

ABSTRAK

Muhammad Hilmi, NIM 240211030094, 2026, *Manajemen Ekstrakurikuler Berbasis Kearifan Lokal sebagai Upaya Pelestarian Budaya Banjar pada Pondok Pesantren Modern Putri di Kabupaten Banjar*. Tesis, Program Studi Manajemen Pendidikan Islam, Pascasarjana Universitas Islam Negeri Antasari Banjarmasin. Pembimbing: (I) Dr. Hamidi Ilhami, M.Ag. (II) Dr. Siti Aisyah, M.Ag.

Kata Kunci: Manajemen Ekstrakurikuler, Kearifan Lokal Banjar, Pelestarian Budaya, Pondok Pesantren Modern Putri, POAC.

Arus globalisasi dan modernisasi mengancam keberlangsungan kearifan lokal Banjar, sementara pengelolaan kegiatan ekstrakurikuler berbasis kearifan lokal di pondok pesantren modern putri Kabupaten Banjar belum sepenuhnya terstruktur secara manajerial: kurikulum kearifan lokal belum terlembagakan dalam bentuk tertulis, target capaian program belum dirumuskan secara terukur per semester, dan mekanisme evaluasi masih bervariasi kematangannya antarlembaga. Penelitian ini bertujuan mendeskripsikan dan menganalisis manajemen ekstrakurikuler berbasis kearifan lokal sebagai upaya pelestarian budaya Banjar pada dua pondok pesantren modern putri di Kabupaten Banjar, mencakup perencanaan, pengorganisasian, pelaksanaan, dan evaluasi (POAC). Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus komparatif deskriptif pada Pondok Pesantren Darul Hijrah Putri dan Pondok Modern An-Najah Cindai Alus Putri. Data dikumpulkan melalui observasi, wawancara mendalam dengan pimpinan, staf pembina, dan pegiat seni budaya Banjar, serta dokumentasi; data dianalisis menggunakan model interaktif Miles dan Huberman (pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan/verifikasi), dengan keabsahan data dijamin melalui uji kredibilitas, keteralihan, kebergantungan, dan kepastian.

Hasil penelitian menunjukkan bahwa perencanaan pada kedua pondok disusun berdasarkan identifikasi minat dan bakat santriwati serta hasil evaluasi tahun sebelumnya, meskipun keduanya belum memiliki kurikulum kearifan lokal tertulis yang baku. Pengorganisasian mendayagunakan organisasi santriwati (OSDA di Darul Hijrah Putri dan OSPM di An-Najah) sebagai mitra teknis pelatih sekaligus wahana pembentukan jiwa kepemimpinan, dengan pembagian struktur yang lebih formal di Darul Hijrah Putri (Bagian Minat dan Bakat) dibanding An-

Najah (Bagian Bahana). Pelaksanaan program berlangsung lebih sistematis di Darul Hijrah Putri melalui tiga program aktif berbasis kearifan lokal (habsyi, teater bermuatan madihin, dan tari tradisional Banjar) yang telah dilengkapi SK pelatih dan silabus latihan formal, sementara An-Najah baru melembagakan empat program (maulid habsy, tari tradisional, panting, serta madihin yang tampil insidental) dengan tata kelola yang masih bersifat organik. Evaluasi dilakukan secara berlapis pada kedua lembaga, namun integrasi penilaian ekstrakurikuler ke dalam rapor karakter santriwati sudah berjalan di Darul Hijrah Putri, sementara di An-Najah masih memerlukan penguatan mekanisme pencatatan dan tindak lanjut. Informan tambahan dari pegiat seni kabupaten banjarpun memperkuat temuan bahwa nilai keislaman pada musik panting, madihin, tari, dan maulid habsyi memiliki akar akulturasi historis sejak masa Kesultanan Banjar serta dimensi spiritual-sufistik yang bermuara pada penghayatan terhadap Ketuhanan Yang Maha Esa, sehingga kearifan lokal tersebut bukan sekadar warisan estetis, melainkan juga media dakwah dan penguatan karakter religius santriwati.

Penelitian ini menyimpulkan bahwa keberhasilan manajemen ekstrakurikuler berbasis kearifan lokal Banjar di kedua pondok ditopang oleh empat variabel: kepemimpinan yang berwawasan budaya, struktur kelembagaan yang akomodatif dan memberi ruang serta otoritas khusus bagi pengelolaan kesenian, ketersediaan pelatih yang kompeten secara teknis sekaligus berkarakter sesuai kultur pesantren, serta sistem evaluasi yang terdokumentasi, berorientasi pada dampak kultural, dan memiliki mekanisme tindak lanjut yang jelas. Penelitian ini merekomendasikan penyusunan kurikulum kearifan lokal tertulis yang baku, formalisasi dan standarisasi penilaian ekstrakurikuler berbasis kearifan lokal, serta dukungan kebijakan dari Kementerian Agama Kabupaten Banjar dan Dewan Kesenian setempat untuk memperkuat keberlanjutan program.

ABSTRACT

Muhammad Hilmi, Student ID 240211030094, 2026, *Local Wisdom-Based Extracurricular Management as an Effort to Preserve Banjar Culture at Islamic Girls' Boarding Schools in Banjar Regency*. Thesis, Islamic Education Management Study Program, Postgraduate Program of Universitas Islam Negeri Antasari Banjarmasin. Advisors: (I) Dr. Hamidi Ilhami, M.Ag. (II) Dr. Siti Aisyah, M.Ag.

Keywords: Extracurricular Management, Banjar Local Wisdom, Cultural Preservation, Islamic Girls' Boarding School, POAC.

The currents of globalization and modernization threaten the continuity of Banjar local wisdom, while the management of local wisdom-based extracurricular activities at Islamic girls' boarding schools in Banjar Regency remains insufficiently structured: the local wisdom curriculum has not been institutionalized in written form, program targets have not been formulated in measurable terms per semester, and evaluation mechanisms vary in maturity across institutions. This study aims to describe and analyze local wisdom-based extracurricular management as an effort to preserve Banjar culture at two Islamic girls' boarding schools in Banjar Regency, covering planning, organizing, actuating, and controlling (POAC). A qualitative approach was employed using a descriptive comparative case study design at Pondok Pesantren Darul Hijrah Putri and Pondok Modern An-Najah Cindai Alus Putri. Data were collected through observation, in-depth interviews with leaders, coaching staff, and Banjar cultural practitioners, and documentation; data were analyzed using the Miles and Huberman interactive model (data collection, data reduction, data display, and conclusion drawing/verification), with validity ensured through credibility, transferability, dependability, and confirmability tests.

The findings show that planning at both schools is developed based on identifying students' interests and talents as well as the previous year's evaluation results, although neither institution yet has a standardized written local wisdom curriculum. Organizing utilizes student organizations (OSDA at Darul Hijrah Putri and OSPM at An-Najah) as technical partners for trainers while cultivating leadership qualities, with a more formal structural division at Darul Hijrah Putri (Talent and Interest Division) compared to An-Najah (Bahana/Arts Division).

Program actuating runs more systematically at Darul Hijrah Putri through three active local wisdom-based programs (habsyi, theater incorporating madihin, and traditional Banjar dance) supported by formal trainer appointment letters and training syllabi, while An-Najah has only recently institutionalized four programs (Maulid Habsy, traditional dance, panting, and madihin and Babussalam performed incidentally) with governance that remains largely organic. Evaluation is conducted in layers at both institutions, though the integration of extracurricular assessment into students' character report cards is already running at Darul Hijrah Putri, while An-Najah still requires strengthening of its recording and follow-up mechanisms. Triangulation with four kabupaten Banjar cultural practitioners reinforces the finding that the Islamic values embedded in panting music, madihin, dance, and maulid habsyi have historical acculturative roots dating back to the Banjar Sultanate era, as well as a spiritual-Sufistic dimension oriented toward belief in the One Supreme God (Ketuhanan Yang Maha Esa), positioning this local wisdom not merely as aesthetic heritage but also as a medium of da'wah and the reinforcement of students' religious character.

This study concludes that the success of Banjar local wisdom-based extracurricular management at both schools is sustained by four variables: culturally aware leadership, an accommodating institutional structure that provides dedicated space and authority for arts management, the availability of trainers who are both technically competent and aligned with the boarding school's character, and a documented evaluation system that is culturally impact-oriented and equipped with clear follow-up mechanisms. This study recommends the development of a standardized written local wisdom curriculum, the formalization and standardization of local wisdom-based extracurricular assessment, and policy support from the Banjar Regency Ministry of Religious Affairs and the local Arts Council to strengthen the sustainability of the program.