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HARMONIZATION OF TRADITION AND ISLAM IN BANJAR DIAMOND CRAFTS: ANALYSIS OF ISLAMIC EDUCATIONAL PHILOSOPHY AND ITS RELEVANCE FOR CHARACTER EDUCATION

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ABSTRACTS

Background: The customary and Islamic traditions that color Banjar diamond craft activities contain noble and important values in character formation in Islamic education. **Objective:** This research aims to examine Banjar diamond crafts, both in the activities of diamond panning and polishing, by exploring local and Islamic customs and the character values contained there in and analyzing them from the perspective of Islamic educational philosophy. **Method:** This research uses a qualitative method with an ethnographic approach. Data collection was conducted through observation, interviews, and triangulation with Banjar diamond miners and polishers. **Result:** The research results show that there is three dimensions of harmonization of custom and Islam in Banjar diamond crafts, namely the dimensions of religious practice, work ethics, and local wisdom. The three dimensions of harmonization of custom and Islam are relevant to character education as follows. First, religious practice forms the character of piety, obedience to worship, spiritual awareness that efforts must be intended as worship, responsibility, sincerity and gratitude as important elements in the dimension of religious character. Second, work ethics forms the character of hard work, resilience, honesty, and responsibility, as well as diligence, perseverance, tenacity and patience as the development of persistent and integrity character. Third, local wisdom forms the character of respect for tradition, cooperation, tolerance, civilization, and a strong cultural identity. **Conclusion:** The overall practice of harmonization of custom and Islam in diamond crafts from the perspective of Islamic Educational Philosophy, both perennially and essentially, strongly shapes the character of Banjar society. Harmonization between custom and Islam in Banjar diamond crafts is a manifestation of local wisdom as well as a primary source in character education. Thus, this study enriches the literature on character education, cultural education, and also the philosophy of Islamic education.

A. INTRODUCTION

Harmonization between local customs of a society and Islamic customs is a process of acculturation and integration of values that enables the two to live side by side in harmony (Sari, 2023). Harmonization is defined as the balance and harmony of various aspects of nature, feelings, thoughts and actions of a person, thus producing a noble unity (Fatimah and Marini, 2022). One manifestation of the harmony between Islam and local customs can be seen in Banjar diamond crafts in South Kalimantan. The diamond crafts in question refer to the Banjar people's activities of diamond panning and polishing. For the Banjar people, the passion for searching for, polishing (processing), and trading gemstones is nothing new. In fact, diamond panning has been practiced since the time of the Banjar kingdom (Mujiburrahman, 2015; David, 1997). Since the 15th century, Tanjungpura and the Matan area in South Kalimantan have been centers of diamond trade (Noor, 2016). Cempaka Village, Banjarbaru, near Martapura has been a diamond mining area since the time of the sultans, and the livelihood of the residents was diamond mining, passed down from generation to generation (Bulkini, 2019).

So far, studies on Banjar diamond crafts, both in terms of diamond panning and polishing, have focused more on local traditions and have not accommodated an educational perspective. diamond mining is more of a ceremony with strict taboos (David, 1997). Diamonds are precious objects, therefore when polishing them you should behave well to get good results (Hidayat 2017; Normuliati et al. 2022). Even at this stage of gold mining, there are many customs or traditions that must be carried out and abandoned, because they are considered taboo, both in terms of attitude, speech, actions and so on (Adawiah 2024; Sari 2019). This trend suggests that educational perspectives, particularly Islamic educational philosophy and character education, have been under-represented in studies of traditional and Islamic traditions in Banjar diamond crafts. Therefore, this study seeks to explain traditional and Islamic traditions in Banjar diamond crafts as a character education strategy that continues to be maintained in the contemporary era.

This research is a response to the shortcomings of previous studies that neglected character education and educational philosophy as an important part of Banjar diamond crafts. The harmonization of customs and Islam in diamond crafts explains the customary traditions and Islamic teachings practiced by Banjar diamond panners and polishers. Therefore, two questions can be raised: how customary traditions are incorporated into diamond crafts and how customs and Islamic teachings are integrated into diamond crafts. The answers to these two questions provide a deeper understanding of the basis for the harmonization of customs and Islam as a unique

phenomenon because its activities contain character values related to Islamic educational philosophy. These values provide a strong moral and ethical foundation in daily life, becoming an important foundation for character formation (Somad, 2021; Baderah and Munawir, 2024; Hadi, 2016). The harmonization of customs and Islam in diamond crafts is expected to accelerate character education in Indonesia (Erlande, 2024; Khoriyah and Tarsidi, 2023). Therefore, it is important to examine Banjar and Islamic customs in diamond craft activities, especially from an educational perspective.

This study is based on an argument that the combination of local customs and Islamic teachings creates a comprehensive and effective character education environment that forms a generation with strong character and noble ethics in facing

the dynamics of the times (Sartika and Rizal, 2025; Saihu, 2019). In the context of Islamic educational philosophy, it helps balance the universal values of Islam with local cultural wisdom, so that Islamic education does not lose its identity and remains relevant to the context of society (Hafid and Mujrimin, 2023; Priarni, 2019; Buhari, 2024; Apriliyani et al., 2025). This is based on the principle of paternalism emphasizes the importance of eternal values that live in every tradition of society (Ramayulis, 2015) and essentialism emphasizes the importance of moral and spiritual education based on basic religious values (Ramayulis, 2015; Rachmad and Amril, 2023). Thus, a deep understanding of this condition underpins the need to reconstruct the Islamic education curriculum to respond to developments in education in the contemporary era. Islamic educational institutions need to develop curricula that incorporate material related to the harmonization of customs and Islam, as this serves as a vehicle for character development. Therefore, harmony between local customs and Islam, from the perspective of Islamic educational philosophy, is a strategic approach to creating spiritual and character harmony in contemporary Islamic education.

B. METHOD

This research uses a qualitative design with an ethnographic approach, namely describing, interpreting, and analyzing patterns of behavior, beliefs, and language used by community groups with various cultural traditions over time (Creswell., 2012). An ethnographic approach was used because it was able to explore data related to local customs and Islam of the Banjar people in diamond crafts using an analysis of Islamic educational philosophy. Academically, the ethnographic approach and Islamic educational philosophy allowed for an in-depth exploration of Banjar diamond crafts and the identification of local and Islamic customs traditions that exist in Banjar diamond crafts. Data collection was conducted through in-depth interviews with diamond miners and polishers through a process observation, direct interviews, and triangulation of customary and Islamic traditions in the Banjar diamond mining and polishing community.

The research was conducted in the South Kalimantan region, specifically Cempaka District in Banjarbaru City, Keraton Village in Banjar Regency, and Martapura City in Banjar Regency. These three areas were chosen because their communities are heavily involved in diamond crafts, both as panners and as diamond polishers. The Cempaka area is known for diamond panning, while the Keraton area and Martapura city are known for diamond polishing. The primary data sources for this research were the diamond panners and polishers. Secondary sources or additional informants were people who were considered knowledgeable about the customary and Islamic traditions in diamond panning and polishing. The data for this research are the practice of customary traditions in Banjar diamond crafts and the integration of Islamic traditions in Banjar diamond crafts. The academic reason is because this data allows direct monitoring of informants about local customary and Islamic traditions. First, data were collected by seeking information from four panners and four diamond polishers. Second, data selection was carried out systematically by identifying research data provided by informants. Third, the collection process is carried out repeatedly over a certain period to ensure the sustainability and accuracy of the data, then compiled and analyzed for further research.

A qualitative approach is used to understand existing symptoms without requiring quantification because these symptoms cannot be measured precisely (Denzin and Lincoln, 2009). The data collection method is carried out by observation, interviews and triangulation (Creswell, 2012). The academic rationale is that it provides researchers with the opportunity to conduct repeated research until they obtain relevant data. First, observations were conducted systematically to monitor local and Islamic customs and practices prevailing among the Banjar diamond miners and polishers. Second, interviews about local and Islamic customs and practices prevailing among the Banjar diamond miners and polishers were reduced, then presented and verified for analysis using the Miles and Huberman model. Third, triangulation was conducted using various sources, theories, and methods to strengthen the validity of the data.

The information analysis process involves data collection, reduction, presentation, and verification (Moleong, 2021). The academic rationale for data analysis is to carefully observe the data obtained, categorize, focus, and analyze it. First, data reduction involves carefully observing the data obtained, categorizing, focusing, and analyzing it. Second, data is presented in the form of logically and systematically arranged notes. If the data presentation is incomplete, field data will be recollected. Third, conclusions are drawn and verified, meaning all presented data is interpreted according to the context of the problem and the predetermined research objectives. Data verification can be done through discussion or cross-checking with other data presentations. The data is analyzed from the perspective of Islamic educational philosophy and its relevance to character education.

C. FINDING AND DISCOURSE

Traditional Traditions in Banjar Diamond Crafts

Regarding Banjar diamond craftsmanship, both in the mining and polishing activities, several informants interviewed identified many traditions that have become customs and beliefs within the Banjar community. These customs and beliefs constitute cultural values and are characteristic of the Banjar diamond miners and polishers. This can be seen in the following interviews.

Table 1. Interview Results on Customary Traditions in Banjar Diamond Crafts

No	Diamond Craft Activities	Interview Narrative	Coding/Description	Informant
1	Diamond Mining	Meet a “ <i>malim</i> ” because you can receive divine revelation about the location of the diamond.	Tradition of recommendation “ <i>malim</i> ” = smart person Wangsit = premonition	Mastur (81 years old), diamond miner
		Calling diamonds <i>Galuh</i> because it is believed to make the diamond's light brighter.	Tradition of recommendation <i>Galuh</i> = a term for diamonds and women's names	Mastur (81 years old), diamond miner

		Greet the guardians, so that no one can disturb you and you can get the diamond.	Tradition of recommendation Guardian = spirits who guard diamonds	Mastur (81 years old), diamond miner
		Bring certain foods such as yellow sticky rice, chicken eggs, <i>ketupat</i> rice, white porridge, <i>habang</i> porridge, and <i>wadai kokoleh</i> .	Recommended tradition. <i>Ketupat</i> and <i>kokoleh</i> , it is believed that will produce results in the form of diamonds.	Mastur (81 years old), diamond miner
		You are not allowed to bring food such as <i>sate</i> , <i>tapai</i> , <i>asam-asaman</i> because it is believed that diamonds do not like these foods.	Taboo traditions.	Sunur (50 years old), diamond miner
		You are not allowed to put your hands on your hips because it will make the <i>galuh</i> afraid to approach.	Taboo traditions	Sunur (50 years old), diamond miner
		You are not allowed to fart, urinate or defecate in the dug hole.	Taboo traditions. <i>fart</i>	Paurani, (60 years old), diamond miner
		Keep your word (<i>pamandiran</i>)	Tradition of recommendation " <i>pamandiran</i> " = greeting	Fauzi (65 years old), diamond miner
		When a diamond is brought home, it must be sprinkled with yellow rice, offered with <i>likat</i> oil (<i>tapung tawar</i>), and a prayer of safety must be recited.	Tradition of recommendation <i>Tapung tawar</i> =sprinkled with water with oil. <i>Likat</i> oil =oil mixed with fragrance	Fauzi (65 years old), diamond miner
2	Diamond polishing	Diamond polishing must be done by an expert.	Tradition of recommendation	Anang (45 years old) diamond

	Diamond polishing begins with <i>mengeker</i> , <i>mengkating</i> , <i>menyangling</i> , <i>mengikat</i>	<i>Mengeker</i> =see and design diamond shapes <i>Mengkating</i> =forming diamonds <i>Menyangling</i> =sharpening diamonds so they shine <i>Mengikat</i> =Setting diamonds on rings, necklaces, bracelets and earrings.	polisher and seller Zulkipli (47 years), diamond polisher and seller
	Diamonds are considered a special item and a symbol of wealth.	Tradition of belief	Zulkipli (47 years), diamond polisher and seller
	There is a belief in the results of rubbing the diamond <i>lantakan</i>	Tradition of belief <i>Lantakan</i> =diamond polishing residue	Anang (45 years old) diamond polisher and seller
	Diamonds are believed to be precious objects, so you have to be careful when polishing them.	Traditions, recommendations and beliefs	Anang (45 years old) diamond polisher and seller
	Processing diamonds should not be haphazard, and the polisher must be consistent in his work	Traditions of taboos and recommendations	Mahjuri (50 years old), diamond polisher and seller

The interview results show that the customary traditions in Banjar diamond crafts, both in the panning activity and the diamond polishing activity, are still strongly enforced in three forms of tradition, namely recommendations, taboos and beliefs. Recommendations in diamond panning activities are intended to make it easier to obtain diamonds, such as meeting a clever person who is considered to know the location of the diamond, greeting the diamond and its guardian, maintaining speech such as the word "eat" is replaced with the word "bamuat" or "batirak", the word "snake" is replaced with the word "root", chicken is called "manuk", cat is called "marau", buffalo is called "pikulan", cow is called "nguah". In addition, they also bring certain foods such as *ketupat* and *kokoleh* which are believed to obtain and obtain results in the form of diamonds. Taboos in diamond panning activities include not bringing foods such as

sate, tapai, asam-asaman because it is believed that these foods are not liked by diamonds (*galuh*), not being allowed to fart, urinating and defecating in the excavation hole. This makes diamonds stay away because they are considered to have no morals towards them. Avoid putting your hands on your hips or showing arrogance, as this may scare the diamonds away. Traditional beliefs believe that diamonds are shy, supernatural, and often hide. Diamonds are called *Galuh* because the name *Galuh* is believed to enhance their brightness. All of this evidence demonstrates that the tradition of diamond mining is a persistent tradition in Banjar society and a form of local wisdom.

Likewise, in diamond polishing, the three traditions still apply: recommendations, prohibitions, and beliefs. The recommended practice for polishing diamonds is that the polisher must be an expert and exercise caution, as polishing determines the quality and color of the diamond, thus increasing the price of the diamond, even multiplying. The polisher must be an expert in the art of *mengeker*, *mengkating*, *menyangling* and *mengikat*. The taboo for polishing diamonds is that diamond processing must not be done carelessly or in any place. Therefore, it must be done in a clean place and the polisher must also be consistent in his work. The belief in polishing diamonds is that diamonds are believed to be special objects because, in addition to being expensive jewelry, they are considered to have properties. Diamond *lantakan* are used for facial implants because they are thought to enhance beauty. Diamond *lantakan* are carried as self-confidence enhancers, *sarat* fishing rod, *sarat* a stall or shop, and also as *sarat* a building material for swallows' nests. Diamonds are considered symbols of wealth and luxury. All of this data shows that diamonds are not only seen as precious jewelry, but also contain cultural values in every process of their manufacture and this still applies in the tradition of diamond polishing.

From the overall data, two main tendencies emerge in the traditional traditions of Banjar diamond crafts, both in panning and polishing activities. *First*, there is a dimension of local wisdom, namely adherence to prevailing traditions, including recommendations, taboos, and beliefs. This is known as the concept of "pamali". *Pamali* are expressions containing a kind of prohibition or taboo against doing something (Fitriani, et al. 2024). Taboos for the Banjar people are a symbol of the image of whether a person's character and behavior are good or bad (Jamalie and Dalee, 2012). The concept of taboos as prohibitions or recommendations in diamond panning and polishing is a form of social control over believed values. *Second*, the dimension of work ethics is in the form of caution in work. Caution in work is shown by following the opinions of those who are more knowledgeable (*Malim*) and *tuan guru*, so that they strictly adhere to the rules that must be followed when panning. This also includes obeying taboos or things that should not be done. Obeying the rules and taboos not only to avoid something undesirable, but also in the hope of getting the desired results. The two main tendencies, namely local wisdom and work ethics in the traditional traditions of Banjar diamond crafts, show that this diamond craft is not just a work process for economic fulfillment, but also has cultural values that must be maintained and preserved and become the daily character of Banjar diamond panners and polishers.

Integration of Islamic Traditions into Banjar Diamond Crafts

The traditions inherent in Banjar diamond craftsmanship are not only local but also deeply embedded within Islamic traditions. Local and Islamic traditions are integrated and harmoniously intertwined in every activity of panning and polishing Banjar diamonds. The harmony of local and Islamic traditions in Banjar diamond craftsmanship can be seen in the following interview.

Table 2. Interview Results on the Integration of Islamic Traditions in Banjar Diamond Crafts

No	Diamond Craft Activities	Interview Narrative	Coding/Description	Informant
1	Diamond Mining	Reading prayers and offerings led by "pious people"	Integration of Islamic Tradition "pious people" = ulama	Mastur (81 years old), diamond miner and Paurani, (60 years old), diamond miner.
		Read the <i>shalawat</i> when you get a diamond 3 times aloud.	Integration of Islamic Traditions <i>Shalawat</i> = "Allahumma shalli 'ala Muhammad"	Mastur (81 years old), diamond miner
		When someone reads the <i>shalawat</i> , the people nearby respond (<i>sahutan</i>).	Integration of Islamic Traditions <i>Sahutan</i> = "Saliim" or "shallu 'alaih", or "shallu 'ala an-Nabi".	Mastur (81 years old), diamond miner, Sunur (50 years old), diamond miner
		We must be sure that our sustenance has been arranged by Allah.	Integration of Islamic Traditions	Sunur (50 years old), diamond miner
		There should be no jealousy towards friends who get diamonds	Integration of Islamic Traditions	Sunur (50 years old), diamond miner
		You have to be patient if you don't find a diamond, never give up, and trust in God.	Integration of Islamic Traditions	Sunur (50 years old), diamond miner
		You must be persistent,	Integration of Islamic Traditions	Paurani, (60 years old),

		hardworking, and confident that you will find a diamond.		diamond miner
		Cooperation and tolerance between men and women	Integration of Islamic Traditions	Fauzi (65 years old), diamond miner
		If one person gets a diamond, then no matter how much they get, it will be shared among the group.	Integration of Islamic Traditions	Fauzi (65 years old), diamond miner
2	Diamond Polishing	Before doing work, you must maintain personal hygiene, either by bathing or performing ablution.	Integration of Islamic Traditions	Zulkipli (47 years), diamond polisher and seller
		Maintain good speech or words	Integration of Islamic Traditions	Anang (45 years old) diamond polisher and seller
		Starting work with <i>basmalah</i> with the hope that Allah will make it easy	Integration of Islamic Traditions	Mahjuri (50 years old), diamond polisher and seller
		Read dhikr and say shalawat to the prophet Muhammad saw.	Integration of Islamic Traditions	Anang (45 years old) diamond polisher and seller

Interview results indicate that Islamic traditions in Banjar diamond crafts are very strong because the Banjar people are Muslim. Islamic traditions are integrated with local customs and traditions can be seen in four forms: prayer, thanksgiving ceremonies, zikr (remembrance of God), and work ethics. In Islamic tradition, the activity of diamond panning and polishing begins with zikr, which is reciting the *Basmalah* (In the name of Allah) and a prayer for ease, smoothness, safety, and blessings in finding sustenance in the form of diamonds. The thanksgiving ceremony can be held at home or at the location of the panning and polishing. Prayers and thanksgiving are repeated if a diamond is obtained, especially if the diamond obtained is large. Likewise, if the polished result is good and sold for a high price, sometimes prayers and thanksgiving are also held. The zikr recited includes not only *Basmalah* (In the name of Allah),

Lailaha illallah, and the word *Allah*, but also *Shalawat*. When the panner obtains a diamond, he or she recites the blessings "Allahumma salli 'ala Muhammad" in a loud voice several times, usually three times. People nearby respond (*manyahut*) with "Saliim" or "shallu 'alaikh", or even with "shallu 'ala an-Nabi". If you get a small diamond, you still say shalawat but not as loudly as when you get a large diamond. Other Islamic traditions can be seen in work ethics such as having to believe that sustenance has been arranged by Allah, not being jealous, being diligent, tenacious, patient and persistent, maintaining personal hygiene, being mindful of one's words, being tolerant and cooperative, and sharing when you get sustenance. Based on this data, it shows that the Islamic tradition of diamond panning and polishing is integrated into Banjar culture and is deeply embedded in Banjar society.

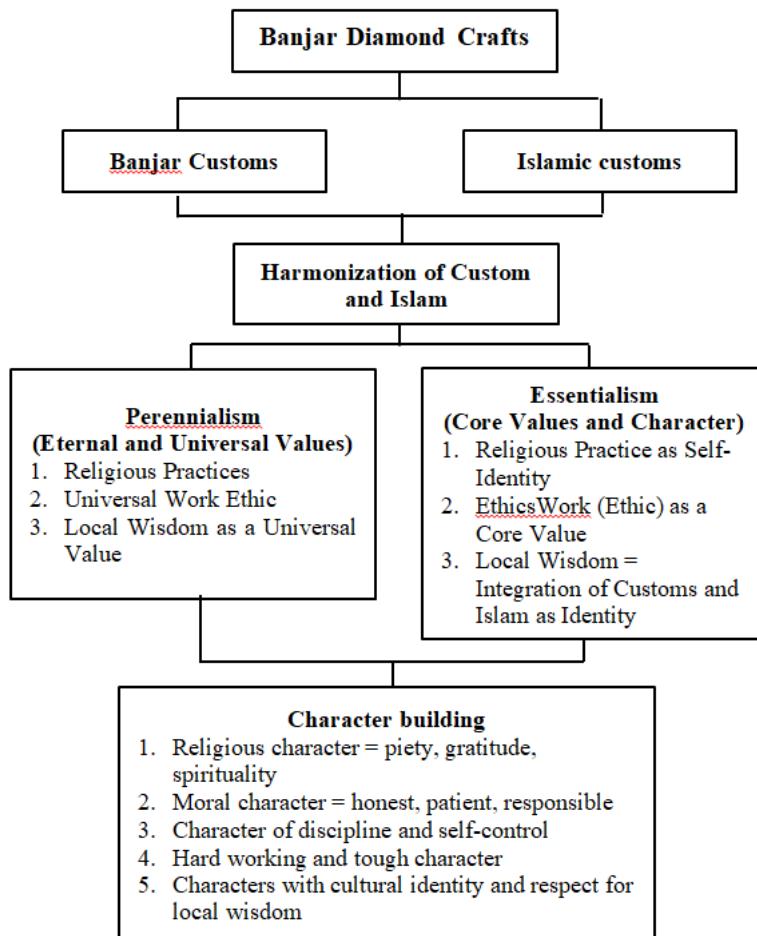
From the overall data above, there are three main tendencies in the integration of Islamic traditions in Banjar diamond crafts, both in panning and polishing activities. *First*, there is the dimension of religious practice, namely the devotion of the diamond panners and polishers in practicing their religion, seen in the habit of praying, reciting dhikr, reciting blessings, and performing thanksgiving by reciting prayers of safety. They always place Islamic teachings as the main foundation in their work. Therefore, activities that can lead to polytheism, such as using diamonds as facial implants, *sarat* fishing rod, *sarat* a stall or shop, and also as *sarat* a building material for swallows' nests, are not practiced by the Banjar Muslim community, which is strongly religious. *Second*, the dimension of work ethics, namely a strong work ethic (diligence, industriousness and tenacity), tolerance and cooperation, shared destiny, patience, confidence and tawakkal. Tawakkal is relying on Allah SWT when facing a task, relying on Him in difficulties. *Third*, the dimension of local wisdom, namely the integration between local customs and Islamic customs in diamond crafts, shows the existence of cultural harmonization and becomes a local wisdom that needs to be maintained. Three tendencies that are the main dimensions in the integration of Islamic traditions, namely religious practices, work ethics and local wisdom show that Banjar diamond crafts are not just a work process, but there are universal values that need to be maintained, namely the daily character of Banjar diamond miners and polishers, which are noble values for the Banjar community.

Harmonization of Banjar and Islamic Customs in Diamond Crafts from the Perspective of Islamic Educational Philosophy and Its Relevance for Character Education

Islam views local customs or '*urf* as elements that must be adopted and made partners in religious life, as long as they do not conflict with Islamic principles (Setiyawan, 2012). Good customs are customs that do not conflict with the postulates of Sharia, and do not justify what is haram or invalidate obligations, while bad traditions are the opposite (Khallaq, 1978). Customs that exist in society can be followed and maintained as long as they do not conflict with the principles of Islamic teachings, even though they were not known in the time of the Prophet Muhammad SAW. (Shihab, 2009). This shows that Islam is very open to local customs and considers them an important part of forming a civilized and faithful society.

Banjarese diamond mining and polishing practices harmoniously coexist with Islamic and customary traditions, without any conflict. The diamond miners and polishers are Muslim, devoutly adhering to religious rules and respecting local customs.

Islam is the dominant culture for Banjar society (Noor, 2016). Universally, Banjar customs and Islam contain local wisdom and philosophical values that must be preserved and maintained. The harmonization of customs and Islam in diamond crafts, from the perspective of Islamic Educational Philosophy, embodies perennial and essential values that shape the character of Banjar society. This harmonization can be illustrated in the following flowchart.



Flowchart of Harmonization of Banjar Customs and Islam in Diamond Crafts
The Perspective of Islamic Educational Philosophy and Its Relevance for Character Education

Based on the diagram above, from the perspective of Islamic educational philosophy, Banjar diamond crafts contain the values of perennialism and essentialism. emphasizes the importance of eternal values that live in every community tradition (Ramayulis, 2015). In the context of Banjar diamond crafts, these perennial values are reflected in the way diamond miners and polishers uphold religious principles, ethics, and local wisdom as the foundation of their lives and work. Essentialism, on the other hand, seeks to shape individuals with strong character and adhering to unchanging values (Ramayulis, 2015). In the Banjar diamond panning and polishing tradition, the work ethic of diligence, perseverance, tenacity, patience, mutual assistance, and trust in God are core values. This context can be seen in the activities of diamond miners who continue to work diligently even though results have not yet been

obtained. They believe that patience, hard work, and trust in God are life principles that should not be abandoned, because they are the essence of being a good human being. In essentialism, work ethic is a core value for forming an ideal character. From all the data and flowchart above, it can be explained in three forms, namely:

1. Religious Practices

In perennialism, religion is considered a source of universal values that are timeless (Kuswanjono et al., 2024). In Banjar diamond crafts, this value can be seen in the habit of praying, making dhikr, offering prayers before work, performing salvation as a form of asking for safety and blessings. They make Islamic teachings the main foundation in carrying out their profession (Kuswanjono et al., 2024). The practice of perennialism can also be seen in the way diamond miners begin their activities by reciting a prayer for safety passed down through generations. They believe that work is not merely physical exertion, but also a form of worship and connection with God, a value that is considered timeless (Yasyakur et al., 2021). This practice reflects the perennial belief that there is a universal spiritual truth that underlies all human activity.

Essentialism also emphasizes the importance of moral and spiritual education based on basic religious values (Ramayulis, 2015; Rachmad and Amril, 2023). In Banjar diamond crafts, the activities of prayer, remembrance, salawat (blessings), and thanksgiving are not merely rituals, but essential values that shape the purpose and meaning of the work. Islamic teachings serve as the primary foundation, not as an addition or complement. This is evident in the fact that before the work begins, workers gather to recite prayers and prayers. Essentially, religious practices are moral and spiritual values that must be upheld.

2. Work Ethics

Perennialism in Islamic education emphasizes the universal and eternal values of truth, goodness and beauty, which are derived from Islamic teachings (Yasyakur et al., 2021). Ethical values such as perseverance, patience, honesty, and trust in God are universal values valued across various traditions. Banjar diamond miners and polishers uphold a work ethic, being diligent, tenacious, tolerant, and supportive. They practice trust in God, which is surrendering the fruits of one's labor to God after making maximum effort. Trust in God means relying on God when facing a task, relying on Him during hardships, remaining steadfast when faced with disaster, and maintaining a calm and peaceful heart (Al-Ghazali, 1409; Hamka, 1980; Madjid, 1992). The practice of perennialism in religious practice can also be seen in diamond polishers who work long hours with meticulous precision. They believe that perseverance is the unchanging path to truth, and after making an effort, they surrender to God for the results. The values of "effort and trust" are universal ethical principles that are not bound by time. This ethic reflects the essence of perennialism, namely that there are eternal moral values that underlie human behavior across generations.

In essentialism, character formation is emphasized through core values such as discipline, prudence, and obedience to rules (Rachmad and Amril, 2023). In Banjar diamond crafts, the miners work with care, not only in technical aspects but also in following the instructions of *Malim* and *Tuan Guru*. They adhere to taboos and rules as a form of self-control and a form of respect for the knowledge of their ancestors. They believe that obedience is a fundamental value that determines safety, success, and quality of work. In essentialism, caution and obedience are core values for developing moral and skilled workers. Essentialism aims to shape people with strong character and

uphold noble values (Ramayulis, 2015). In the tradition of Banjar diamond panning and polishing, the work ethic of diligence, industriousness, tenacity, patience, mutual assistance, and trust in God are fundamental values. This can be seen in the activities of diamond miners who continue to work diligently even though results have not yet been achieved. They believe that patience, hard work, and trust in God are life principles that should not be abandoned. In essentialism, work ethic is a core value for forming an ideal character.

3. Local wisdom

Perennialism values the diversity of cultural expressions as different forms of the same truth (Jeniaty and Deriwanto, 2022). The Banjar diamond tradition harmonizes local customs with Islamic teachings. This integration produces local wisdom that continues to be maintained as a community identity (Primayanti and Puspita 2022; Salleh et al. 2024; Suprapto et al. 2021). The practice of perennialism as local wisdom can be seen in the gold mining process, where certain traditional rituals have been adapted to Islamic values, such as prayer practices or thanksgiving ceremonies. Although local in nature, the values they contain are gratitude, respect, and togetherness, as universal values. This aligns with the perennial idea that the same truth can appear in various cultural forms, yet still carry an unchanging essence (Ramayulis, 2015). This tradition is not only about working techniques, but also about maintaining universal values that connect humans with God, forming consistent moral ethics, and enriching local culture as a channel for greater truth. Thus, Banjar diamond crafts become a vessel where perennial values continue to live and are passed down from generation to generation.

Essentialism emphasizes the importance of maintaining time-tested cultural and religious values. In Banjar society, local customs are combined with Islamic teachings. This integration produces core values that are passed down across generations (Assegaf, 2011). Traditional rituals adapted to Islamic teachings in panning are implemented not simply for tradition, but because they are considered to contain wisdom and fundamental values that must be maintained for the sustainability of the Banjarese culture and morals. Including taboos from an essentialist perspective, they function as *core values* which must be adhered to to maintain social order and the moral quality of society. Although sometimes considered mythical, deep reflection on these recommendations and prohibitions can reveal many things and actually contain mystery and wisdom in each process of recommendation and prohibition (Sholihin, 2018). Within the framework of essentialism, taboos are essential values that shape the character, discipline, and morality of gold miners.

Through three dimensions: religious practice, work ethics, and local wisdom, Banjar diamond crafts demonstrate concrete examples of the philosophies of perennialism and essentialism. These values constitute the "essence" that shapes the character of Banjar diamond miners and polishers, while simultaneously preserving a cultural heritage considered essential and irreplaceable. Islamic educational philosophy emphasizes the importance of integrating local wisdom values into Islamic education to strengthen students' character, social intelligence, and cultural identity. Character is a fundamental trait that influences a person's behavior and personality (Muis and Saidah, 2021). Character education is the soul of Islamic education (Iqbal 2013) Faidah et al., 2021). Harmonization of Banjar customs and Islamic customs facilitates character formation and education.

The relevance of harmonizing customs and Islam in diamond crafts to character education can be explained as follows. *First*, religious practices are relevant to character education by fostering piety, devotion to worship, and spiritual awareness in students. Then, they teach that every work and endeavor must be intended as worship and carried out with moral responsibility (Hadi, 2016; Baderah and Munawir, 2024). Universal values such as spirituality, sincerity, and gratitude are important elements in the religious character dimension (Hadi, 2016; Khoriyah and Tarsidi, 2023). Rituals of prayer, dhikr, and thanksgiving are essential values that become the identity of the Banjar community, thus strengthening morality, spiritual awareness, and the meaning of life, as well as instilling that work must be based on good intentions and a pure heart. *Second*, work ethics are relevant to character education by instilling hard work, resilience, honesty, and responsibility, and teaching students to remain diligent, diligent, tenacious, and patient even in the face of difficulties. The values of effort and trust in God are a strong foundation for developing a persistent and integral character (Al-Ghazali, 1409; Madjid, 1992). *Third*, local wisdom's relevance to character education is building respect for tradition, cultural identity, and cooperation. This supports the formation of tolerant, civilized characters with a strong cultural identity (Lubis, et al. 2022). "Pamali", which act as social and moral controls, are relevant to character education, developing self-discipline, adherence to rules, and self-control, as well as teaching the importance of maintaining good manners, speech, and behavior. "Pamali" serve as a means of fostering orderly and civilized character.

The above description demonstrates that the Banjar diamond craft tradition plays a significant role in character formation, strengthening religious values through worship practices and developing moral traits such as honesty, patience, and responsibility. Character education for students is also essential to developing moderate and dignified Muslim intellectuals, in accordance with Islamic teachings, enabling them to become agents of positive change in the wider community (Pardede, 2022; Khoriyah and Tarsidi, 2023). Thus, Banjar diamond crafts are not only an economic and cultural heritage, but also an effective medium for character education, as they instill eternal values and core values that shape individuals with morals, culture, and ethics. And of all these characteristics, religious character is the most dominant characteristic inherent in the activities of diamond miners and polishers. They consistently place Islamic teachings as the primary foundation in their work. Islam is the dominant culture for the Banjar people (Noor, 2016). This religious character forms a better work ethic, motivates work optimally, and improves the quality of interactions and satisfaction in the work environment, because religiosity has a significant influence on a person's work motivation (Ulfah and Faujiah 2022; Uge et al. 2019).

This research goes beyond previous studies that focused more on local wisdom. Local wisdom can be understood as a form of traditional knowledge that serves as a guide to life and a means of shaping community morals (Primayanti and Puspita 2022; Salleh et al. 2024; Suprapto et al. 2021). This study offers three forms of harmonization of custom and Islam in Banjar diamond craft activities: religious practices, work ethics, and local wisdom. With an empirical focus on the customary traditions of Banjar diamond crafts and the integration of custom and Islam in Banjar diamond crafts, this study enriches the global literature that often highlights the conflict between customary traditions, Islamic teachings, and modern progress. This study also differentiates itself from previous research by incorporating traditional dimensions, Islamic teachings,

Islamic educational philosophy, and character education. Thus, this study contributes significantly to our understanding of the harmonization of custom and Islam not only seen from religious practices, but also from work ethics and local wisdom as a medium for character education (Hadi, 2016; Pajarianto et al. 2022). Harmonizing customs and Islam in Banjar diamond crafts is important because it is a culture-based character education strategy that can instill noble character.

The harmonization of tradition and Islam in Banjar diamond crafts from the perspective of Islamic educational philosophy demands a reconstruction of the Islamic education curriculum to respond to developments in contemporary education. Islamic educational institutions need to develop a curriculum that includes material related to the harmonization of tradition and Islam, as this harmonization serves as a means of spiritual, social, and moral education that shapes children's religious character (Diab et al. 2022). The integration of Islamic and traditional values creates cultural harmony that instills respect, compassion, and family responsibility in life (Lubis, 2022). Therefore, collaboration between educational institutions, academics, educators, and the community is needed to develop Islamic education based on religious practices, work ethics, and local wisdom. With this collaborative approach, education based on the harmony between local customs and Islamic values can create a comprehensive character education environment, integrating spirituality, morality, and social awareness into daily life, effectively shaping a generation with strong character and noble ethics in facing the dynamics of the times (Sartika and Rizal, 2025). Education that combines local wisdom and Islam can produce a generation that is intelligent, virtuous, and has a high social and spiritual awareness that is in accordance with the principles of Islamic educational philosophy.

D. CONCLUSION

The harmonization of custom and Islam in the Banjar diamond craft tradition, from the perspective of Islamic educational philosophy, both perennial and essential, has succeeded in maintaining the noble values of culture in the form of character education. In the traditional tradition and the integration of custom with Islamic teachings in Banjar diamond craft activities, there are three forms of harmonization dimensions of custom and Islam, namely the dimensions of religious practice, work ethics, and local wisdom. This is evident in the continued strong implementation of recommendations, taboos, and beliefs in the diamond craft tradition and the integration of Islamic traditions in the form of prayers, celebrations, zikr, and ethics in work. The three forms of harmonization of custom and Islam in diamond crafts are relevant to character education as follows. *First*, religious practice forms the character of piety, obedience to worship, spiritual awareness that efforts must be intended as worship, responsibility, sincerity and gratitude as important elements in the religious character dimension. *Second*, work ethics forms the character of hard work, resilience, honesty, and responsibility, as well as perseverance, diligence, tenacity and patience as the development of a persistent and integrity character. *Third*, local wisdom shapes character through respect for tradition, cooperation, tolerance, civility, and a strong cultural identity. The overall practice of harmonizing customs and Islam in diamond crafts, from the perspective of Islamic Educational Philosophy, both perennially and essentially, strongly shapes the character of Banjar society.

The results of this study contribute to the development of Islamic educational philosophy and character education based on the harmony of tradition and Islam amidst the development of the digital era and the decline of morals. Understanding the importance of character education, with the harmony of tradition and Islam as its foundation, has implications for the Islamic educational philosophy curriculum. The primary reason is that tradition and its harmony with Islamic teachings constitute perennial and essential values rich in character education. Empirical evidence and analysis emphasize the need for a reconstruction of the Islamic philosophy of education curriculum as a response to the current weakness of national character. Furthermore, these findings challenge conventional views that prioritize traditional religious beliefs and moderate views that eschew religion by emphasizing the harmony of customs and Islam as the primary source of character education. Thus, this research enriches the literature on character education, cultural education, and Islamic philosophy of education.

The main limitation of this research lies in its limited scope of discussion on perennialism and essentialism in Islamic educational philosophy, the context of character education, and local culture, with data that tends to be qualitative. This data limitation provides an opportunity to conduct further research in various cultures with a quantitative approach as a qualitative support. Furthermore, cross-disciplinary research is also needed, related to technology, law, economics, and gender, is needed to obtain a broader and more comprehensive picture of Banjar diamond crafts. Another suggestion is the development of character education based on local wisdom and Islam and the development of Islamic educational philosophy materials based on local wisdom that can ensure the harmonization of cultural and religious education integration and prevent the inequality of religious and cultural fanaticism. Harmony between Banjar customs and Islamic customs from the perspective of educational philosophy is a strategic approach that integrates traditional cultural values with Islamic teachings to create spiritual harmony and strong character that ultimately supports the creation of a harmonious and tolerant society.

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