



## **Integrating Banjar Regional Songs into the Merdeka Curriculum to Strengthen Character Education : A Hermeneutic Study of Anang Ardiansyah's Songs**

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**Abstract:** This study aims to explore the potential integration of Anang Ardiansyah's songs into the Merdeka curriculum for strengthening character education. The research method uses a qualitative approach with Paul Ricoeur's hermeneutic analysis of four selected songs. Data collection was done through a documentation study of song lyrics and related literature. The analysis used Paul Ricoeur's hermeneutic method with the stages of explanation, understanding, and appropriation. To ensure research reliability, source triangulation was conducted by comparing various references to Banjar music, local cultural values, and Merdeka Curriculum policy documents. The results identified that “*Batasmiyah*” and “*Bismillah Kata Bamula*” are rich in religiosity values that support the dimension of faith and piety; “*Puhun Rambai*” highlights the value of gotong royong and harmony with nature that aligns with the dimension of working together; while “*Paris Barantai*” emphasizes love for the country that supports the dimension of global diversity. In addition, the songs can be integrated in various subjects through project-based and contextualized learning. The research also produced value implementation strategies through various learning activities. In conclusion, Anang Ardiansyah's songs have significant potential as a source of contextualized and meaningful character education in the formal education system. This research provides practical implications for teachers to develop meaningful learning that strengthens students' character and preserves local cultural heritage.

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## **Introduction**

Local songs have a very important role, not only as a cultural expression and collective identity of a community, but also as an effective learning medium in the context of formal education. As a representation of local values, folk songs reflect traditional wisdom that has been passed down for generations, which is able to effectively convey moral, social, and spiritual messages (Anggraeni et al., 2025; Gao, 2023; Lita et al., 2024). In the midst of globalization, folk songs as a form of cultural identity are increasingly threatened by global cultural homogenization (Hairil et al., 2023; Sari et al., 2022; Yunidar, 2025).

The Banjar people have a wealth of valuable art, with folk songs being an integral part of their cultural heritage that is rich in philosophical meaning. The distinctiveness of Banjar songs lies in the harmonious blend of Islamic values and local traditions, creating a unique and authentic cultural identity. In the treasury of Banjar music, Anang Ardiansyah is known as a maestro whose works are not only popular but also have a depth of philosophical meaning. Some of his famous works such as “*Batasmiyah*,” “*Bismillah Kata Bamula*,”



“Puhun Rambai,” and “Paris Barantai” are rich in values of religiosity, gotong royong, love for the country, prudence, and harmony with nature. Through his songs, Anang Ardiansyah has succeeded in documenting the local wisdom of the Banjar people in a cultural form that can be appreciated by various groups, making his work very potential to be utilized in the context of formal education.

However, in the midst of rapid globalization and modernization, the formal education system often emphasizes universal knowledge and global skills, while local cultural values are increasingly marginalized. This condition is exacerbated by the development of information technology and social media that provide unlimited access to global content, but often lack values that are appropriate to the local socio-cultural context. As a result, the young generation of Banjar is increasingly alienated from their own cultural roots, creating a cultural gap that threatens the sustainability of local cultural identity. Effective character education requires contextualization of values that are appropriate to the socio-cultural background of learners, where local songs can bridge this gap.

In the context of national education, the implementation of the Merdeka Curriculum opens up great opportunities to integrate local wisdom into learning. The Merdeka Curriculum, which was launched as part of the Merdeka Belajar policy, has the main principles: learner-centered, project-based, contextual, and flexible learning. These characteristics strongly support the utilization of local songs as authentic and contextual learning resources. In addition, the Merdeka Curriculum also emphasizes the development of the Pancasila Learner Profile which includes six main dimensions: faith and piety, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Holilah et al., 2024). The values contained in Anang Ardiansyah's songs have strong relevance to these dimensions, making them a potential source for strengthening character education.

Strengthening Character Education (PPK) itself is a priority program that emphasizes the integration of moral and ethical values in the learning process, providing space for the use of local wisdom as a source of relevant character values. Some previous research shows the great potential of Banjar folk songs in character education. Rohliyani et al. (2019) identified character values in Banjar song texts that are highly aligned with national character education goals. Hadi (2021) highlighted how popular Banjar songs represent the cultural values, existential experiences, and social values of the Banjar people. Meanwhile, Kamariah & Ngalimun (2021) examined the structure and function of Banjar songs by Anang Ardiansyah, showing the multifunctionality of these songs.

While these studies provide a strong theoretical foundation on the values in Banjar songs, there remains a significant gap in the development of practical strategies for integrating these songs into the formal education curriculum, particularly within the framework of the Merdeka Curriculum and the Pancasila Learner Profile. This research aims to explore the potential integration of Anang Ardiansyah's songs into the Merdeka Curriculum, with a focus on the subjects of Cultural Arts, Local Language, Religious Education, Civics/ Social Studies, and Local Content. Through hermeneutic analysis of selected song lyrics, this research seeks to identify values relevant to student character building according to the Pancasila Student Profile, and explore strategies for integrating them in project-based and contextual learning practices. This research is expected to make a significant contribution to the development of a local wisdom-based character education approach that is aligned with the vision and principles of Merdeka Curriculum.



## **Research Method**

This research uses a qualitative approach with a hermeneutic analysis design to explore the philosophical and cultural values in Anang Ardiansyah's songs and their potential integration in the Merdeka Curriculum for strengthening character education. The hermeneutic approach was chosen because of its ability to reveal the deep meaning of cultural texts, especially song lyrics that are rich in local wisdom values (Doho & Algazali, 2020; Fitriani et al., 2023). The objects of this research are four songs by Anang Ardiansyah that were selected based on their thematic relevance and the values contained in them, namely "*Batasmiyah*", "*Bismillah Kata Bamula*", "*Puhun Rambai*", and "*Paris Barantai*". These four songs represent important themes in Banjar culture, with "*Batasmiyah*" and "*Bismillah Kata Bamula*" carrying the theme of religiosity, "*Puhun Rambai*" carrying the message of mutual cooperation and harmony with nature, and "*Paris Barantai*" emphasizing the value of patriotism and cultural identity. The data sources in this research consist of primary sources in the form of text lyrics of Anang Ardiansyah's songs obtained from official recordings and verified print publications, as well as secondary sources in the form of literature on Banjar music, cultural values of Banjar people, and official documents related to Merdeka Curriculum and Pancasila Student Profile.

Data analysis in this study was conducted using a hermeneutic approach based on Paul Ricoeur's theory, which includes three main steps: explanation, understanding, and appropriation (Nashruddin et al., 2024). The explanation stage focuses on the structural analysis of the song lyrics text, including the identification of keywords, phrases, and metaphors that illustrate the values in the song. The understanding stage aims to interpret the symbolic and metaphorical meanings in the song lyrics and relate them to the cultural context of Banjar society. The appropriation stage focuses on connecting the values found with the dimensions in the Pancasila Student Profile and its relevance to Merdeka Curriculum. The data collection techniques used are documentation studies and text analysis, with a focus on studying the lyrics of selected songs and reviewing literature relevant to the research topic.

The framework for analyzing the value of character education in this study integrates three main perspectives. First, the dimensions of the Pancasila Student Profile which include faith and piety, global diversity, mutual cooperation, independence, critical reasoning, and creativity. Second, the principles of Merdeka Curriculum, which include learner-centered learning, project-based, contextual, and flexibility. Third, the cultural values of the Banjar community contained in Anang Ardiansyah's songs. Through this analytical approach, the research seeks to identify the potential integration of these songs into the subjects of Cultural Arts, Local Language, Religious Education, Civics / Social Studies, and Local Content. To ensure the credibility of the research, source triangulation was conducted by comparing data from various literatures on Banjar music, Banjar community cultural values, and the implementation of the Merdeka Curriculum. Through this comprehensive research method, it is expected to produce an in-depth understanding of the values in Anang Ardiansyah's songs and their potential application in the Merdeka Curriculum for character education that is more meaningful and appropriate to the local cultural context.

## **Results and Discussion**

### **Integration Potential in Subjects**

Based on the analysis of the values in the songs, this research identifies various potentials for integrating Anang Ardiansyah's songs in the independent curriculum. These songs are not only relevant for arts and culture learning, but can also be used for other



subjects with a meaningful cultural context. This is in line with the principle of the independent curriculum which emphasizes project-based and contextualized learning. This cross-curriculum integration enables a holistic approach to learning, where local cultural values are not isolated in specific subjects. These values can be systematically integrated in various aspects of education. This approach supports the Merdeka Curriculum's vision of developing students' competencies through meaningful learning that is relevant to the local context.

Fairus et al. research (2024) shows that integrating local wisdom in learning can increase the relevance of education and strengthen students' cultural identity. This is in line with the findings of this study which identified the potential of local songs as an authentic learning resource. In line with that, Sendana et al. research (2024) found that the use of local culture-based learning materials can increase learning motivation and concept understanding in students. Which supports the integration of Anang Ardiansyah songs in various subjects. Annisha's (2024) research also shows that local culture-based learning can develop 21st century skills in students through meaningful contextualization of materials, which is in line with the learning principles in the Merdeka Curriculum.

The integration of local songs into learning has the potential to enrich various subjects in the Merdeka Curriculum. Anang Ardiansyah's songs contain cultural, social, religious, and ecological values that can be integrated into various subjects in a meaningful way. The following table 1 shows the potential for such integration.

**Table 1. Potential Integration of Anang Ardiansyah's Songs in Subjects**

Subject	Relavant Song	Integration Potential	Sample Learning Activity
Cultural Arts	All songs	Appreciation of regional music	Students learn the melodic characteristics and vocal techniques of Banjar songs.
		Vocal/instrumental practice	Students practice singing the song with the correct technique
		Creation and arrangement	Students rearrange a song in contemporary form
		Cross-art exploration	Using songs as inspiration for dance or visual art
Local Language	All songs	Text analysis	Analyze the structure, diction, and language style in lyrics
		Vocabulary learning	Identify and learn typical Banjar expressions
		Creative writing practice	Write paraphrases or poetic interpretations of song lyrics
		Literature discussion	Discuss cultural and philosophical values in lyrics
Religious Education	<i>Batasmiyah, Bismillah Kata Bamula</i>	Strengthening religious values	Discussion on the importance of intention and prayer in Islam
		Contextualized worship practices	Relate the lyrics about the pillars of Islam to the practice of worship



Civics/IPS	<i>Puhun Rambai, Paris Barantai</i>	Moral education	Exploring moral values in lyrics for character building
		Discussion on religion-culture relations	Discussing the harmonization of religious values and local traditions
		Strengthening local identity	Discussion on pride in local culture as part of national identity
		The value of mutual cooperation	Linking the value of gotong royong in the song with Pancasila
		Culture preservation	Research project on endangered local traditions
Local Content	All songs	Multicultural education	Appreciate the diversity of Indonesian culture through the comparison of folk songs
		Integrated learning	Development of song-based learning themes
		Cultural project	Students conduct simple research on the socio-cultural context of the song
		School culture festival	Students perform creative interpretations of Banjar songs
		Culture documentation	Multimedia documentation project of songs and cultural values

### Integration in Cultural Arts Subjects

Anang Ardiansyah's songs have significant potential to enrich Cultural Arts learning at various levels of education. In the dimension of regional music appreciation, these songs can be a medium to introduce students to the uniqueness of Banjar music. Boonpracha's research (2022) shows that local culture-based art learning can strengthen cultural identity and develop students' creativity. This includes melodic characteristics, musical structure and the use of distinctive pitch intervals. This approach not only develops an understanding of local music, but also encourages reflection on how music reflects the values and cultural identity of the community. By analyzing the musical elements in Anang Ardiansyah's songs, learners can develop deeper analytical and appreciative skills. This is in line with the learning outcomes that emphasize learners' ability to appreciate and express themselves through art.

Vocal and instrumental practices based on Anang Ardiansyah's songs enable learners to develop musical skills. This is achieved through direct experience with the vocal techniques and rhythmic patterns unique to Banjar music. This experiential learning approach not only develops technical skills, but also fosters a deeper appreciation. In line with this, research by Tao's (2023) found that the use of traditional music materials in Cultural Arts learning can improve students' musical skills and cultural understanding. In the context of creation and arrangement, these songs can be a starting point for creative exploration. Learners can re-arrange traditional songs with contemporary musical elements, creating a bridge between tradition and modernity. This creative process not only develops learners' musical skills and creativity. It also helps them understand how cultural traditions can remain





alive and relevant through creative reinterpretation. Pratama & Aryani's (2024) research also shows that local culture-based art learning can develop learners' creativity and appreciation of cultural heritage.

### **Integration in Language Learning**

Anang Ardiansyah's song lyrics offer rich material for language learning. In text analysis, these lyrics can be used to explore the structure, diction, majas, and rhyme patterns that are typical in Banjar literature. This develops learners' literacy skills through culturally authentic material. This approach opens up space for discussion on how language reflects and shapes people's worldviews. Vocabulary learning through song lyrics utilizes a musical context that helps learners remember and understand the meaning of words. Malay's et al. research (2025) shows that the use of local culture-based authentic materials in language learning can improve learners' language skills and cultural understanding. This method not only develops vocabulary, but also preserves the linguistic richness of Banjar amidst the threat of language homogenization.

Creative writing practices inspired by Anang Ardiansyah's songs allow learners to develop their expressive skills. Activities such as writing paraphrases or poetic interpretations of song lyrics encourage learners to process and internalize the values contained in the songs. Literary discussions on philosophical values in song lyrics enrich learners' understanding of the complexity of Banjar culture. It also develops their ability to analyze texts critically and reflectively, in line with national education principles that emphasize the development of critical and reflective thinking skills.

### **Integration in Religious and Moral Education**

Songs with religious themes such as *Batasmiyah* and *Bismillah Kata Bamula* have a strong relevance to Islamic Religious Education learning. Research by Polli & Ahmadi's (2024) shows that the integration of local wisdom values in religious education can enrich learners' understanding of religious teachings and increase their relevance in the context of daily life. The religious values in these songs are not only aligned with the core material of religious learning. They also offer a cultural context that enriches learners' understanding of how religious teachings are interpreted in the context of local culture. Strengthening religious values through discussions about the importance of intention and prayer in Islam, as reflected in the lyrics, helps learners understand that religious teachings are not something abstract. Religious teachings are practical guidelines that shape the way people live their daily lives.

Contextual worship practices can be developed by linking the lyrics about the pillars of Islam in *Bismillah Kata Bamula* to daily worship practices. This approach not only teaches the ritual aspect, but also the meaning and value behind the practice. Moral education can be enriched by exploring moral values in song lyrics such as prudence and social care. These values teach that religion is not only about vertical relationships with God, but also regulates horizontal relationships with fellow humans and the environment. In line with this, Romlah et al. research (2023) found that the use of local culture-based learning materials in religious education can strengthen students' religious and cultural identities simultaneously. Discussions about religion-culture relations open students' insights into how religious values and local traditions can harmonize.

### **Integration in Civics and Social Studies**

Songs such as *Puhun Rambai* and *Paris Barantai* have a strong relevance to the learning of Civic Education (PKn) and Social Studies (IPS). The values of patriotism and cultural pride contained in these songs offer a concrete foundation for the development of civic identity. Strengthening local identity through discussions about pride in regional culture



as an integral component of national identity helps students understand the concept of Unity in Diversity more meaningfully. This approach develops nationalism that is not abstract and formalistic, but rooted in authentic and personal cultural experiences.

The dominant value of gotong royong in the song *Puhun Rambai* can be related to the values of Pancasila, especially the fifth principle. This approach provides a concrete cultural context for learning Pancasila values. Cultural preservation becomes an important theme in social studies learning, where learners can conduct research projects on endangered local traditions. Through Anang Ardiansyah's songs, learners can explore how cultural traditions survive amidst modernization and globalization. Multicultural education can be developed through activities that compare Banjar songs with songs from other regions in Indonesia. Hidayatuloh's (2020) research also shows that learning based on local wisdom values can develop multiculturalism awareness and a sense of nationality in students.

### **Integration in Local Content**

Current national education practices emphasize strengthening the Pancasila Student Profile through project-based learning. Anang Ardiansyah's songs offer an ideal space for comprehensive integration into such projects. Integrated learning that integrates various aspects of Banjar culture can be developed with these songs as a central theme. This thematic approach not only develops a holistic understanding of Banjar culture, but also shows how various aspects of culture are interrelated and form a complete cultural identity. This is in line with the independent and critical reasoning dimensions of the Pancasila Learner Profile.

Cultural projects that engage learners in simple research on the socio-cultural context of Anang Ardiansyah's songs enable active and inquiry-based learning. This approach not only develops research and critical thinking skills, but also empowers learners to contribute to the preservation and documentation of their cultural heritage. A school cultural festival based on Anang Ardiansyah's songs can be a platform for learners to showcase their creative interpretations. In line with that, Sari et al. (2022) research found that school-based cultural festivals can be an effective medium to develop learners' creativity, collaboration and cultural identity. Such festivals not only develop learners' creativity and artistic skills, but also strengthen the school community's ties with local culture. Peng & Rahman's (2024) research also showed that integrated learning based on local culture can develop learners' multiple intelligences and cultural awareness.

### **Strategies for Implementing Song Values in Character Education**

The research also identified various strategies for implementing the values of Anang Ardiansyah's songs in character education. These strategies are designed to transform the values identified in the song into concrete and effective educational practices. These strategies can be implemented in the context of national education which emphasizes the importance of character education. This approach is in line with the vision of developing a Pancasila Learner Profile that includes various dimensions of character such as faith and piety, global diversity, mutual cooperation, independence, critical reasoning, and creativity.

The implementation of the values from Anang Ardiansyah's songs in character education requires structured and systematic strategies. These strategies should consider the character aspects to be developed as well as the challenges that may be faced in the implementation process. The following table 2 shows the implementation strategies of song values in character education.



**Table 2. Strategies for implementing song values in character education**

Value of the Song	Character Aspects Developed	Implementation Strategy	Implementation Challenges
Religiosity ( <i>Batasmiyah</i> , <i>Bismillah Kata Bamula</i> )	Piety, Integrity	<ul style="list-style-type: none"> <li>• Habituation of starting activities with prayer</li> <li>• Weekly reflection on religious values</li> <li>• Discussion on the manifestation of religious values in social life</li> </ul>	<ul style="list-style-type: none"> <li>• Diversity of students' religious backgrounds</li> <li>• Maintain a balance between universal and specific values</li> </ul>
Gotong Royong ( <i>Puhun Rambai</i> )	Cooperation, Social care	<ul style="list-style-type: none"> <li>• Community-based collaborative projects</li> <li>• Social service program with local value theme</li> <li>• Collaboration-based problem solving simulation</li> </ul>	<ul style="list-style-type: none"> <li>• Increased individualism among students</li> <li>• Limited time for activities</li> </ul>
Love the Motherland ( <i>Paris Barantai</i> )	Nationalism, cultural pride	<ul style="list-style-type: none"> <li>• “Young Cultural Ambassador” program</li> <li>• Visits to local cultural sites</li> <li>• Documentation project of local cultural values</li> </ul>	<ul style="list-style-type: none"> <li>• Dominant influence of global culture</li> <li>• Perception of modernity vs. traditional</li> </ul>
Prudence ( <i>Batasmiyah</i> )	Self-control, Responsibility	<ul style="list-style-type: none"> <li>• Role-playing moral dilemmas</li> <li>• Journal reflections on decision-making</li> <li>• Discussion of consequences of action</li> </ul>	<ul style="list-style-type: none"> <li>• Media influences that promote impulsivity</li> <li>• Gap between ideal values and daily behavior</li> </ul>
Harmony with Nature ( <i>Puhun Rambai</i> )	Environmental awareness, Sustainability	<ul style="list-style-type: none"> <li>• School environmental conservation project</li> <li>• Exploration of local wisdom on conservation</li> <li>• Local value-based environmental awareness campaign</li> </ul>	<ul style="list-style-type: none"> <li>• Limited access to the natural environment</li> <li>• Consumerism that goes against the value of sustainability</li> </ul>

### Implementation of Religiosity Value in Character Building

The strong religiosity values in the songs *Batasmiyah* and *Bismillah Kata Bamula* can be implemented to develop the character aspects of piety and integrity in students. The strategy of starting activities with a prayer inspired by the song *Batasmiyah* not only encourages ritual practice, but can also be a starting point for deeper reflection. This approach





develops learners' understanding that religious practice is not just a formality, but a reflection of the spiritual awareness that underlies every aspect of life. Syukrin & Salahudin's (2024) research shows that the integration of religious values in character education can develop learners' moral integrity and spiritual resilience. When applied consistently, this habit can develop character integrity, where outward actions are aligned with inner values.

Weekly reflections on religious values based on the themes in the songs can help learners internalize the values. The format of reflection journals or small group discussions can create a safe space for learners to explore how the values in the songs are relevant to their daily life experiences. Discussions on the manifestation of religious values in social life, especially in relation to the theme of zakat in the song *Bismillah Kata Bamula*, help learners understand the social dimension of religion. This approach develops an understanding that true religiosity should manifest in concern for others and social responsibility. Achadah's et al. (2022) research also shows that the integration of religious values in daily learning practices can develop a more authentic character of piety and integrity in learners.

### **Implementation of Gotong Royong Value in Character Building**

The value of gotong royong in the song *Puhun Rambai* can be implemented to develop the character aspects of cooperation and social care. This is in line with the mutual cooperation dimension in the Pancasila Student Profile. Community-based collaborative projects inspired by the values in this song provide opportunities for learners to experience first-hand the practice of gotong royong in a contemporary context. Projects such as environmental cleaning, revitalization of public areas, or assistance programs for community groups in need can develop cooperation skills and a sense of social responsibility. Hamzah's et al. (2020) research shows that community project-based learning can develop the value of gotong royong and social responsibility in learners.

A social service program with a local value theme is a concrete way for learners to implement the value of social care. This program can be developed using the theme '*Paris Barantai*' to remind learners that love for the land of birth must be manifested in concrete care for others. Collaboration-based problem solving simulations help learners develop collaboration skills and systemic thinking. Simulation activities where learners have to work together to overcome community challenges can develop cooperation, critical thinking, and collective decision-making skills. Wulan's et al. (2024) research also shows that local value-based social service programs can develop learners' empathy and social responsibility meaningfully.

### **Implementation of the Value of Love for the Country in Character Building**

The value of love for the country in the song *Paris Barantai* can be implemented to develop character aspects of nationalism and cultural pride. This is in line with the global diversity dimension in the Pancasila Learner Profile. A "Young Cultural Ambassador" program can be developed where selected learners are tasked with promoting Banjar culture to their peers and the wider community. The program not only develops pride in local culture, but also communication, leadership and social responsibility skills. This is in line with the national education approach that emphasizes the development of 21st century skills.

Visits to local cultural sites are hands-on learning experiences that strengthen learners' emotional attachment to their cultural heritage. Visits to Banjar traditional houses, local museums, or other historical sites can make the lyrics about love for one's homeland in the song '*Paris Barantai*' more real and meaningful to learners. Tricahyono's (2020) research found that visits to local cultural sites can strengthen learners' cultural identity and historical awareness. Local cultural values documentation projects allow learners to play an active role



in cultural preservation. Projects where learners document stories, traditions and local wisdom from community elders can develop their understanding of cultural heritage and research skills.

### **Implementation of Prudence Value in Character Building**

The value of prudence in the song *Batasmiyah* can be implemented to develop character aspects of self-control and responsibility in students. This is in line with the independent dimension in the Pancasila Learner Profile. Role-playing moral dilemmas based on the theme “*jangan tasalah*” helps learners develop ethical decision-making skills. Role-play scenarios where learners face moral dilemmas and have to make decisions by considering the consequences develop ethical awareness and the ability to see issues from various perspectives. Research by Yulita’s et al. (2023) shows that the role-playing method in character education can develop ethical decision-making skills in learners more effectively than the conventional learning approach. This experiential learning approach is much more effective in developing character than declarative learning about moral values.

Reflection journals on decision-making help learners develop greater self-awareness and metacognitive skills. A journal format where learners reflect on the decisions they make and how prudence influences the decision-making process can develop the habit of ongoing self-reflection. Discussion of consequences of actions helps learners understand cause-and-effect relationships and develop an attitude of responsibility. Integrating this discussion in learning can use examples from daily life that are relevant to learners' experiences, helping them to connect the abstract value of mindfulness with the concrete situations they face.

### **Implementation of Harmony with Nature in Character Building**

The value of harmony with nature in the song *Puhun Rambai* can be implemented to develop character aspects of environmental awareness and sustainability in learners. School environmental conservation projects inspired by the symbolism of the rambai tree provide opportunities for learners to be directly involved in environmental conservation practices. Activities such as the development of school gardens where learners care for local plants and learn about their ecological and cultural benefits not only develop practical knowledge and skills. Research by Wong’s et al. (2020) shows that direct involvement in environmental projects can develop deeper ecological awareness and long-term commitment to environmental conservation in learners. This direct experience in caring for the environment is much more effective in shaping the character of environmental care than theoretical learning about ecological values.

Exploration of local wisdom on conservation helps learners understand that environmental conservation is not a foreign concept, but has been part of Banjar cultural wisdom for centuries. The use of the song *Puhun Rambai* as an entry point to discuss how traditional Banjar communities sustainably manage river environments can provide a model that is highly relevant to today's environmental challenges. Local value-based environmental awareness campaigns allow learners to integrate their cultural identity with environmental activism. Zahrawati’s (2023) in their research found that ecological local wisdom-based learning can strengthen learners' intrinsic motivation to participate in environmental conservation practices. This approach that integrates environmental activism with local cultural values can make sustainability issues more relevant and meaningful to learners.

Overall, the results of this study confirm the significant potential of Anang Ardiansyah's songs as a source of character education values that are relevant to the socio-cultural context of students in South Kalimantan. This research contributes to the development of local wisdom-based character education approaches with practical



implications for classroom learning practices, curriculum development, and educational policies that are more responsive to Indonesia's cultural diversity. In line with the vision of national education that emphasizes the importance of maintaining a balance between developing global competencies and strengthening national integration. The integration of local songs in formal education can be a strategy to strengthen the relevance and sustainability of the education system in the context of multicultural Indonesia.

### Conclusion

This research shows that Anang Ardiansyah's songs have significant potential as a source of character education values relevant to the socio-cultural context of students in South Kalimantan. The integration of these songs into various subjects and character strengthening projects can enrich learning, strengthen cultural identity, and develop the various dimensions of the Pancasila Student Profile. The implementation strategies proposed in this research, ranging from habituation and reflection to collaborative projects and cultural festivals, offer concrete approaches to transforming the values in the songs into meaningful learning experiences and authentic character building. Through an approach that integrates local wisdom into formal education practices, learning not only becomes more relevant and contextual, but also contributes to the preservation and revitalization of local cultural heritage in the midst of globalization.

### Recommendation

The results provide important recommendations for the development of local wisdom-based education. Teachers are advised to: (1) integrate local songs into various subjects according to the Merdeka curriculum; (2) design project learning that connects the values in songs with the dimensions of the Pancasila Student Profile; (3) organize cultural festival activities and documentation of local values; and (4) facilitate reflection on character values. For further researchers, it is hoped that they can: (1) examine the effectiveness of local wisdom integration on 21st century competencies; (2) conduct classroom action research related to strengthening cultural identity; (3) develop an authentic assessment model; and (4) expand the study to various forms of local wisdom in Indonesia.

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