell food, beverages, and other items during the event, significantly boosting economic activity in the Martapura area. Moreover, the haul also functions as a religious tourism attraction that draws visitors from outside the region, contributing to the tourism sector. In fact, preparations to attend the Haul of Guru Sekumpul are often made well in advance, including setting aside funds for plane tickets, accommodation, logistics, organizing posts (posko), and other necessities.

The Haul of Guru Sekumpul is not merely a religious commemoration, but has grown into a major event that touches many aspects of community life. Beyond its spiritual significance, the haul serves as a space for people to preserve tradition, strengthen cultural identity, and foster social bonds among members of the community. This tradition also illustrates how religious values can be collectively upheld through togetherness and deep respect for a revered Islamic scholar. For the Banjar people of South Kalimantan, the haul is a form of local wisdom, a cultural heritage that continues to be preserved and brings tangible impacts on the social, cultural, and economic life of the community. The value of local wisdom is very important for the community in running life and managing all activities well. People understand the value of local wisdom so that they can carry it out as it has been implemented in the family, school, or community environment.

The notion of integration in general is not unfamiliar in the world of education. The discourse on integration has basically been outlined in Law Number 20 of 2003, which is the latest government policy in an effort to integrate general and religious education so as to produce a generation that is devoted to God, noble, creative, capable, independent and responsible. Dahlan states that integration is a merging/mixing until it becomes a unified whole (Dahlan, 2003). The same opinion was also expressed by Amril M that in the language of integration which means 'unification', then the meaning of integration itself can be understood that there is a blending / integration of different things then fused into a single unit so as to produce something whole and

complex (Amril, 2016). In this context, integration in education is a necessity to be implemented. Integration in education is one of the ways that can be done to achieve national education goals.

The idea of science according to Imam Suprayogo is described in a tree. there is a beauty, and it is very appropriate to be used to explain the integration between religious sciences and general sciences. Science Integration is a real integration between religious values (in this case Islam) with General Science or Science (Suprayogo, 2005). Islam sees the integration of science as necessary because Science and Science have no difference, because neither Al-Qu'ran nor As Sunnah distinguish between the two, there is only Science, there is no separation between Science and Religious Science. The division of Science and Religious Science is the result of human conclusions that identify science based on the source of the object of study. The decline of the Islamic world is largely due to the absence of attention to normative reviews of the phenomena that occur, which requires each people to understand carefully about God's view of the Integration of Science between Science and Religion (Suprayogo, 2005).

The attempt to connect and integrate science and religion does not simply mean bringing them together or even mixing them, because the identity or character of each of the two identities is not necessarily lost, or some would even say, must be retained. Otherwise, it may be that what results from the relationship is 'neither this nor that', and it is no longer clear what its function and benefits are. The desired integration is a 'constructive' integration, which can be interpreted as an integration effort that produces new contributions to science and religion that can be obtained if the two are separated (Bagir, 2010). With the integrative paradigm in the scientific context between transmitted knowledges and acquired knowledges, it is hoped that a holistic and not partial academic atmosphere will be created. So that the barriers of specialisation in certain fields of knowledge do not result in the formation of myopic-narcissistic insights, and the range of knowledge also does not limit itself to facts or recognition of immanent finality, where everything is only seen in its 'pragmatic' meaning. However, there is also the existence of a transcendent meaning or finality of science, which is something beyond science that is the significance and direction of something in its 'teleological' sense (Gade, 2020).

Islam wants its people to do everything neatly, correctly, orderly, organised and done by experts. The processes must be followed properly. Things should not be done without knowledge (Hafidhuddin, 2003). Starting from the smallest affairs such as managing household affairs, organisations to the largest affairs such as managing state affairs, all of which require professional arrangements in the frame of a management so that the goals to be achieved can be achieved and can be completed efficiently and effectively.

According to Muhaimin, Islamic education management is management applied in educational development. In a sense, it is the art and science of managing Islamic education resources to achieve Islamic education goals effectively and efficiently. Education management is more general for all educational activities in general, while Islamic education management is more specific and leads to management applied in the development of Islamic education (Muhaimin, 2010). Islamic education management contains various general principles that are flexible so that it can keep pace with progress and good development. These principles are what distinguishes education management in general with Islamic education management. Regarding the principles of Islamic education management, many Islamic education experts have different opinions, including Ramayulis arguing that the principles of Islamic education management are eight (8) principles including: sincere, honest, trustworthy, fair, responsible, dynamic, practical and flexible (Ramayulis, 2011).

The process of integrating local wisdom values in the development of Islamic education management by integrating, immersing, incorporating and so on between local wisdom values and Islamic education management, so that management sciences are not separated from religion and religion is also not separated from science. From the values of local wisdom, the Guru Sekumpul haul has a profound positive impact on the development of Islamic education management.

The integration of local wisdom into Islamic education management has strong theoretical relevance, aligning with the concept of knowledge integration that rejects the dichotomy between religious sciences and general sciences, as articulated by Suprayogo (Suprayogo, 2005). Within this framework, the tradition of the Haul Guru Sekumpul can be positioned as a source of values that enriches the four key dimensions of educational management: spiritual, social, cultural, and managerial. In the spiritual dimension, the values of exemplary conduct, sincerity, and proper etiquette embodied in the haul are consistent with Fry's (Fry, 2003) theory of spiritual leadership, which asserts that spirituality enhances commitment, intrinsic motivation, and the quality of educational leadership. In the social dimension, the practices of mutual cooperation, deliberation, and collective participation in organizing the haul represent manifestations of social capital, as conceptualized by Putnam, wherein social networks, norms, and shared trust strengthen social cohesion and increase community participation in educational institutions, findings that align with contemporary studies on the role of social capital in the effectiveness of community-based education (Putnam, 2000). In the cultural dimension, the Haul Guru Sekumpul can be understood as a form of Banjar cultural reproduction that internalizes habitus, symbols, and local values as described by Bourdieu (Bourdieu, 1990), thereby positioning education not merely as the transmission of knowledge but also as the reinforcement of students' cultural identity, consistent with studies on the integration of local wisdom in Islamic education and madrasah learning (Kartiko et al., 2024; Rahmawati, 2023).

In the managerial dimension, the orderly, value-based organizational structure of the haul, which involves a wide range of community actors, represents the practice of value-based management as proposed by Moore (Moore, 1995), wherein shared values serve as the foundation for coordination, leadership, and organizational sustainability. Thus, the integration of the values embodied in the Haul Guru Sekumpul not only reflects the richness of religious ritual but also presents a participatory, culturally grounded, and spiritually informed management model that can be adapted to Islamic education management. Such integration has the potential to strengthen locally based curricula, develop exemplary leadership, enhance community participation in schools, and create a holistic and contextual academic atmosphere that bridges religious knowledge, general knowledge, and cultural traditions, an approach supported by research on local-wisdom-based education and school organizational culture (Nasution, 2021; Hasanah, 2023).

The novelty of this study lies in the development of an integrative model between the local wisdom of the Haul Guru Sekumpul and Islamic education management, a connection that has not been explored in previous research. Conceptually, this study offers a new framework called the Haul-Based Islamic Education Management Model (HBIEMM), which explains how the spiritual, social, cultural, and managerial values embodied in the haul can be assimilated into the educational system. Empirically, the study provides concrete field evidence through interviews that reveal how the community interprets the haul as an informal educational process that influences children's character formation-an aspect rarely examined in earlier studies. Practically, this research proposes mechanisms for implementing the integration of local cultural values into education management through the strengthening of culture-based curricula, character education, exemplary

leadership, and enhanced community participation. These findings affirm that the haul can function as an informal educational ecosystem that can be integrated with Islamic education management to produce a more relevant, contextual, and locally grounded educational system for the Banjar community.

CONCLUSION

This study reveals several important findings, the most notable of which is that the Haul Guru Sekumpul functions not only as a religious ritual but also as a multidimensional source of values that can be integrated into Islamic education management, encompassing spiritual, social, cultural, and managerial aspects. The haul has been shown to serve as an informal educational ecosystem that shapes children's character through exemplary behavior, collective spiritual experiences, and engagement in local traditions. These findings led to the development of a new model, the Haul-Based Islamic Education Management Model (HBIEMM), which offers an integrative framework for assimilating haul values into the Islamic education system, an approach previously unexplored in earlier research.

Theoretically, this study expands the discourse on knowledge integration by demonstrating that local wisdom can serve as a bridge between religious knowledge, general knowledge, and local culture. Practically, the study provides implementable mechanisms for educational institutions, such as strengthening culture-based curricula, enhancing character education, promoting exemplary leadership, and increasing community participation. These findings also affirm that the haul is a socio-cultural asset capable of reinforcing local identity and community solidarity, while functioning as a relevant living curriculum for Islamic education.

Nevertheless, this study has several limitations. The empirical data used are confined to the local context of Martapura, making generalizations to other regions or communities require caution. In addition, the research relies primarily on interviews and observations without quantitative data or longitudinal studies, limiting the comprehensiveness of measuring the long-term impact of the haul on education management. The focus on a single specific tradition also restricts the applicability of the HBIEMM model to other cultural contexts, while the potential for community perception bias may influence interview results. Despite these limitations, the study provides significant contributions to the development of theories and practices in local-wisdom-based Islamic education management.

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