

## The Practice of Local Wisdom in Folklore as A Builder of the Early Conservation Spirit

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### Abstract

The future generation must have insight and practice local cultural knowledge in the era of globalization. The study aims to illustrate the representation of folklore as builders of the early cultural conservation spirit. The research data is an anthology of South Kalimantan folklore by H. Fahrurazie et al. UPT published by Taman Budaya Kalimantan Selatan in collaboration with Pustaka Banua publisher in 2013. The research method is qualitative descriptive—documentation and observation research techniques. The research steps are observation, determination of data sources, data collection, data selection, data analysis, conclusions, and presentation of data. The results showed that the representation of folklore has the practice of local wisdom, including a) knowledge of natural phenomena; b) practice in finding a source of life in the form of farming, gardening, and fishing; c) the practice of using living technologies and equipment; and d) practice of moral values in the literary arts. The conclusion is the source of insight and knowledge of wisdom, one of which is through folklore. Stakeholders, such as families, schools, and governments, play a role in providing oral and written literacy materials so that children get to know the culture early on.

### Article History

Received: 30 March 2023

Accepted: 6 October 2023

Published: 15 October 2023

### Keywords

*local wisdom, folklore, the spirit of conservation, early age*

### How to cite:

Yayuk, R., Jahdiah., Riana, D. R., & Suryatin, E. (2023). The Practice of Local Wisdom in Folklore as A Builder of the Early Conservation Spirit. *Humanus: Jurnal Ilmu-Ilmu Humaniora*, 22(2), 174-182. DOI: 10.24036/humanus.v22i2.122558

## Introduction

Local wisdom will have an important role to play as a guide for current and future generations if practiced wisely. Sibarani (2021) states that local wisdom can be one of the solutions to overcome life problems for the younger generation in the future, both related to natural management, socioeconomic, and culture. Earlier researchers support this statement. Subhan (2019) states that one of the benefits of local wisdom will have a good management impact on nature. Levy et al. (2021) state that in this case, local knowledge can make activities to meet the necessities of life, such as processing food to bring economic value. Research that supports the importance of local wisdom is carried out by

(Coelho-Junior et al. (2021). The results show that forests' management as natural resources is very beneficial for life. The practical direction depends on the concept of the local values of the local community. It's also stated by Moorhead (2018).

This cultural knowledge of local peoples can be lost due to the influence of modernization stated by Bodekker (Suganda et al., 2019). Natural disasters occur due to forests being cut down and river water being clogged. In addition, conflicts happen in the form of brawls. The occurrence of food and economic crises such as hungry edema and lack of cooking oil amid abundant natural resources. These examples prove that abandoning principles of local value will result in unexpected disasters. It is important to find a solution to deal with the problem. One of the things we can do is to go back to making local wisdom a solution to the issues of today's life.

Everyone can understand the role of local knowledge through life learning from generation to generation in various ways. Local wisdom can be obtained through formal and informal inheritance, experience, and learning processes. Suprpto et al. (2021) state that wise cultural values can be obtained through learning in schools based on the curriculum. Meanwhile, learning local wisdom outside of formal schooling can be done through folklore and even movies or everyday life. This has been put forward by Arianto & Simanjuntak (2020) in research on the Malay folklore of Mak Ungkai. The folklore can motivate the storyteller community to take the spirit in carrying out humanitarian and social activities amid nature as a source of life. Other researchers, Lestari et al. (2019, p. 165), suggest that local wisdom can be learned daily. His study found that the people of Lingga Village, Karo Regency, North Sumatra Province, uphold the value of local wisdom, such as deliberation in dealing with social conflicts. In addition, other studies have shown the role of local knowledge in dealing with life problems, both for oneself, others, and the relationship with the environment, as well as religion; this can be seen in (Deroy et al., 2019), (Appleby-Arnold et al., 2018), (Chan et al., 2020), and (Goris et al., 2019).

Furthermore, we have found that local wisdom is the foundation in living the challenges of the times, both for oneself and society or even for leading a nation. Rome (2020) states that local wisdom will be able to build a creative culture for community members. The people do this by utilizing technology and sources of knowledge in managing local produce. This will be able to make a community independent, as happened to the Dayak Iban Sungai Utik community, Kalimantan. This has also been proven by previous researchers Leyva-Trinidad et al. (2021), which describe most indigenous groups in Mexico as facing life's problems by utilizing wise local knowledge through dancing, hunting, gardening, and farming activities. Dwipayanti et al. (2019) show the Balinese people adhere to innovative local values in managing the environment. Meanwhile, in terms of leadership, Jaes et al. (2018) state that the leader states that leaders who adhere to local wisdom will be able to lead the nation to progress.

Thus, local wisdom is generally related to local knowledge, cultural values, and wise social values. Local wisdom will be useful in supporting future life in various aspects of life. Local wisdom makes the balance of life with the surrounding nature, the ability to manage livelihood sources, religion, independence in meeting the needs of life, the birth of creative power in technology, art, and the establishment of philosophical values for society.

In connection with this, Andreeva (2021), in his research, has found that Russian society, from generation to generation, has taken advantage of the local value contained in their folklore. While in Indonesia, research on folklore in the form of objects is carried out by Prahmana & D'Ambrosio (2020). The result is that batik motifs with various meanings are one of the manifestations of local wisdom in physical form. Meanwhile,

Gasong (2015) found that the folklore of Tulang Didi Toraja has the values of local wisdom, such as loyalty, obedience, self-esteem, perseverance, care, and others. This value is indispensable in interacting with others.

Some of the research above is very interesting because it has found sources of local wisdom that can be studied in the daily lives of the people of various countries, including Indonesia. The sources of local knowledge that can be explored include: related to how to process food, manage forests, overcome conflicts by deliberation, and others. The sources of local wisdom can be learned from folklore. This means that folklore is one of the sources of local knowledge that can inspire the younger generation. The oral literary works of this society have been passed down through generations in which it has messages of value with symbolically expressed meaning. Kusno (2017) states that the importance is presented through a symbolic message. Recognition of the importance of the use of wise local values has been found by other researchers, such as (Armiyati, 2015) confirming local values as an alternative source of learning for generations. Iswatiningsih (2019) states that this value can instill character education in children from an early age. Affandy (2019) states that mutual respect can be obtained by understanding the local values of a heterogeneous society. Wiediharto et al. (2020) explained that people can understand the value of the meaning of life through interactions in traditional traditions in the form of religious, aesthetic, mutual cooperation, moral, and tolerance values. Desyandri (2018) literacy through folk songs can develop local wisdom values in a child's soul.

This description has emphasized the importance of conducting research on local wisdom from various countries and regions continuously as an effort to document, socialize, and reference teaching materials. There are many opportunities and data sources for researchers to participate in conservation efforts. The research results can make everyone aware of the importance of these values in life. The awareness of these local wisdom values will continue to grow and develop if it is taught from an early age. This awareness will later make the importance of local knowledge persist. It can be conservation either in the form of objects or moral or physical activity. To support this, it is important to recognize and utilize local values from an early age because they strongly support the conservation of values themselves (Allen et al., 2021).

The introduction of local values from an early age requires a medium close to the children's lives. One of them is through folklore, both oral and written. Folklore has a message of value that can develop children's emotions and psychology. If practiced continuously, the practice of local wisdom will foster the spirit of conservation of the values contained in it so that through literary works that are introduced from an early age to children, they will be able to build the child's spiritual mentality towards goodness which will ultimately be useful for the next life. Folklore is part of the medium of communication that has storytelling elements and valuable meanings. The value of the story is built based on the point of view, geographical circumstances, and socio-cultural setting of the local community (Haris et al., 2019).

One source of local wisdom comes from South Kalimantan. The research on folklore from South Kalimantan has been done by Haryanto (2018). The result of his research illustrates the value of wisdom in the form of a culture of harmony between the brothers, Banjar, and Dayak people. Meanwhile, Nengsih (2020) concluded that Banjar has the value of local wisdom in the story of religious legends. These values include man's relationship with God, a man with himself, and man with man. These two studies and some of the previously mentioned studies have opened up opportunities for researchers

to explore the daily cultural practices of the Banjar people complexly. The researcher chose Banjar because, apart from the location where the researcher lives, the researcher can directly see the value of the local wisdom that is still ongoing in this area. Based on the observations, these values are needed as a source of local content for children, who still need references and documentation about local wisdom originating from their own area.

Banjars living in South Kalimantan have various life activities, such as farming, fishing, and other jobs. In the sociocultural life system, there is still mutual cooperation during the harvest, holding religious events, and holding meetings to solve problems in the family and society. The natural geography of this community environment includes swamps, mountains, and plains. Land used for farming, gardening, raising animals, and hunting in forests.

Thus, local wisdom becomes one of the guidelines in the present and future life (Njatrijani, 2018). The conservation of the preservation of local knowledge from an early age through folklore will give the next generation a choice in acting amid modernity. This great benefit of the values of local wisdom will shape the character of the younger generation who are self-aligned, see the results of Imaniah's research et al. (2022) and Coelho-Junior et al. (2021)

This form of inheritance to the younger generation, in general, can be integrating subjects related to Banjar literature or other regions, for example, using folklore as one of the materials (Sofiasyari & Yonanda, 2022). This folklore can also be part of parents' speech before bedtime or relaxing at home to introduce these wisdom values. Not only that, folklore can be used as part of the teaching materials for the school curriculum. This is to the results of Gasong's research (2015).

Finally, the inheritance of folklore as a medium of written communication that can be a means of conserving the value of local wisdom can be done through the pattern of telling stories directly between communities to the younger generation, through local content, parental stories, and introducing local terms related to folklore to the younger generation from an early age. The local knowledge, beliefs, and skills contained in the story, if it continues to be inherited, will be able to be carried out and developed by later generations adaptively and collectively (Haris et al., 2019) and (Utomo et al., 2018).

Based on this, this research specifically examines the folklore of the people of South Kalimantan in an anthology of South Kalimantan folklore by H. Fahrurazie et al. UPT published by Taman Budaya Kalimantan Selatan in collaboration with Pustaka Banua publisher in 2013. The problem of this research is how local wisdom practices are manifested in the folklore of the people of South Kalimantan, which can build the spirit of conservation of local wisdom. The study aims to describe the practice of local wisdom in the folklore of the people of South Kalimantan, which can build a spirit of conservation to the local knowledge.

## **Methods**

The research used was descriptive and qualitative. This was chosen because it interprets the data in accordance with what is found in the data source and not by using numerical calculations. Presentation of data in descriptive form. Data collection techniques, namely, reading and recording data, are in accordance with the problem in the form of citations in data sources. Research steps for data collection, sorting, presentation, analysis, interpretation, and conclusions. The primary data source comes from the anthology of South Kalimantan folklore compiled by H. Fahrurazie, et al. This book was published by UPT Taman Budaya Kalimantan Selatan in collaboration with the

Pustaka Banua Publishers in 2013. Secondary sources came from books and journals related to the local socio-culture of the Banjar people and the results of interviews with six informants who understood the socio-cultural lives of the Banjar people. Data can be analyzed through interpretation by reading, understanding, classifying, and interpreting data related to local wisdom theory. The approach that is part of this research objective is literary ethnopedagogy. Through this approach, the results of this research will be useful for the world of education. This research examines the value of local wisdom in folklore and relates it to the current practices of Banjar society. This value can be used as learning material for the younger generation from an early age. As part of literary anthropology, ethnopedagogy can explain the relationship between character education and the local wisdom contained in folklore.

## **Results and Discussion**

The results of the analysis of the practice of local wisdom in the folklore of the people of South Kalimantan, which can build a spirit of conservation of local knowledge, show four types of representation derived from the socio-cultural values of the local community (Imaniah Kusuma Rahayu<sup>1</sup>, Uman Rejo<sup>2</sup>, 2022). The expression of local wisdom relates to the value of goodness towards a human being, God, the environment, and oneself. These four values are described through information about natural knowledge, daily work, technology, art, and moral messages (Haryanto, 2018). This information is contained in the six stories in the anthology of South Kalimantan folklore by H. Fahrurazie.

Furthermore, the characterization in the story consists of humans, supernatural beings, and animals. These three characterizations, and the intrinsic elements of the story, have characters that symbolize something. The background of the residence is the forest, ocean, and village. (Herodotus, 2022) and (Febrianto, 2019). Here's a synopsis of the six folklores.

### **Synopsis**

#### **1. Batu Kasiangan**

A village called Pipil has fertile natural conditions with prosperous community life. One day the peace of the population became disturbed because every night, there was a theft. The missing items are rice with its place. The place is called kindai (rice barns). Fear and curiosity haunt the local community. They think it must be a person with superpowers alone who can lift rice and its barns. After the district conducted an investigation, it turned out that a man named Datu Balan was the main actor in the theft. He has the science (ilmu) to lift things no matter how heavy it is. This science is called kagancangan (power to move things).

The people then turned for help to a figure named Datu Tapin. Datu Tapin is willing to give support. One day shortly after harvest, Datu Tapin made a large barn. The barn contains large stones covered with piles of rice. At first glance, the boulder is not visible.

Not long after that. At night Datu Balan carried out the activity of stealing it. Seeing that the rice barn was so big, he immediately lifted it. However, the theft process had not been completed by morning because the barn was huge and heavy. The sun came and the rays hit Datu Balan's body. Datu Balan finally fell lifeless.

## 2. Dikir Kucing

A couple who do not have children has many cat pets. They are a hundred cats. Some of their neighbors were spiteful because they saw the husband and wife's happiness. The King also received a report from their neighbor that the sound of the cats was disconcerting to the peace of the community. The King then ordered the husband and wife to dispose of their cats. They refused. The King was offended. The husband and wife finally left the kingdom.

A dense forest was the place they were going. During the journey, until they settled there, the cats taught the zikr which increased the divinity. It made the husband and wife feel strong and healthy and even felt very close to the God who created the universe.

In the meantime, as long as they leave the kingdom. During that time, the kingdom and the people were miserable. A drought ensued—dead animals. Diseases are coming a lot. As a result, the King realized his mistake. He ordered the soldiers to search for the husband and wife in the forest. The goal is to return to the kingdom. Until one day, the wife died. It wasn't long before the husband died. The soldier also returned home empty-handed.

## 3. Senja Kuning

Aminah and Galuh are playing in the yard. Suddenly their mother told them to hurry into the house because the dusk was yellow. Aminah also questioned why it was not allowed to be outside at dusk. His mother then promised to tell the story after he finished the evening prayer.

It's time to tell the story. According to her mother, at dusk, it is very dangerous for children to be outside the house. The ghosts will prey on children playing on the ground. Hearing this story, Aminah and Galuh didn't want to play anymore at dusk.

## 4. Burung Ranggung Tutup

In a forest, there lives a variety of wildlife. The King of the forest is a bird named Ranggung Tutup. This animal has a small body with beautiful feathers. The sound came out of his mouth as a sign that the fruits would become dense.

Hornbills are envious of Ranggung Tutup. He invited a fight until it hurts Ranggung Tutup. Ranggung Tutup finally left the forest to save himself. Since Ranggung Tutup doesn't live in the forest, the forest residents become restless and sad. The forest does not bear fruit anymore. The court also became an option to find a way to keep the Ranggung Tutup back home.

The court decided on the butterfly to search for the whereabouts of Ranggung Tutup. After the meeting, he told me that the condition of the forest. Ranggung Tutup is not willing to go home. However, he provided a solution to the problem. Ranggung Tutup was allowed to keep its offspring, which is now still egg-shaped. The egg is still in the forest.

As a result of the decision to meet forest residents, the pigeon incubated the eggs of Ranggung Tutup. After the Hatch, a pair of Ranggung Tutup was born. The sound of the bird came out. The forest is back to normal.

## 5. Datu Taruna Barikin

There is a character named Datu Taruna. Datu has a brother of six people. They love each other. One of their habits is to make a lamp called damar kurung. The lights are seven levels high and turned on during the evening.

One day, one of his brothers called for help because criminals had attacked his residence. Datu also immediately gave support. Datu Taruna also managed to defeat the criminal. His brother's village returned to peace and tranquility.

#### 6. Peperangan Naga Putih dan Naga Merah

There lived a family of fathers, mothers, and a child named Itai. They live by relying on agriculture and fishing. While fishing, Sumi, the wife finds a giant egg one day. The father eats the eggs, while the wife and the child do not want to eat the eggs.

Suddenly the father turned into a white dragon. While in a place in the water, a red dragon came. The red dragon is the owner of the place. There was a battle between the two dragons. The first battle of the red dragon was won. The second battle of the white dragon was won

This synopsis provides an overview of the contents published by UPT Taman Budaya Kalimantan Selatan in collaboration with Pustaka Banua Publishers in 2013. Although the information that supports cultural values is not always present in every complete story, the collection of stories contains knowledge, cultural activities, and cultural objects to elaborate valuable local wisdom. Here's the explanation.

Based on the research results on six stories in this collection of South Kalimantan folklore, it has reference sources to instill information on the local wisdom of the Banjar people. Researchers found 32 quotations that represented local wisdom in their description, including natural knowledge, cultural activities in livelihoods, the use of objects in traditional technology, and the practice of using figurative sentences as a medium to convey moral messages. These four representations have message markers behind the elaboration of local wisdom related to local skills, resources, and attitudes towards self, human beings, the environment, and God (Njatrijani, 2018).

Natural knowledge, for example, has a message to foster an attitude towards the environment, namely to maintain nature so that the lives of its inhabitants, both humans, animals, and plants, are maintained because their needs are met. The relationship between humans and the surrounding nature has become mutually beautiful. This can be seen in the example of a story titled *Dikir Kucing*. The story describes the damaged nature causing animals to starve, plants to wither, and humans to suffer. The value of local wisdom can be taken to protect the natural environment. An example of modern life is that many animals and forests once existed are reduced, even absent. This is because the area they used to a dwelling has now disappeared. As a result, it affects biological and animal resources, including natural resources, which become disrupted even though these resources can meet human needs.

Similarly, the representation of activity in livelihoods. Based on the five examples in the cited story, it provides practical local wisdom value. This benefit is the ability to manage nature according to geography, which will produce economic and food sources with hard work and creativity. These local livelihoods are farming, gardening, raising livestock, and fishing. The form of this livelihood is now, some of which have experienced a shift among the Banjar people. One of them is land that has changed with settlements, rubber plantations, and oil palm. Therefore, it is important to manage wisely and return to natural conditions if it is already damaged. Nature management is based on local wisdom (Subhan, 2019).

The representation of the use of technology and supporting objects teaches about the local wisdom of working hard, cooperation, and innovation. This trait must be possessed by every human being so that the needs of personal and family life, including

other societies, are met. This can be seen in 6 quotes in a collection of the folklore of southern Kalimantan. The example of quote 1 describes the use of an object for storing rice called Kindai. Making kindai is not easy. It requires human resources and cooperation to make it into a building and can function. Rice that is not carefully stored will be damaged by rain, heat, and pests. The use of kindai, which has facilities of a certain height, is now not the main one. Piles of rice in sacks or mats can be placed in a house or warehouse. Many of these rice piles were submerged and damaged during the sudden flood.

Furthermore, the representation of stories that contain the teachings of local wisdom about morals in the literary arts. A moral message gives firmness in being kind to oneself, others, and the environment. Harmony must be fostered. A wrong attitude will destroy oneself and others and receive doom from God. This is the result of research by Haryanto's (2018) and Nengsih (2020) about the importance of harmony, cooperation, and religious values in living life. In addition to being able to learn these values in everyday life, through folklore, they will add insight to the next generation. This can be seen in the 12 quotes taken from the 6th collection of South Kalimantan folklore. These moral teachings include the use of various figures of speech to give implied messages to behave well towards others, keep nature from being destroyed, believe in God, be trustworthy, and be careful in acting. If it is compared to now, the mountains and forests that were once green have now begun to wither and even destroy. It is important to socialize the role of nature in life from an early age. To be instilled in a sense of love for the environment and the surrounding community.

### **The Representation of Knowledge, Cultural Activities, and The Use of Cultural Objects**

The following is an explanation of the representation of knowledge of cultural activities and the use of cultural objects in the stories of the people of South Kalimantan. This representation has the value of local wisdom that can be used as a spirit of child conservation from an early age.

#### **Representation of Natural Knowledge (Ecology)**

Ecology relates to ecosystems (Alcaraz et al., 2013). The ecosystem includes the surrounding nature, such as forests, mountains, land, river water, oceans, animals, geography, and climate (Matías et al., 2011). Ecology affects the daily culture, and biological, and animal resources of local communities. The form of local wisdom can also vary in each region with different ecology. The combination of local knowledge and community practices in understanding and implementing knowledge is called Local Ecological (Utomo et al., 2018).

This representation of natural (ecological) knowledge in this anthology of folklore describes the natural conditions of each region where the characters came from. Good natural conditions make the lives of its people prosperous. The barren natural conditions lead to crop failure and poverty. The characters' nature management types in the story vary, such as farming and fishing. The use of expressions and descriptions of the environment provides information about natural inhabitants, the influence of nature, and environmental conditions. Here are the examples.

1. "Antara sungai Tapin dan Sungai Amandit terdapat sebuah desa yang tanahnya sangat subur. Para penduduk sangat rajin menggarap tanah untuk keperluan menyambung hidup. Hasil yang mereka peroleh berupa padi tak pernah habis, demikian sekeluarga menjelang panen berikutnya, dan ditambah pula dengan



hasil hutan dan hasil kebun lainnya yang melimpah". (Batu Kasiangan dalam KCRDKS, Fahrurazie & Dkk, 2013)

"Between the Tapin river and Amandit River, there is a village whose land is very fertile. The people are very diligent in cultivating land for survival. The results they get in the form of rice never run out, so for a family before the next harvest, and also with abundant forest and other garden products." (Batu Kasiangan in KCRDKS, Fahrurazie & et al., 2013, p. 10)

2. "Di samping kesuburan tanahnya, keadaan hawa di Desa Tambak Pipi sangat sejuk dan nyaman. Ini disebabkan letaknya yang tak jauh dari sebuah gunung, yakni Gunung Batu Laki serta banyaknya pepohonan yang masih utuh dan terpelihara". (Batu Kasiangan dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"Besides, the fertility of the soil, the air condition in Tambak Pipi Village is very cool and comfortable. This is due to its location not far from a mountain, Mount Batu Laki, and the number of trees still intact and preserved". (Batu Kasiangan in KCRDKS, Fahrurazie & Et al, 2013, p. 10)
3. "Kucing kesayangan Datu Sehe melahirkan tiga ekor anak yang lucu dan lincah. Membuat rumah mereka semakin ramai dan mengasikkan. Pasangan suami istri yang tamanang ini pun tidak lagi merasakan kesepian, sebab di samping tingkah kucing yang lucu-lucu itu, ditambah pula dengan gelak tawa anak tetangga yang datang bermain dengan kucing-kucing mereka". (Dikir Kucing dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"Datu Sehe's favorite cat gave birth to three cute and lively cubs. Make their homes more lively and exciting. The married couple no longer feel lonely, because besides the cute behavior of the cat, coupled with the laughter of the neighbor's children who come to play with their cats" (Dikir Kucing in KCRDKS, Fahrurazie & et al., 2013,)
4. "Sepeninggal Datu Sehe, daerah kerajaan itu tidak lagi turun hujan. Tanah kering, daun-daun berguguran. Tumbuhan gundul tidak menghasilkan apa-apa lagi. Hewan ternak mati kelaparan dan penyakitpun terjangkit di mana-mana. Menyebabkan rakyat negeri itu semakin tersiksa". (Dikir Kucing dalam KCRDKS Fahrurazie & Dkk, 2013)  
"After the death of Datu Sehe, the kingdom area no longer rained. The soil is dry, and the leaves fall. Bare plants produce nothing more. Farm animals starved to death, and disease was spread everywhere. They are causing the land people to be even more tormented". (Dikir Kucing dalam KCRDKS Fahrurazie & Et al, 2013, p. 18)
5. "Matahari sebentar lagi akan tenggelam. Namun cahaya masih juga memancar dari balik pohon-pohon galam. Kuning bersinar bagaikan sorotan cahaya emas murni memberi warna pada kedatangan senja ketika itu" (Senja Kuning dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"The sun will be setting soon. But the light still shines from behind the glam trees. Yellow shines like a pure golden light beam giving color to the arrival of dusk at that time (Senja Kuning in KCRDKS, Fahrurazie & et al., 2013)

6. "Kata ibu pula."ini senja kuning, tidak baik berada di luar rumah. Kalian tidak boleh bermain di luar rumah pada saat seperti ini. Ayo cepat masuk ke rumah. (Senja Kuning dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"Mom said anyway." it's yellow twilight. It's not good to be outside the house. You're not allowed to play outside the house at a time like this. Let's hurry to the house. (Senja Kuning dalam KCRDKS, Fahrurazie & Et al, 2013)
7. "Konon menurut ceritanya, di zaman dahulu burung kecil molek yang memiliki bulu menarik itu akan dinobatkan menjadi raja marga satwa, hal ini membuat banyak hewan lain menjadi iri dengki, termasuk bangsa burung sendiri. Salah satu diantaranya adalah burung Anggang. Burung yang berperawakan besar dengan bulu hitam legam dan paruh Panjang merah menakutkan". (Burung Ranggung Tutup dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"It is said that according to the story, in ancient times, the beautiful little bird that had attractive feathers would be crowned as the King of the wildlife clan; this made many other animals become the envy of spite, including the birds themselves. One of them is the hornbill. A large bird with jet black feathers and a scary red Long beak".(Burung Ranggung Tutup dalam KCRDKS, Fahrurazie & Et al, 2013)
8. "Hujan bagai turun dicurahkan dari langit, tumbuhan mulai menghijau dan tidak lama kemudian melahirkan kuncup bunga yang terus mekar dan berbuah." (Burung Ranggung Tutup dalam KCRDKS, Fahrurazie & Dkk, 2013).  
"It rained like falling pouring out of the sky, and the plants began to turn green and soon gave birth to flower buds that continued to bloom and bear fruit." (Close Hornbills in KCRDKS, Fahrurazie & et al., 2013).
9. "Setelah menemukan lampunya masing-masing ternyata mereka sangat tertarik dengan alam tempat permukiman baru di tempat itu". (Datu Taruna Barikin, dalam dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"After finding their lamps, it turned out that they were very interested in the new settlement place in that place." (Datu Taruna Barikin, in KCRDKS, Fahrurazie & et al., 2013)
10. "Kemiskinan keluarga yang menghuni padang sangat luas itu bukanlah disebabkan karena mereka malas bekerja, akan tetapi ada hubungannya dengan gangguan dari binatang perusak tanaman yang selalu memangsa setiap yang mereka tanam". ((Peperangan Naga Putih dengan Naga Merah dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"The poverty of the families who settle in the vast fields is not caused because they are lazy to work, but has something to do with the disturbance of the plant destroyer animals that always prey on everything they plant." ((White Dragon's War with the Red Dragon in KCRDKS, Fahrurazie & et al., 2013)
11. Baiklah Abahnya. Tetapi untuk lauk makan jangan dipikirkan. Bukankah Dibawah riam sana banyak ikannya?". (Peperangan Naga Putih dengan Naga Merah dalam KCRDKS, Fahrurazie & Dkk, 2013)

"All right, dad. But for side dishes, do not think about it. Isn't there a lot of fish under the cascade?". (Peperangan Naga Putih dengan Naga Merah in KCRDKS, Fahrurazie & et al. 2013)

Examples of quotes 1 to 11 represent natural knowledge contained in 6 stories. Examples 1 and 2 are part of the story Batu Kasiangan. This quote provides information that fertile land will make the surrounding community prosperous. People can manage nature by farming and gardening. The results were abundant. Similarly, if the forest is maintained, it will bring benefits to life. Preserved forests cause trees to be sustainable. Not only that, if the mountain still stands firmly, it will cause natural conditions to be cool and pleasant.

Ecological knowledge of animals that will bring happiness is contained in example 3. The animal is called a cat. Cats, if cared for well, will be healthy and cute. The animal's behavior can make its owner and the children around to be happy. Meanwhile, example 4 illustrates if it does not rain, nature will be destroyed. The soil becomes dry, so it is difficult for plants to grow and produce benefits for the environment. As a result, animals are thirsty and starving, including the community, and become susceptible to disease. Lack of rainwater can make rivers dry, wells shallow, and difficult to maintain cleanliness. Examples 3 and 4 are part of the story's narrative titled *Dikir Kucing*.

Next, examples 5 and 6 are part of the story of *Senja Kuning*. This section shows that the people of Banjar know a plant called *galam*. *Galam* trunks with leaves and twigs will make nature beautiful when the sun's rays reflect on the tree. In addition to introducing this typical Kalimantan plant, the story also provides information that some Banjar people believe in myths about yellow dusk. If yellow dusk has arrived, children should not be outside the house, as it can be dangerous. Yellow dusk occurs due to the sun's reflection when the afternoon comes.

The people of Banjar know a bird called *Hornbill*. The bird has a characteristic black feather with a long beak red color. This information is found in quote 7 in the story *Burung Ranggung Tutup*. *Ranggung Tutup* has a typically small body. However, it has a lovely feather. In addition to animals, this story also tells about the benefits of rain for the earth. The plant will go green and bear fruit. An example of a quote can be seen in no. 8 above.

Example 9 in *Datu Taruna Barikin*, tells about *Datu Taruna's* brother who wandered. After that settled in a village with beautiful natural conditions. The village's nature has a peaceful and comfortable environment.

10 and 11, it is an example of providing information about the surrounding natural knowledge contained in the story entitled *Pertempuran Naga Putih dan Naga Merah*. Not all land in South Kalimantan is fertile. This story shows that barren land can cause damage to crop yields. Barren lands that are difficult to cultivate are usually full of destructive animals, such as rats. As a result, it is difficult to make the land a source of livelihood. The illustration is found in quote number 10. Quote, number 11 shows that natural conditions with a river flow of sufficient depth will provide a large source of fish.

### **Representation of Activity in Livelihoods**

Livelihood is one of the sources of economy and food. The Banjar people in the story adjust their livelihoods based on local natural conditions. Livelihoods can affect socio-cultural life (Kuyah et al., 2019). Agriculture and plantations are examples of livelihoods in dry and wetlands. People in swampland or surrounded by rivers will

increase their livelihoods by fishing. Other conditions can also affect livelihoods for good or bad. (Harris et al., 2020). Based on the six stories, five of them provide information about the livelihoods of the characters. Although with different quantities. Here are the quotes.

1. "Memang desa ini sampai sekarang sangat terkenal dengan hasil kacang cinanya di samping hasil padi". (Batu kasiangan dalam KCRDKS, Fahrurazie & Dkk, 2013, p. 10)  
"Indeed, this village until now is very famous for its Chinese bean in addition to rice products." (Batu kasiangan in KCRDKS, Fahrurazie & Dk& et al., 2013, p. 10).
2. "Tanah kering, daun-daun daun berguguran, tumbuhan gundul tidak menghasilkan apa-apa lagi. Hewan ternak mati kelaparan dan penyakit terjangkau di man-mana". (Dikir Kucing dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"Dryland, fallen leaves, the bare plants do not produce anything else. Farm animals starve to death, and disease spreads everywhere". (Dikir Kucing in KCRDKS, Fahrurazie & Et al, 2013).
3. "Sementara ikan para petani habis kau lahap. Kau juga tak bersih Suluh" (Senja Kuning dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"While the farmers' fish is gone, you devour. You're also not clean (Senja Kuning in KCRDKS, Fahrurazie & et al., 2013).
4. Walau keluargaku menyukai bangsa unggas, tapi tidak punya keberanian memakan burung keramat itu, sebab kami yakin, jika buah-buahan tidak menjadi, maka unggas akan menjadi kurus dan mati. Kami bakal kehabisan makanan dan pada gilirannya ikut mati kelaparan," Sela Musang". (Burung Ranggung Tutup dalam KCRDKS, Fahrurazie & Dkk, 2013).  
"Although my family loves poultry, we do not dare to eat the sacred bird because we believe that if the fruit doesn't grow, the birds will become thin and die. We will run out of food and in turn starve to death," Said Musang." (Burung Ranggung Tutup in KCRDKS, Fahrurazie & Et al, 2013).
5. "Mata pencaharian sehari-harinya adalah bertani, karena di tempat mereka tinggal tanahnya terdiri dari daratan rendah yang hanya sesuai dengan pertanian". (Peperangan Naga Putih dengan Naga Merah dalam KCRDKS, Fahrurazie & Dkk, 2013).  
"Their daily livelihood is farming because where they live in the land consists of lowlands which are only suitable for agriculture". (Peperangan Naga Putih dan Naga Merah in KCRDKS, Fahrurazie & Etc., 2013).

The five quotes in the five stories describe the livelihoods of the characters. This information about livelihoods as a source of economy and food is not as much as the description of natural knowledge. Nevertheless, based on the quotes and context of the story, it is still possible to know the livelihood.

Example 1 provides information that the village where the character comes from has a livelihood of farming and gardening. The existence of garden products in Chinese beans and agricultural products in the form of rice. Chinese beans and rice are markers of the existence of such livelihoods. Story titled Batu Kasiangan.

The quote in the story titled Dikir Kucing in example 2 illustrates the locals relying on land that produces plants with their fruits. The local people also have a livelihood, raising livestock. Land that produces fruit such as agricultural land, garden, and forests.

The next information related to livelihoods can be seen in example 3. Example 3 in a story titled Senja Kuning provides information that the locals in the story also rely on

agriculture for the source of life. As a marker of agriculture, this source of energy is still there.

The next information related to livelihood can be seen in Example 3. Example 3 in the story entitled *Senja Kuning* provides information that the local people in the story also rely on agricultural land for their livelihood. This source of life is a sign that agricultural land is still there.

It is not only humans who need the source of life from nature. The character of the animal also cannot escape from seeking sustenance by fulfilling their food. Example 4 in the story *Burung Ranggung Tutup*, describes this. The animals in the forest need fruits. There are no fruits so they can not choose other food, and as a result, they can starve to death.

As the source of the livelihood of the characters in the previous four stories, the fifth story with the title *Peperangan Naga Putih dan Naga Merah* gives information about the same thing. Example 5 explains that the livelihood of the main character in the story is farming. They live in a lowland that can only be planted with rice.

### **Representation of Activities and The Use of Supporting Objects in Traditional Technology**

The activity and use of supporting objects are part of the story. The characters carry out a variety of daily activities traditionally. This includes strategies for overcoming specific problems to meet the needs of life. This strongly supports the culture of the community, such as farming, gardening, and other life (Njatrijani, 2018) end (Edagawa, 2016), (P. M. Lestari et al., 2019). Technology is beneficial in lightening work, streamlining, and increasing the success rate of activity.

Not all stories in this collection of South Kalimantan folklore contain technology to support the activity. However, there are stories explaining the practice of using objects and methods in agriculture, plantations, fishing, and overcoming specific problems. Here are examples of the quotes.

1. "Padi penduduk yang tersisa, tak habis dimakan mereka kumpulkan di dalam sebuah kalambu atau kindai (lambung padi) yang letaknya terpisah dari rumah". (Batu Kasiangan dalam KCRKS, Fahrurazie & Dkk, 2013).  
"The remaining rice of the people, inexhaustible, collected in a kalambu or kindai (lambung padi) located separately from the house." (Batu Kasiangan in KCRKS, Fahrurazie & et al., 2013).
2. "Ringkas cerita, darakuku berhasil menetasakan kedua telur itu. Sekarang lahirlah sepasang ranggung Tutup Muda, dan langit mulai mendukung kembali (Ranggung tutup dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"In short, the pigeon managed to hatch the two eggs. Now a pair of young Ranggung Tutup are born, and the sky began to support again (Ranggung tutup dalam KCRDKS, Fahrurazie & Dkk, 2013) 2.
3. "Sang suami membawa tajak (peralatan untuk membersihkan rumput di sawah) dan sang istri mengangkat tangkiding (sejenis bakul) serta membawa parang". (Peperangan Naga Putih dengan Naga Merah dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"The husband brought tajak (equipment to clean the grass in the rice fields), and the wife lifted the tangkiding (a type of basket) and brought a

- machete."(Peperangan Naga Putih dengan Naga Merah in KCRDKS, Fahrurazie & et al., 2013).
4. "Sesudah itu, ia membersihkan rumah dan pekarangan, kemudian memotong undayang (pelepah nyiur yang sudah kering) dan diletakkannya di atas selayan (rak atas dapur berfungsi sebagai tempat mengeringkan kayu bakar) (Peperangan Naga Putih dengan Naga Merah dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"After that, he cleaned the house and yard, then cut the undayang (dried coconut fronds) and placed it on the selayan (the top shelf of the kitchen that serves as a place to dry firewood) (Peperangan Naga Putih dengan Naga Merah in KCRDKS, Fahrurazie & et al., 2013)
  5. "Ayahnya menebas rumput yang ada di sawah, ibunya membersihkan galangan yang ditanaminya kacang Panjang" (Peperangan Naga Putih dengan Naga Merah dalam KCRDKS, Fahrurazie & Dkk, 2013)  
"His father slashed the grass in the rice field, and his mother cleaned up galangan planted with Long beans" (Peperangan Naga Putih dengan Naga Merah in KCRDKS, Fahrurazie & et al., 2013).
  6. "Kemudian ibu Itai berangkat menuju riam. Di situ tempat setiap hari ia mencari ikan. Sesampainya di tempat itu ia langsung turun ke air, menangguk dan terus menangguk. Lama sekali ibu si Itai menangguk namun tidak seekor ikan pun yang didapat" (Peperangan Naga Putih dengan Naga Merah dalam KCRDKS, Fahrurazie & Dkk, 2013).  
"Then Itai's mother set off towards the cascade. There is a place where every day he fishes. When she got there, she went straight down to the water, menangguk (looked for fish using a tool tangguk), and continued to menangguk. It was long ago that Itai's mother menangguk, but not a single fish was found" (Peperangan Naga Putih dengan Naga Merah in KCRDKS, Fahrurazie & et al., 2013).

These six examples are quotes contained in three stories from a collection of South Kalimantan Folklore. Example 1 reveals the agricultural technology named kindai. Kindai is a place to store rice. Indonesian for kindai, i.e., rice barn. While in the story titled Ranggung Tutup, example 2 illustrates how to incubate eggs. Although it is not the mother of the egg owner, the egg can produce a pair of animals because it is incubated by another mother egg. Nowadays, hardening that requires a temperature with a specific temperature can be replaced by electric lights.

Example 3 shows the use of agricultural tools called tajak and tangkiding. The function of the tajak is to clean the grass in the rice fields. At the same time, tangkiding has the function of a basket that can carry some equipment or necessities. Example 4 illustrates the use of objects supporting household activities. The thing is undayang (dried coconut frond) which functions as firewood for cooking.

Example 5 shows that there is traditional agricultural technology. The technology is to limit between plots by making a pile of soil lengthwise, the size of the land. Galangan can be used as a medium for planting crops and roads.

Next, example 6 illustrates traditional technology with a tangguk tool. The tool has the function of a fish catcher. This thing is made of thin blades of bamboo and rattan. This object is still used by the Banjar people today.

### **Moral Representation in the Literary Arts**

The moral practice and literary arts in this story relate to the character and the use of written language. The storytellers made their writing an educational value. Moral

values and the art of speech are an integral part of life (Adampe & Ratulangi, 2015). This collection of stories contains moral values conveyed through discourse, dialogue, sentences, and figurative language. Stories that have connotative language as one of the mediums in narrating the story so that it looks interesting and can deliver the imagination and curiosity of the readers from various readers. The reader becomes interested in the story's content (Misno, Mursalim & Program, 2022) and (Gołębiewska, 2019). Through figurative language, this part of the art of language will make the story more beautiful and alive. It is based on the author's representation of what is written because of the point of view and experience outside of language, both oral and written, see (Rabatel, 2008), (Ivanovic, 2017) and (Short, 2021). The use of this expression is one of the characteristics of a literary work, including folklore (Adotevi, 2020). Here are the examples.

1. Rupa-rupanya keadaan yang tentram dan Makmur tadi tidaklah Abadi, sebab kemudian datang pencuri setiap malam beraksi tanpa belas kasihan. (Batu kasiangan dalam (Batu Kasiangan dalam KCRKS, Fahrurazie & Dkk, 2013)  
"It seems that this peaceful and prosperous situation is not eternal, because then thieves come every night and act without mercy." (Batu Kasiangan in KCRKS, Fahrurazie & et al., 2013)
2. "Maka benarlah bahwa segala yang zalim pasti akan binasa, dan yang berlaku adil bijaksana pastilah akan dilindungi Tuhan Yang Mahas Esa." (Batu Kasiangan dalam KCRKS, Fahrurazie & Dkk, 2013)  
"Then it is true that all that is cruel will surely perish, and those who act justly and wisely will surely be protected by God Almighty. (Batu Kasiangan in KCRKS, Fahrurazie & et al, 2013)
3. "Tempat itu memang cukup menyenangkan, selain sejuk menyegarkan, juga bersih dan luas, sehingga tidak perlu lagi mengeluarkan tenaga dan dana pembersihan" (Dikir Kucing dalam KCRKS, Fahrurazie & Dkk, 2013)  
"The place is indeed quite pleasant; besides being cool and refreshing, it is also clean and spacious, so there is no need to spend more energy and money on cleaning (Dikir Kucing in KCRKS, Fahrurazie & et al., 2013).
4. "Kuning bersinar bagaikan soroton cahaya emas murni memberi warna pada kedatangan senja ketika itu". (Senja Kuning dalam KCRKS Fahrurazie & Dkk, 2013).  
"Yellow glows like a highlight of pure golden light giving color to dusk's arrival." (Senja Kuning in KCRKS Fahrurazie & et al., 2013, p. 22).
5. "Apa yang kau ketahui tentang pemerataan, tentang ruhui rahayu?". (Senja Kuning dalam KCRKS, Fahrurazie & Dkk, 2013)  
"What do you know about equality, about ruhui rahayu?". (Senja Kuning in KCRKS, Fahrurazie & et al., 2013)
6. "Semua peserta sidang diam seribu basa, sama bertanya dalam hati. Ke mana gerangan raja tercinta?. (Ranggang Tutup dalam KCRKS, Fahrurazie & Dkk, 2013).  
"All the court participants were silent for a thousand words, the same asked silently in their hearts. Where is the beloved King?". (Ranggang Tutup in KCRKS, Fahrurazie & Et al, 2013).
7. "Seluruh hewan gempar, calon raja mereka menghilang tiada meninggalkan kesan dan pesan sedikit pun". (Ranggang Tutup dalam KCRKS, Fahrurazie & Dkk, 2013).

- "The whole animal was in an uproar, and their future King disappeared without any impression and message." (Ranggang Tutup in KCRKS, Fahrurazie & et al., 2013)
8. "Kehidupan mereka 7 bersaudara selalu dalam keadaan rukun dan damai. Satu sama lain saling memperhatikan". (Datu Taruna dlam KCRKS, Fahrurazie & Dkk, 2013).  
"The lives of their seven brothers have always been in a harmony and peace condition. Paying attention to each other". (Datu Taruna in KCRKS, Fahrurazie & Et al, 2013).
9. "Datu Taruna Barikin sebagai orang yang paling tua memasang lampu damar pada tingkat yang pertama, seterusnya disusul oleh yang kedua pada urutan yang kedua pula, demikian seterusnya sampai yang ketujuh memasang lampu damarnya diurutan yang ke-7 pula". (Datu Taruna Barikin dalam KCRKS, Fahrurazie & Dkk, 2013)  
"Datu Taruna Barikin as the oldest person, installed the rosin lamp at the first level, followed by the second in the second order, and so on until the seventh installed the rosin lamp in the 7th order ". (Datu Taruna Barikin in KCRKS, Fahrurazie & Et al, 2013)
10. "Pada suatu pagi yang cerah, matahari mulai menampakkan dirinya dari balik kaki pegunungan meratus yang kelihatan hijau kebiru-biruan dan Nampak rona-rona putih mengelilingi puncaknya, seperti lukisan alam yang sangat indah". (Peperangan Naga Putih dengan Naga Merah dlam KCRKS, Fahrurazie & Dkk, 2013,).  
"On a sunny morning, the sun begins to reveal itself from behind the foothills of the meratus mountains that look bluish-green, and you can see white hues circling the peak, like a lovely nature painting." (Peperangan Naga Putih dengan Naga Merah in KCRKS, Fahrurazie & Et al, 2013, p. 44).
11. "Kira-kira seperanak nasi, terjadilah gejala-gejala perubahan pada diri ayah Itai." (Peperangan Naga Putih dengan Naga Merah dalam KCRKS, Fahrurazie & Dkk, 2013)  
"About seperanak nasi (half an hour), there were indications of changes in Itai's father." (Peperangan Naga Putih dengan Naga Merah in KCRKS, Fahrurazie & et al., 2013)

Each of the examples above uses a different style of language. Example 1 uses hyperbole. This marker o figure of speech is the eternal word. Nothing is eternal. This word is a symbol to explain that the state of peace and prosperity has been going on for a long time, as if for good. However, compared to that time, it turned out that it had to end suddenly because of the theft every night. This quote gives information that the conditions of peace and prosperity are very comfortable and happy. Theft behavior is an act that can destroy the condition

Example 2 uses an allegory. The delivery of the message provides information that the zalim will perish. God will protect good people. This allegory message is set in the events in the story. Being a thief will bring danger to you. This figure of speech has the characteristic of conveying moral values through the figure of speech or images. The value is not to do zalim because God will punish bad people and protect good people.

Example 3 uses hyperbole. It can be seen in the word 'amazing'. This word has the meaning of something that can make people fascinated. This is due to the large number of children who like the story. Indirectly the value of the morals that want to be conveyed



through a good story will make children interested in making it attractive. Therefore, it is important to innovate and motivate to make this happen.

Example 4 uses a sub-clause besides being cool and refreshing, it is also clean and spacious. The use of this sentence is an affirmation of the main clause of the previous sentence, that is, the place is indeed cool and pleasant. The figure of speech contained in the quote is a tautology. The sub-clause has a related meaning to the main clause. This tautology sentence teaches that a pleasant environment is when it comes to cool, clean, and spacious air. The younger generation should understand the environment so that it does not easily destroy nature.

Example 5 uses association. This quote has the meaning a comparison between the light of the sun at that time with the shine of pure gold. This message indirectly teaches that if the environment has trees, then the beauty of the sun will look like a golden glow. In today's conditions, many mountains and forests are gone. The sun's light only reflected the height of the building or the destroyed land.

Example 6 uses an expression in Banjarese, namely *ruhui rahayu*. This expression has a meaning, that is peace, prosperity, and peace for all. *Ruhui rahayu* will make everyone feel comfortable.

Example 7 uses hyperbole with a proto-totem type. This quote is as if all the animals in the forest area are in an uproar. This is a form of the author's description that the event of the disappearance of Ranggalang Tutup was shocking. The implied moral message is Ranggalang Tutup is a character symbol needed to control the forest, when it is not there, it will cause forest dwellers to be in dangerous conditions.

Example 8 explains that all participants in the court contained in the story become silent. All seemed to be asking about the whereabouts of Ranggalang Tutup. Though not all animals are like that, the Hornbill knows what happened to Ranggalang Tutup. He was not in an uproar and did not ask about the fate of Ranggalang Tutup. The position of hornbill in this story is the enemy of Ranggalang Tutup who managed to get his rival away from the forest. There is a silent expression of a thousand words. This expression is an example of the art of language. The implicit moral teaching is that if one person destroys the instability of nature, it will cause the surrounding community to feel the consequences. Therefore, do not make nature unstable.

Furthermore, the quote in example 9 uses a tautology. The sentence has a related meaning to the previous sentence. The second sentence emphasizes the meaning of the first sentence. The moral value that can be learned is that human beings must love and respect each other. When this happens, harmony and peace will occur.

Meanwhile, example 10 uses repetition. The explanation of the level of the rosin lamp according to age in the quote is a marker of the repetition of words, one of which is a sequence. The moral values behind this art object are fellow brothers must respect each other, both the old and the young.

The use of personification is in quote 11. The marker of the figure of speech is the foothill of the Meratus Mountains. The mountain as an inanimate object in this sentence has the meaning it was like a human, which has limbs called feet. This sentence describes the Meratus mountains will look beautiful, both from below and around them, if not destroyed. Mountains are the foot of the earth that withstands all floods and earthquakes, as well as biological and animal sources.

Finally, the sentence in quote 12 has a metaphorical marker. The pronoun of time *seperanak nasi* is a comparison of the amount of time. The storyteller has ingenuity in

using literary language. The messages that can be taken include, using local proverbs or expressions is one manifestation of the art of language.

## Conclusion

The results showed that this collection of South Kalimantan folklore has good practices of local wisdom values. These values include representations in the form of knowledge about nature (ecology), livelihood activities by geographical conditions, the use of technology and supporting objects in living life, and the existence of moral ethics education through the literary language used in stories. This means that this folklore can be a reference in written communication as learning material, both at school, community, and at home. The efforts to socialize local wisdom, both formal and non-formal in the generation from an early age through folklore, become one of the conservations of these wisdom values so that they are not lost amid the currents of globalization.

However, there are weaknesses in this study, namely, it still uses only one documentation from a book. It is hoped that the next researcher can use documentation sources from a variety of literary works on the theme of the socio-cultural life of the Banjar community so that more local wisdom values can be explored as a source of learning for the next generation.

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