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The Internalization of Islamic Educational Values in the Scholarly Tradition of Shaykh Kasyful Anwar al-Banjary and Its Relevance to Contemporary Islamic Education

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Abstract

This research is motivated by the importance of strengthening Islamic educational values in responding to the development of contemporary Islamic education. This study aims to analyze the internalization of Islamic educational values in the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary and its relevance to contemporary Islamic education. This research employs a qualitative approach using library research. The data were obtained through the examination of relevant sources, including books, the works of Sheikh Kasyful Anwar Al-Banjary, scientific journals, and previous studies. Data analysis was conducted through data reduction, data presentation, and conclusion drawing. The findings indicate that the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary contains Islamic educational values, including faith, knowledge, morality, discipline, responsibility, exemplary conduct, and the application of knowledge. These values are not only acquired through learning processes but are also internalized through exemplary behavior, habituation, teaching, and the practice of knowledge in daily life. These values remain relevant to contemporary Islamic education in developing students who are knowledgeable, morally upright, responsible, and capable of responding to the challenges of modernity without abandoning Islamic values.
Keyword: Internalization, Islamic Educational Values, Scholarly Tradition

Abstrak

Penelitian ini dilatarbelakangi oleh pentingnya penguatan nilai-nilai pendidikan Islam dalam menghadapi perkembangan pendidikan Islam kontemporer. Penelitian ini bertujuan untuk menganalisis internalisasi nilai-nilai pendidikan Islam dalam tradisi keilmuan Syekh Kasyful Anwar Al-Banjary serta relevansinya terhadap pendidikan Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research). Data diperoleh melalui penelusuran dan kajian terhadap sumber-sumber yang relevan, baik berupa buku, karya Syekh Kasyful Anwar Al-Banjary, jurnal ilmiah, maupun penelitian terdahulu. Analisis data dilakukan melalui proses reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tradisi keilmuan Syekh Kasyful Anwar Al-Banjary mengandung nilai-nilai pendidikan Islam yang meliputi nilai keimanan, keilmuan, akhlak, kedisiplinan, tanggung jawab, keteladanan, dan pengamalan ilmu. Nilai-nilai tersebut tidak hanya diperoleh melalui proses pembelajaran, tetapi juga diinternalisasikan melalui keteladanan, pembiasaan, pengajaran, dan pengamalan dalam kehidupan sehari-hari. Nilai-nilai tersebut relevan dengan pendidikan Islam kontemporer dalam membentuk peserta didik yang berilmu, berakhlak, bertanggung jawab, dan mampu menghadapi perkembangan zaman tanpa kehilangan nilai-nilai keislaman.

Kata Kunci: Internalisasi, Nilai Pendidikan Islam, Tradisi Keilmuan

Introduction

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The current educational paradigm shows a decline in student personality due to technological advances that offer various conveniences and comforts, as well as unlimited distances. This has led to the loss of moral and social values, and the beginning of a blurring of religious values in students, which has given rise to deviations in the family, community, and school environment (Muhaimin, 2012, pp. 85–86).

In the Quran, the goal of education is to enable humans to acquire knowledge and believe in Allah SWT by carrying out all His commands and avoiding His prohibitions, thereby elevating human status by Allah SWT. This is contained in Q.S. Az-Zumar/39:9 (Ministry of Religious Affairs of the Republic of Indonesia, 2019), as follows:

اَمَّنْ هُوَ قَانِتٌ اٰنَاۤءَ الَّيْلِ سَاجِدًا وَّقَاۤىِٕمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖۗ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَۗ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ

Abuddin Nata explains that the above verse shows a correlation between people who possess knowledge and perform acts of worship, fearing Allah SWT's punishment in the afterlife, and hoping for Allah SWT's pleasure. He explains that this attitude is the character of someone who uses their mind, reason, and logic to develop knowledge, using their heart to direct that knowledge towards the goal of improving their faith and elevating noble morals (Nata, 2012, p. 131). Therefore, education must be carried out comprehensively and well (Mursid, 2015, p. 2).

Education is a conscious effort aimed at improving the quality of human life. Education plays a crucial role in human life as a concrete effort to shape the next generation, namely students, in religious matters (Aisyah, 2019, p. 28). Islamic education is an absolute necessity for us to practice Islam as intended by Allah SWT. Based on the verses of the Qur'an and the hadith of the Prophet Muhammad, these values must be instilled as a foundation for the child's soul (Tafsir, 2021, p. 59).

According to An-Nahlawi, Islamic education is an individual and social arrangement that can cause a person to submit and obey Islam and apply it perfectly in individual and social life (Ainissyifa, 2014, pp. 1–26). Islamic education is not only oriented towards mastering religious knowledge, but also directed towards the formation of individuals who have faith, piety, morals, manners, and the ability to apply knowledge in everyday life. Thus, Islamic education is essentially a process that integrates knowledge, faith, deeds, and morals (Nata, 2012, p. 131).

As stated in the formulation of the objectives of National Education as stated in Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, Chapter I Article 1 paragraph (2) explains that national education is education based on Pancasila and the 1945 Constitution which is rooted in religious and cultural values and in accordance with the demands of changing times (Tilaar, 2016, p. 12).

This objective demonstrates that Islamic education is not sufficient if it merely produces students who are able to understand various religious theories and concepts. The knowledge gained in the educational process must be internalized and manifested in behavior. Therefore, the process of internalizing Islamic educational values is a crucial aspect of education. The values taught are not merely known but are expected to be understood, accepted, internalized, and ultimately manifested in students' attitudes and behavior.

Internalization of values is the process by which values, norms, and beliefs taught by the external environment become an integral part of an individual's personality and guide their behavior (Elmontadzery et al., 2024, pp. 67–81). Milton Rokeach and James Bank suggest that values are a type of belief within a belief system, in which a person acts or avoids an action, or regarding something that is appropriate or inappropriate (Ansori, 2017, pp. 14–32).

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Internalization of values in Islamic education is crucial because the relationship between knowledge and practice is complex. A person may know a value, but not necessarily embrace it as a principle in life. Therefore, internalization requires a continuous process through learning, role models, familiarization, advice, experience, and the educational environment.

The urgency of internalizing these values is increasingly important in facing the development of Islamic education in the contemporary era. Advances in information technology make it easier for students to acquire knowledge, including religious knowledge. However, this ease is also accompanied by various challenges, such as the diversity of sources of religious information, changing patterns of social interaction, and the increasing complexity of moral and character issues. Islamic education can be explained from various perspectives, for example, from the perspective of Naquib al-Attas' educational thought on contemporary Islamic education (Ghoni, n.d.).

Islamic education is thus required not only to be able to provide knowledge, but also to shape individuals who have the ability to filter information, adhere to Islamic values, have good manners, and are able to practice knowledge responsibly.

This issue demonstrates that contemporary Islamic education requires a source of values that can strengthen the relationship between knowledge and practice, knowledge and morals, and intelligence and exemplary behavior. Furthermore, values education in Islam cannot be separated from a profound spiritual dimension (Ikhwan, 2024, pp. 128–140).

One source that can be studied is the treasury of scholarly traditions of the ulama. Scholarly traditions encompass not only the activities of reading, writing, and teaching scriptures, but also encompass the process of developing scholarly character, etiquette toward teachers and knowledge, diligence in learning, sincerity, application of knowledge, and a ulama's social responsibility to society.

South Kalimantan is a province with a predominantly Muslim population and a region with a strong tradition of Islamic scholarship (Rini et al., 2024, pp. 2555–2562). The development of Islam in this region is inseparable from the role of Islamic scholars who developed Islamic education and teaching activities. This tradition then developed through various educational institutions, religious study groups, Islamic boarding schools, and madrasas (Tambrin et al., 2022, pp. 133–140). One figure who played a crucial role in the development of Islamic education in South Kalimantan was Sheikh Muhammad Kasyful Anwar Al-Banjary.

Sheikh Muhammad Kasyful Anwar Al-Banjary is a Banjar scholar who has contributed to the development of Islamic knowledge and education. Since his youth, he has received religious education and studied with a number of teachers. A study on the profile of Banjar scholars notes that Kasyful Anwar received religious education from his family environment, then continued his scientific journey to Mecca (Noor & Sayyidati, 2018).

Sheikh Kasyful Anwar's scientific achievements can also be seen through his works, one of which is the book*al-Tabyin al-Rawi Sharh Arba'in Nawawi*. Studies on the book show that Kasyful Anwar's work has an important position in the development of hadith commentary in South Kalimantan. In fact, the work is referred to as one of the early hadith commentary works by Banjar scholars and has had an influence on the development of hadith studies in the region (Kasyful Anwar in Dinamika Syarah Hadis Banjar, 2016, pp. 62–68).

Content*al-Tabyin al-Rawi*also shows the breadth of Islamic values that can be studied from an educational perspective. The themes contained therein include those related to intention, faith, Islam, ihsan, morality, piety, patience, charity, asceticism, relationships between peers, enjoining what is right and forbidding what is wrong, and practicing the Sunnah of the Prophet. Thus, Kasyful Anwar's works and scholarly traditions not only have value in the study of hadith, but also have the potential to be studied as a source of Islamic educational values.

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In addition to his scholarly work, Sheikh Kasyful Anwar's contributions are also related to the development of Islamic educational institutions in Martapura. Yusliani Noor and Rabini Sayyidati's study on the role of Tuan Guru Haji Muhammad Kasyful Anwar and Tuan Haji Setta shows the importance of Kasyful Anwar's role in the development of Darussalam Martapura Islamic Boarding School (Noor & Sayyidati, 2018). The research describes efforts to develop Islamic education in Martapura and the role of Islamic boarding schools in shaping the lives of Islamic communities.

Based on previous research, it appears that the internalization of Islamic educational values has been extensively studied, and Sheikh Kasyful Anwar Al-Banjary has been the subject of several scholarly studies. However, studies that specifically integrate these two aspects are still limited, specifically examining Sheikh Kasyful Anwar's scholarly tradition as a source of Islamic educational values and then examining the relevance of these values to the needs of contemporary Islamic education.

This is important because the scholarly tradition of ulama should not be viewed solely as a part of past history. Tradition is "something present and accompanying the present, originating from our past or the past of others, whether that past is distant or near." Tradition is the meeting point between the past and the present (Syahri, 2022, pp. 60–66). Scholarly tradition can be a source of reflection for contemporary Islamic education, particularly in addressing issues related to etiquette, character, learning culture, teacher-student relationships, a love of knowledge, and the application of knowledge in life. These values are relevant to the needs of contemporary Islamic education, which seeks to develop students holistically, not only intellectually but also spiritually and morally (Ikhwan, 2024).

Thus, research into the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary serves two purposes simultaneously. First, this research seeks to explore and document the treasures of local Islamic education, particularly those related to the scholarly tradition of Banjarese scholars. Second, this research seeks to contextualize these values with the needs of contemporary Islamic education, so that the scholarly legacy is not merely understood as a historical legacy but can also serve as a source of thought in the development of Islamic education (Ghoni, n.d.).

Based on the above description, this research aims to identify the Islamic educational values contained in the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary, analyze the forms of internalization of these values, and examine their relevance to contemporary Islamic education. This research is expected to contribute to the development of Islamic education studies while strengthening the study of the intellectual treasures of Banjarese scholars. Therefore, the researcher is interested in conducting a study entitled "Internalization of Islamic Educational Values in the Scholarly Tradition of Sheikh Kasyful Anwar Al-Banjary and Its Relevance to Contemporary Islamic Education."

Literature Review

A. Internalization of Islamic Educational Values

Internalization is the process of instilling a value so that it is not only cognitively understood but also becomes part of a person's being and is reflected in their attitudes and behavior. In the context of education, internalization is the process of deeply developing religious values combined with educational values so that these values become integrated into the student's personality and form good character (Muhaimin et al., 1996, p. 153).

Etymologically, internalization refers to a process whereby an individual learns, accepts, and incorporates certain values into their lives. This process occurs through recognition,

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acceptance, appreciation, and reinforcement of values in one's life. Therefore, internalization does not stop at conveying values but continues with the process of making those values guide one's actions (Bali & Fadilah, 2019, pp. 1–25).

Values acquired from the educational environment need to be internalized so they become more than just knowledge. Internalization of values is the process by which values, norms, and beliefs derived from the external environment gradually become an integral part of an individual's personality and behavioral guidelines (Yuliah & Marfiyanto, 2023, pp. 103–117).

In Islamic education, internalization plays a crucial role because the goal of education is not only to enable students to understand Islamic teachings but also to accept, internalize, and practice them. Religious knowledge that is not accompanied by understanding and practice does not fully demonstrate the success of Islamic education. Therefore, internalization can be understood as the process of transforming values from something external to the student's self into part of their awareness, attitudes, and behavior.

The process of internalizing Islamic educational values can occur through learning, role models, habituation, advice, experience, and the educational environment. Within the context of the scholarly tradition of ulama, this process can be seen through the relationship between teacher and student, the method of acquiring knowledge, respect for teachers, discipline in learning, application of knowledge, and exemplary behavior in daily life.

Based on the study, internalization in this research is understood as the process of planting, accepting, appreciating, and practicing Islamic educational values contained in the scientific tradition of Sheikh Kasyful Anwar Al-Banjary so that these values can be a guideline in the formation of a Muslim person who is knowledgeable, faithful, moral, and responsible.

B. Islamic Educational Values

Islamic educational values are principles derived from Islamic teachings and serve as a foundation for shaping human faith, morals, worship, personality, and social relationships. Islamic education, therefore, is not only directed at achieving intellectual abilities but also at developing individuals with moral and ethical strengths (Husein, 2010, pp. 10–170).

One of the fundamental values in Islamic education is monotheism. Monotheism is the foundation for all activities in a Muslim's life, as all forms of knowledge, practice, and behavior are ultimately directed toward recognizing the oneness and greatness of Allah SWT. According to Al-Ghazali, monotheism is not merely a verbal affirmation, but must be a belief internalized and reflected in all aspects of a Muslim's life (Yasyakur, 2014, pp. 611–634).

Islamic educational values also encompass faith, piety, morals, worship, knowledge, responsibility, discipline, exemplary behavior, and social awareness. These values are interrelated and form a unified whole in the educational process. Knowledge, for example, is not viewed as a standalone goal but must foster faith, morals, and good deeds.

Thus, the value of Islamic education can be understood as a set of principles derived from the Qur'an, hadith, and Islamic scientific treasures which are directed at forming humans as a whole, both from spiritual, intellectual, moral, and social aspects.

In this study, the Islamic educational values examined are focused on those found in the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary. These values are then analyzed based on their form, internalization process, and relevance to the needs of contemporary Islamic education.

C. Scientific Tradition in Islamic Education

The scientific tradition is the patterns, customs, activities, values, and practices associated with the process of acquiring, developing, teaching, and practicing knowledge. The Islamic scientific tradition is characterized by emphasizing not only the breadth of knowledge

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but also the depth of understanding, the continuity of knowledge, and the development of good manners.

In the classical Islamic scientific tradition, students do not study just one field of knowledge, but are directed to understand various disciplines in a complex and comprehensive manner. This demonstrates that the Islamic scientific tradition is oriented toward developing individuals with both breadth of insight and depth of understanding of the knowledge they learn (Hidayat et al., 2023, pp. 257–271).

The tradition of scholarship is not solely aimed at producing individuals who master Islamic law. Rather, it is directed towards understanding, practicing, and disseminating knowledge wisely. In Islamic education, this is realized through various learning patterns that emphasize depth of understanding, continuity of scientific chains of transmission, and integrity of adab (Salam et al., 2025, pp. 27–46).

Thus, the tradition of scholarship has a very strong educational dimension. The way a scholar learns, respects teachers, maintains good manners, teaches knowledge, practices it, and interacts with the community are all part of the educational process that can serve as a source of values.

In this study, the scientific tradition is understood as the entire pattern and practice related to the intellectual journey of Sheikh Kasyful Anwar Al-Banjary, including the educational process, relationships with teachers, teaching activities, scientific works, scientific practice, and his contributions to education and society.

D. The Scientific Tradition of Sheikh Kasyful Anwar Al-Banjary

Sheikh Muhammad Kasyful Anwar Al-Banjary is one of the Banjar scholars who contributed to the development of Islamic knowledge in South Kalimantan. He was born in Kampung Melayu on Tuesday night, 4 Rajab 1304 AH. His mother was named Hajjah Siti Mariyyam binti Haji Abdurrahim, while his father was named Haji Ismail bin Haji Muhammad Arsyad. In 1313 AH, he went with his family to Mecca and lived there for approximately 17 years to study religious knowledge from the sheikhs (Tim Sahabat, 2007, pp. 111–112).

This intellectual journey shows that the formation of Kasyful Anwar's scholarly tradition took place through a long educational process. The journey to Mecca to seek knowledge was an important part in shaping his religious insight and scholarly character. This tradition was then realized through teaching activities and scholarly works that contributed to the development of Islam in South Kalimantan.

One of the important works of Sheikh Kasyful Anwar is *al-Tabyin al-Rawi Sharh Arba'in Nawawi*. This work is a commentary on *Arba'in Nawawi* and is known as one of the early works of hadith commentary written by Banjar scholars. Research on this work shows that *al-Tabyin al-Rawi* has an influence on the development of the tradition of hadith discourse among Banjar scholars.

Sheikh Kasyful Anwar uses the approach *summary*. In explaining the hadith, he provided explanations of its contents and related them to the Qur'an and the Prophet's traditions. This demonstrates that his scholarly tradition was not solely oriented toward mastering the text, but also toward understanding and explaining the content of Islamic teachings so they could be understood and practiced.

Existence *al-Tabyin al-Rawi* It also demonstrates that Kasyful Anwar's scholarly tradition is strongly linked to the development of Islamic education in the Banjar community. The work is used in religious studies and in Islamic boarding schools, particularly in the educational tradition at the Darussalam Martapura Islamic Boarding School.

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Based on this, the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary can not only be seen from the works he produced, but also from the educational process, intellectual journey, teaching activities, scholarly relationships, and his influence on the development of Islamic education in the Banjar community.

E. Contemporary Islamic Education

Contemporary Islamic education is Islamic education that takes place within the context of social change, developments in science, information technology, and the complexities of modern society. These changes present both opportunities and challenges for Islamic education.

The development of digital technology allows students to access religious information quickly and widely. However, this convenience also presents challenges in the form of diverse information sources, changing interaction patterns, and the need to develop students' ability to sort and critically understand information. Studies on Islamic education in the digital era show that education cannot simply adopt technology as a tool; it must also maintain the integration of science, religion, and morality (Nung & Anwar, 2026).

Therefore, contemporary Islamic education requires an approach that integrates intellectual, spiritual, moral, and social aspects. Education is not sufficient merely to produce students who master knowledge; it must also cultivate students with faith, manners, morals, and the ability to apply knowledge.

This issue makes the values inherent in the scholarly tradition of the ulama (Islamic scholars) still important to examine. This scholarly tradition, which emphasizes the relationship between teacher and student, etiquette in seeking knowledge, depth of understanding, perseverance, application of knowledge, and social responsibility, can serve as a source of reflection for the development of contemporary Islamic education.

F. The Relevance of the Scientific Tradition of Sheikh Kasyful Anwar Al-Banjary to Contemporary Islamic Education

The scholarly tradition of Sheikh Kasyful Anwar Al-Banjary has relevance to be studied in the context of contemporary Islamic education because in it there is a close relationship between knowledge, faith, manners, and practice. These values can be an alternative in dealing with educational tendencies that sometimes emphasize cognitive aspects more than character formation.

This relevance can be seen from several key aspects. First, the integration of knowledge and practice, meaning that knowledge does not stop at mastery of knowledge but is realized in life. Second, exemplary behavior and etiquette, meaning that the educational process takes place through the example of educators and the respect shown by students toward knowledge and teachers. Third, perseverance in pursuing knowledge, which demonstrates the importance of a culture of continuous learning. Fourth, the practice and dissemination of knowledge, meaning that knowledge has a social responsibility and must benefit society.

Previous studies of the thought of Banjarese scholars have shown that the thoughts of Sheikh Muhammad Arsyad al-Banjari, for example, are relevant to contemporary Islamic education, particularly in strengthening faith, morals, integrating knowledge and religion, and establishing Islamic identity. This demonstrates that the intellectual heritage of Banjarese scholars has the potential to be contextualized within the needs of contemporary Islamic education.

However, research on Sheikh Kasyful Anwar focuses more on his contributions in the field of hadith analysis, especially through*al-Tabyin al-Rawi*Munirah's research, for example, focuses on Kasyful Anwar's contribution to the development of Banjar hadith commentary and the methods used in explaining hadith.

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Thus, this research has a different position because it does not only examine Kasyful Anwar from a historical aspect or his contribution to the study of hadith, but specifically seeks to identify the values of Islamic education in its scientific tradition, analyze the process of internalizing these values, and examine their relevance to contemporary Islamic education.

G. Research Position in Literature Review

Based on the literature review conducted, several studies have been identified that are closely related to this research. Research on Sheikh Muhammad Arsyad al-Banjari has discussed the values of Islamic religious education in his thought and their relevance to Islamic religious education in Indonesia. This study examines several works by Sheikh Muhammad Arsyad al-Banjari and identifies educational values related to educational goals, curriculum, educators, and students.

Meanwhile, research on Sheikh Kasyful Anwar Al-Banjary conducted by Munirah focuses more on his contribution to the development of Banjar hadith commentary through the book*al-Tabyin al-Rawi Sharh Arba'in Nawawi*This research shows the important position of Kasyful Anwar in the development of the tradition of hadith commentary in South Kalimantan.

Based on these two research trends, this study takes a more specific approach, connecting the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary with the study of the internalization of Islamic educational values. This research then connects these values to the needs of contemporary Islamic education. Thus, this research is expected to fill a gap in research that has not been widely discussed specifically, while also strengthening the study of the local Islamic educational heritage of South Kalimantan.

Method

This research uses a qualitative research type with a library research method (*library research* Qualitative research is descriptive and tends to use analysis to understand a phenomenon in depth (Fadli, 2021: 33–54). Library research, on the other hand, is a type of research that generates data through collecting, studying, analyzing, and evaluating various references or writings related to the research topic (Zed, 2014: 2–3).

According to Denzin and Lincoln, qualitative research is research that uses a natural setting to interpret existing phenomena and is conducted using various available methods (Anggito and Setiawan, 2018: 7). Qualitative research is used to understand a phenomenon in depth by considering the meaning, context, and conditions inherent in the research object. Qualitative research emphasizes the process of understanding and interpreting data rather than quantitative measurement (Safarudin et al., 2023: 9680–9694).

In qualitative research, literature review plays a crucial role in obtaining theoretical foundations and information relevant to the research problem. Literature review is conducted by exploring and reviewing various sources, such as books, scientific journals, articles, and previous research findings related to the research topic. Through a systematic literature review, researchers can gain a broader and deeper understanding of the object under study and strengthen the research's theoretical foundation (Nursalam, 2020: 15). Qualitative research models through literature review can also be used to identify and understand various concepts and research findings relevant to the problem under study (A'yun et al., 2025: 341–354).

Library research is research that uses library materials as the primary source of research data. These materials can include books, scientific journals, articles, proceedings,

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previous research results, or other written documents relevant to the research object. Library research is used to obtain the information, concepts, theories, and data needed to answer research questions (Haryono et al., 2024).

This research is a library research because the object of study is the scientific tradition and Islamic educational values in the scientific activities of Sheikh Kasyful Anwar Al-Banjary. The research data was obtained through searching, reading, and reviewing various written sources related to the biography, intellectual journey, teachers and scientific environment, works, thoughts, educational and teaching activities, and the contributions of Sheikh Kasyful Anwar Al-Banjary to Islamic education.

The qualitative approach in this research is used to understand and interpret the values of Islamic education contained in the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary. The data obtained from various literature sources are not analyzed through statistical calculations, but through a process of understanding, interpretation, grouping, and in-depth analysis in accordance with the research focus.

Thus, the use of qualitative research with library methods (*library research*) is considered appropriate to the character of this research. This method allows researchers to deeply examine the scientific tradition of Sheikh Kasyful Anwar Al-Banjary, identify the Islamic educational values contained therein, analyze the process of internalizing these values, and examine their relevance to contemporary Islamic education.

Results and Discussion

A. Overview of the Scientific Tradition of Sheikh Kasyful Anwar Al-Banjary

Sheikh Kasyful Anwar Al-Banjary is one of the scholars who played an important role in the development of Islamic scholarly traditions in South Kalimantan. His intellectual journey cannot be separated from the Islamic scholarly environment that developed in Martapura and its surroundings. The scholarly tradition that developed at that time had a close relationship with recitation activities, Islamic boarding school education, book learning, and teacher-student relationships that took place continuously.

The existence of Sheikh Kasyful Anwar Al-Banjary in the scientific environment shows that Islamic education does not only take place through the process of conveying knowledge, but also through the formation of character, manners, and the practice of knowledge. The scientific tradition inherited by Banjar scholars places religious knowledge as something that must be learned, understood, practiced, and passed down to the next generation.

Sheikh Kasyful Anwar Al-Banjary also had a close relationship with the development of the Darussalam Martapura Islamic Boarding School. Historically, Tuan Guru Haji Muhammad Kasyful Anwar, along with Tuan Haji Setta, played a role in the establishment and development of the Darussalam Martapura Islamic Boarding School in 1924. The existence of this Islamic boarding school became an important part of the development of Islamic education and scientific traditions in South Kalimantan (Noor and Sayyidati, 2018: 210–224).

The scholarly tradition of Sheikh Kasyful Anwar Al-Banjary can be seen through the relationship between science, teachers, students, books, and practice. Science is not placed only as theoretical knowledge, but becomes the basis in shaping the behavior and life of a Muslim. Thus, the scholarly tradition has a strong educational dimension because the learning process is directed towards the formation of humans who have knowledge as well as morals.

One of the important works in looking at the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary is*al-Tabyin al-Rawi Sharh Arba'in Nawawi*The work is an explanation of the hadiths contained in*Arba'in Nawawi*. A study of the work shows that Sheikh Kasyful Anwar

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Al-Banjary contributed to the development of the tradition of hadith interpretation among Banjar scholars. The work also shows an effort to explain Islamic teachings so that they can be understood and studied in the community and Islamic education environment (Iderus et al., 2016: 62–68).

In this scholarly tradition, books play a crucial role as a medium for transmitting knowledge. Studying books is not only aimed at understanding the text's content, but also serves as a means of transmitting Islamic understanding from teacher to student. This tradition aligns with the character of Islamic boarding school education, which places the scholarly relationship between teacher and student as a crucial part of the educational process.

Thus, the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary can be understood as a tradition that integrates mastery of Islamic knowledge, respect for teachers, learning from the book, practicing knowledge, and forming morals. This tradition is part of the Islamic education process that not only produces knowledgeable people, but also forms individuals who have manners and responsibility in practicing their knowledge.

B. The Values of Islamic Education in the Scientific Tradition of Sheikh Kasyful Anwar Al-Banjary

Based on a study of literature sources related to Sheikh Kasyful Anwar Al-Banjary, a number of Islamic educational values can be identified that can be understood from the scientific tradition and educational activities he developed. These values include scientific knowledge, religious values, morals, discipline, exemplary behavior, responsibility, and the practice of knowledge.

1. **Scientific Values**

The value of knowledge is one of the main values seen in the scientific tradition of Sheikh Kasyful Anwar Al-Banjary. Knowledge is placed as the basis for understanding and implementing Islamic teachings. The scientific tradition that developed through the study of scriptures and teacher-student relationships shows great attention to the process of acquiring and developing knowledge.

Islam itself gives a high position to people who have knowledge. The Quran explains that Allah elevates the status of those who believe and those who are given knowledge (Ministry of Religion of the Republic of Indonesia, 2019, QS. Al-Mujadilah [58]: 11).

The value of knowledge does not stop at reading or understanding texts, but is directed towards mastering knowledge that can provide benefits for life. This shows that the scientific tradition of Sheikh Kasyful Anwar Al-Banjary has an educational orientation that places knowledge as a way to form humans who have an understanding of religion and are able to practice it.

2. **Religious Values**

Religious values are evident in the strong orientation of scholarly traditions toward the teachings of the Quran and Hadith. Scholarly pursuits are inseparable from the goal of drawing closer to Allah SWT. Religious studies serve as a means to foster religious awareness and enhance one's religiousness.

In the work *al-Tabyin al-Rawi Sharh Arba'in Nawawi*, explaining the hadith is one way to provide an understanding of Islamic teachings. This demonstrates that the educational process carried out through scientific study aims to develop religious understanding that can be applied in everyday life.

Religious values in Islamic education are not only related to religious knowledge but also to the formation of attitudes and behaviors that reflect obedience to Allah SWT.

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Internalization of religious values occurs when the values learned are not only known but also accepted, internalized, and manifested in behavior (Bali and Fadilah, 2019: 1–25).

3. Moral Values

Morality is a crucial part of the Islamic educational tradition. Mastering knowledge without morality can cause it to lose its true educational function. Therefore, the scholarly tradition of the ulama (Islamic scholars) is not only oriented towards the transfer of knowledge but also towards the formation of personality.

Moral values can be seen through the importance of etiquette in the relationship between teacher and student. Students are expected to respect their teachers, maintain a positive attitude while studying, be diligent in pursuing knowledge, and apply what they have learned. Meanwhile, teachers have a responsibility to impart knowledge and serve as role models for their students.

Islamic education basically aims to form people who have good personalities. Character education in the Islamic perspective is closely related to the formation of morals that come from the values of Islamic teachings (Ainissyifa, 2014: 1–26). Therefore, moral values in the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary become an important part of the educational process.

4. Exemplary Values

Role modelling is an educational value that holds immense power in character formation. Scholarly traditions are passed down not only through writings or the delivery of materials, but also through the behavior of teachers who serve as role models for students.

In the context of Sheikh Kasyful Anwar Al-Banjary, the existence of a scholar as an educator shows that the figure of a teacher has an important position in the Islamic education process. The knowledge possessed by a teacher is ideally reflected in his attitude and behavior so that he can be a role model for the generation that learns from him.

Role models are important because students acquire knowledge not only through what is conveyed, but also through what they see and experience in the educational environment. Therefore, the scientific tradition that positions teachers as respected and exemplary figures is strongly relevant in shaping students' character.

5. The Value of Discipline and Sincerity in Pursuing Knowledge

The tradition of scholarship also demonstrates the importance of sincerity and discipline in pursuing knowledge. Religious education requires a continuous process, as understanding knowledge cannot be acquired instantly.

Learning activities through religious studies, studying scriptures, and teacher-student relationships require diligence and consistency. This demonstrates that success in Islamic education is determined not only by intellectual ability but also by a person's commitment to the learning process.

The value of discipline has relevance to contemporary education which faces various challenges in forming students who are not only intelligent, but also have responsibility and perseverance in learning.

6. The Value of Practicing Knowledge

The value of practicing knowledge is a crucial characteristic of the Islamic scholarly tradition. Knowledge is not merely understood; it must be put into practice in everyday life. Religious knowledge should transform a person's attitudes, behavior, and way of life.

The scholarly tradition of Sheikh Kasyful Anwar Al-Banjary shows the relationship between knowledge and charity. The study of hadith and Islamic teachings is ultimately directed so that these teachings can be applied in the lives of society. Thus, Islamic education does not stop at the cognitive aspect, but includes affective and practical aspects.

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These values align with the concept of internalization in Islamic education, namely the process of instilling values into a person so that they become part of their attitudes and behavior. Internalization of religious values is ultimately expected to shape students' morals in their daily lives (Yuliah and Marfiyanto, 2023: 103–117).

C. Internalization of Islamic Educational Values in the Scientific Tradition of Sheikh Kasyful Anwar Al-Banjary

Internalizing Islamic educational values is the process of making the values acquired through education a part of one's being. These values are not only known intellectually but also understood, internalized, believed in, and embodied in behavior.

In the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary, the internalization of values can be understood through a continuous educational process. Religious studies are the initial stage in providing students with understanding. This understanding is then reinforced through the teacher's example, habituation, practice, and the scholarly relationship between teacher and student.

Studying the holy book is an important tool in this process. Through its study, students gain Islamic knowledge and are guided to understand its values. Thus, the learning process focuses not only on understanding the text but also on the ability to learn and apply the lessons learned in life.

The teacher-student relationship is also a crucial part of the internalization process. Teachers serve not only as transmitters of knowledge but also as role models in attitudes and behavior. This role model serves as an educational medium that allows students to observe and emulate the values taught.

In addition to learning and role models, internalization of values occurs through practice. Once understood, religious values need to be put into action. Thus, there is a connection between knowledge, understanding, and practice. These three elements are crucial in shaping a Muslim personality that maintains a balance between knowledge and behavior.

This process demonstrates that Sheikh Kasyful Anwar Al-Banjary's scholarly tradition possesses a strong educational character. Education is not only aimed at educating students, but also at developing individuals with faith, morals, manners, and responsibility in their lives.

D. The Relevance of the Scientific Tradition of Sheikh Kasyful Anwar Al-Banjary to Contemporary Islamic Education

The development of contemporary Islamic education faces various changes brought about by advances in science, technology, and social change. These conditions require Islamic education to maintain fundamental Islamic values while simultaneously responding to changing times.

In this context, the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary holds strong relevance. The scholarly values he inherited can serve as a foundation for developing students with a passion for learning and the ability to deeply understand Islamic teachings.

The first relevance is seen in the importance of integrating knowledge and morality. Contemporary Islamic education is not only about producing students with academic ability but also requires students with character and morals. The scholarly tradition of Sheikh Kasyful Anwar Al-Banjary illustrates that knowledge must go hand in hand with etiquette and practice.

Another relevance lies in the importance of teacher role models. Technological advancements allow students to easily obtain information from a variety of sources. However, this ease of access doesn't always translate to the ability to filter and apply that information. In such situations, teachers still play a crucial role as mentors and role models.

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The scholarly tradition that positions teachers as both educators and role models can serve as a foundation for strengthening the educational relationship between teachers and students. Contemporary Islamic education still requires human interaction, which cannot be completely replaced by technology.

Another relevance is the importance of learning that connects knowledge with practice. Islamic education should not stop at students' ability to answer questions or memorize material, but should also encourage them to apply Islamic values in their daily lives.

The scholarly tradition of Sheikh Kasyful Anwar Al-Banjary is also relevant in maintaining the continuity of Islamic scholarly tradition. The development of modern education does not mean abandoning the scholarly traditions passed down by scholars. Instead, these traditions can be developed by using learning methods and media that are in keeping with current developments.

Thus, the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary can serve as a source of inspiration for developing contemporary Islamic education that remains rooted in Islamic values yet adaptable to changing times. The integration of knowledge, faith, morals, exemplary behavior, and practice remains a principle that remains relevant in facing today's educational challenges.

E. Discussion

The research results show that Sheikh Kasyful Anwar Al-Banjary's scholarly tradition has a strong Islamic educational dimension. This tradition is not only related to the transmission of religious knowledge but also encompasses the process of personality formation through etiquette, exemplary behavior, habituation, and the practice of knowledge.

These findings demonstrate that Islamic education is essentially a process that integrates intellectual and moral dimensions. Students are not only guided to understand Islamic teachings, but also to internalize and practice them. This aligns with the view that Islamic education has a broader goal than simply transferring knowledge, namely, to shape individuals with personalities and characters in line with Islamic values (Muhaimin, 2012: 85–86).

The scholarly tradition of Sheikh Kasyful Anwar Al-Banjary also demonstrates the importance of the educational environment in the internalization of values. Values will not be easily ingrained if only conveyed theoretically. Values require a supportive environment, exemplary teaching from educators, habituation, and opportunities to practice them.

This demonstrates the alignment between the educational traditions of past ulama and the needs of contemporary Islamic education. Amidst increasingly rapid technological developments and social change, Islamic education needs to balance the mastery of knowledge with the development of religious character.

Studies of Islamic boarding school scholarly traditions also show that learning traditions such as the study of Islamic texts, teacher-student relationships, and the continuity of knowledge transmission play a role in maintaining the character of Islamic education. These traditions can be continuously developed without losing the fundamental values that underpin them (Syahri, 2022: 60–66).

Thus, the internalization of Islamic educational values within the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary can be understood as an educational process that connects knowledge with appreciation and practice. Scholarly values foster a love of knowledge, religious values foster a sense of divinity, moral values shape behavior, exemplary behavior provides concrete examples, discipline fosters sincerity, and the practice of knowledge connects knowledge to everyday life.

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These values demonstrate the relevance of Sheikh Kasyful Anwar Al-Banjary's scholarly tradition to contemporary Islamic education. This relevance lies primarily in the need to provide Islamic education that is not solely oriented toward intellectual intelligence but also develops students who are faithful, morally upright, civilized, possess a spirit of scholarship, and are able to apply knowledge in their daily lives.

Based on the research and discussion, it is clear that the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary is not merely a historical legacy of Banjar Islamic scholarship, but also contains Islamic educational values that can be contextualized in contemporary Islamic education. The development of contemporary Islamic education can adopt these principles while maintaining the substance of its Islamic values and adapting its implementation methods to the needs of students and current developments.

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Conclusion

Based on the results of research and discussion on "Internalization of Islamic Educational Values in the Scientific Tradition of Sheikh Kasyful Anwar Al-Banjary and Its Relevance to Contemporary Islamic Education", it can be concluded that the scientific tradition of Sheikh Kasyful Anwar Al-Banjary has a strong Islamic educational character. This scientific tradition is not only oriented towards the process of conveying and mastering religious knowledge, but also directs one to understand, appreciate, and practice knowledge in life. This tradition is reflected through the study of books, the scientific relationship between teachers and students, role models, sincerity in seeking knowledge, and the practice of Islamic teachings. The Islamic educational values contained in the scientific tradition of Sheikh Kasyful Anwar Al-Banjary include scientific values, religious values, moral values, exemplary values, discipline and sincerity in seeking knowledge, and the value of practicing knowledge. Scientific values emphasize the importance of seeking and developing religious knowledge. Religious values guide the educational process toward increasing faith and obedience to Allah SWT. Moral values and exemplary behavior emphasize the importance of character development and morality in the educational process. Meanwhile, the values of discipline and practical application demonstrate that knowledge must be acquired through dedication and implemented in real life.

The internalization of Islamic educational values within the scholarly tradition of Sheikh Kasyful Anwar Al-Banjary takes place through a learning process, teacher role models, habituation, appreciation, and practice. The values taught do not stop at knowledge, but are directed to become part of attitudes and behavior. Thus, this internalization produces a close relationship between knowledge, faith, morals, etiquette, and good deeds. Islamic education in this tradition ultimately aims not only to shape knowledgeable individuals but also to shape individuals with morals and the ability to put their knowledge into practice. The scholarly tradition of Sheikh Kasyful Anwar Al-Banjary has strong relevance to contemporary Islamic education. Amidst the development of science, technology, and social change, the values of knowledge, morals, exemplary behavior, discipline, and the practice of knowledge remain essential. This tradition can serve as a source of inspiration for the development of Islamic education that integrates the mastery of knowledge with the formation of character and morals. Inherited scientific traditions do not have to be applied textually as in the past; their core values can be developed through methods, media, and educational approaches that are appropriate to the needs of the times. Thus, the scientific tradition of Sheikh Kasyful Anwar Al-Banjary is an intellectual and Islamic educational legacy that is important to study and develop. Internalizing the values contained therein can be a foundation for building contemporary Islamic education that not only produces intellectually intelligent students but also possesses faith, morals, manners, sincerity in pursuing knowledge, and the ability to apply knowledge in social life.

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