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LOCAL WISDOM IN BANJAR CULTURAL PERSPECTIVE

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ABSTRACT

Local wisdom belongs to the local community. This local wisdom is lived, practised, taught and passed down from one generation to another which at the same time forms the pattern of everyday human behaviour, both towards fellow humans and towards nature. Local wisdom is a noble value that is believed to be true, apply in the life order of local communities and aim to protect and manage the environment in a sustainable manner. South Kalimantan is one of the cities that has diverse local wisdom, both local wisdom that has been there for a long time passed down from generation to

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PRELIMINARY

Indonesia is an archipelagic country, has thousands of islands and various ethnic groups. Communities on each island have their characteristics in maintaining and utilizing their environment. Maintaining and utilizing the environment, is very diverse and depends on the characteristics of the environment, for example, some people live on the banks of rivers, on the coast, on the edge of forests, in the mountains, and so on. The environment has grown their behaviour, so they can continue to grow, develop and adapt to their environment. They always take good care of their environment so as not to cause problems in their lives. In addition, they can also enjoy the results of their environment, such as agriculture, plantations, fisheries, animal husbandry. They are aware that an environment is a place for their activities and a place of survival. The contribution of the environment to the survival of the community in various regions in Indonesia has fostered local wisdom (Rochgiyanti, 2014).

This local wisdom has given colour to the Indonesian nationality. Each region has contributed in the national context. Various cultures in Indonesia have strengthened Indonesia. It can be seen that since 1928, various youth organizations from various regions have established themselves as one unit (Rochgiyanti, 2014). Local wisdom refers to various cultural treasures that grow and develop in a society, are trusted and are recognized as important elements that can strengthen social cohesion in the community (Abdullah, 2008). This means how big the position of local wisdom values is. The value of local wisdom must be seen as a social heritage, believed to have a valuable value for the pride and greatness of the nation's dignity. Because of that,

In-Law no. 32 of 2009 concerning environmental protection and management (PPLH), that local wisdom can be interpreted as a value that applies in people's lives to protect and manage the environment so that it is sustainable so that this local wisdom is used as a principal or basis when protecting and managing the environment. life.

South Kalimantan is a city that has a variety of local wisdom, both local wisdom that has been there for a long time passed down from generation to generation as well as local wisdom that has just emerged as a result of interaction with others people and lives. Forms of local wisdom in the Banjar community can be in the form of values, norms, ethics, beliefs, customs (such as traditional ceremonies and rituals, marriages), manners in everyday life, rules for human relations with the environment (such as nature, animals, etc.). plants aimed at nature conservation efforts), local wisdom in the form of words of wisdom or philosophy (such as advice, proverbs, rhymes, folklore or oral stories), and so on. The local wisdom must be lifted

and preserved again because local wisdom is implicitly the identity of the region. Along with the increase in cultural information technology towards modern life and the influence of globalization, the heritage of the local wisdom of the community is facing the challenge of its existence. This condition has given rise to uncertainty because information technology has radically changed the way of life, way of thinking, and patterns of relations between people.

Facing the swift current of globalization that blurs cultural boundaries, it is necessary to strive for cooperation based on the diversity and diversity of Indonesia. At the local level, this diversity is manifested in local wisdom as a pillar of the life of the local community. With advances in information technology, especially media technology in all walks of life, we should all be able to build awareness to reposition the space for local wisdom values. One of the efforts that need to be made to realize local wisdom is to respond to changes in culture and local wisdom positively and differentially.

Differential culture is flexible and can shape itself in various forms, dynamic and situational. According to Abdullah (2010), understanding culture must begin by redefining culture itself, not as a genetic culture (as a derived guideline), but as a differential culture (which is negotiated in all social interactions). Culture is not something that is hereditarily shared or practised collectively but becomes a more situational culture whose existence depends on the character of power and relationships that change from time to time. So, the efforts of local wisdom to face the challenges of cultural change are to respond to culture differentially.

Understanding Local Wisdom

Wisdom comes from the word-wise. According to the Big Indonesian Dictionary, wisdom has two meanings, namely knowing or knowing. The second meaning is clever, clever, and wise. Wordwise if you add the prefix "ke" and the suffix "an" to wisdom means wisdom, intelligence is something that is needed in interacting. The word local, which means a place or in a place or in a place where there is growth, there is life, something that may be different from other places or places in a place of value which may apply locally or may also apply universally (Fahmal, 2006).

Etymologically, this local wisdom is called local wisdom (Local Wisdom), local knowledge (Lokal Knowledge), and local intelligence (Local Genius). From the etymological aspect, local wisdom is the knowledge that emerges from a long period that evolves together with the community and its environment in a local system that has been experienced together. The evolutionary process that is so long and inherent in society can make local wisdom a potential energy source of the community's collective knowledge system to live together dynamically

and peacefully (Diem, 2012). This understanding sees local wisdom not only as a reference for a person's or collective behaviour but further, namely being able to dynamize people's lives that are full of civility. Substantially, local wisdom contains values, the perspective of the community of followers, which is dynamic and not static which tends to change from time to time. Values that are believed to be true and become a reference in the daily behaviour of the local community. The emergence of local wisdom in society is the result of a long process of various kinds of empirical and non-empirical knowledge. The results of this thought reflect the original science and technology of the community which is often referred to as local culture (local wisdom), such as local wisdom in agriculture, health, food supply, education, natural resource processing, and various other activities. Values that are believed to be true and become a reference in the daily behaviour of the local community. The emergence of local wisdom in society is the result of a long process of various kinds of empirical and non-empirical knowledge. The results of this thought reflect the original science and technology of the community which is often referred to as local culture (local wisdom), such as local wisdom in agriculture, health, food supply, education, natural resource processing, and various other activities. Values that are believed to be true and become a reference in the daily behaviour of the local community. The emergence of local wisdom in society is the result of a long process of various kinds of empirical and non-empirical knowledge. The results of this thought reflect the original science and technology of the community which is often referred to as local culture (local wisdom), such as local wisdom in agriculture, health, food supply, education, natural resource processing, and various other activities.

Some experts mention local wisdom with the following definition:

1. Sedyawati (2006), local wisdom is defined as wisdom in the traditional culture of ethnic groups. Wisdom in a broad sense is not only in the form of cultural norms and values, but also all elements of ideas, including those that have implications for technology, health care, and aesthetics. With this understanding, what is included as the elaboration of local wisdom is the various patterns of action and the results of its material culture.
2. Rosidi (2011), the term local wisdom is the result of the translation of local genius which was first introduced by Quaritch Wales in 1948-1949 which means the ability of local culture to deal with foreign cultural influences when the two cultures are related.
3. Vlaenderen (1999), describes indigenous knowledge as a collection of ideas and assumptions that are used to guide, control and explain actions in a specific setting based on a value system (religion and belief in the supernatural). and epistemology. He

also further explained the meaning of the indigenous knowledge system as knowledge owned and controlled by indigenous people in a systematic way (Muyungi and Tillya, 2003).

4. Brouwer (1998), describes traditional knowledge as ancient abilities, original and special customs, conventions and routines that embody a static view of people's culture (Muyungi and Tillya, 2003).
5. Kajembe (1999), describes indigenous technical knowledge including knowledge of tools and techniques for assessment/assessment, skills, transformation and utilization of specific resources for certain locations (Muyungi and Tillya, 2003).
6. Related to the characteristics of local wisdom, Ellen and Bicker (2005), mention several things including:
 7. It is a collection of experiences, and is rooted in and produced by people living in a particular place;
 8. Transmitted orally, through imitation and demonstration;
 9. It is a consequence of direct practice in everyday life and is continuous and strengthened through experience and trial and error;
 10. Tend to be empirical rather than theoretical knowledge in the narrow sense;
 11. Repetition is a hallmark of tradition, even as new knowledge is added;
 12. Always changing, produced and reproduced, found and lost, often represented as static;
 13. Distinctive;
 14. Distributed socially unequally;
 15. Functional in nature;
 16. Holistic, integrative and embedded in a wider cultural tradition.

Based on the above definition, it can be said that local wisdom includes traditions and practices that have been going on for a long time and developed in a certain area, originating from that place or local communities. Local wisdom is usually reflected in the long-standing habits of people's lives. The sustainability of local wisdom is reflected in the values that apply to certain community groups. These values become the grip of community groups and become an inseparable part of their daily lives and can be realized in the form of customs, rules/norms, culture, language, beliefs and daily habits.

Every society has an order of social and cultural values that can serve as social capital (Social Capital). The attitudes and behaviour of the traditional people, because are based on values that are believed to be true and this is a manifestation of local wisdom. Gobyah (Ernawi, 2010) interprets local wisdom as a truth that has become a tradition or is steady in an area.

Values in socio-cultural relations relate to the price of appropriateness or the price of goods, which can be said to be important and unimportant, or deep and shallow, but these qualifications cannot be measured quantitatively (Sedyawati, 2007).

In everyday life, humans interact guided by values and limited by social norms. Value is something that is useful, good and is considered important by society. Something is said to have value if it has usefulness, truth, goodness, beauty, and religiosity. Values and norms are two things that are interconnected and very important for the realization of an orderly society. This order can be realized if community members behave and behave according to and in harmony with the values and norms that apply. Therefore, when the traditional values that exist in the community are derived from local cultural roots, then the community will lose its identity and identity, as well as lose a sense of pride and a sense of belonging. Efforts to dig, find, The content of values in a form of culture is abstract and often vague and hidden. In this context, there are several values of local wisdom, namely:

1. Knowledge belongs to local people. There is no individual knowledge of local wisdom. Knowledge of local wisdom is owned and shared collectively by fellow community members. It is open to be known, even to be taught openly to be owned and loved by all members of the community. Here are the values of kinship and respect.
2. Manage the environment well. Knowledge of local wisdom is knowledge of how to live well with all the contents of nature. This knowledge also includes how to treat every part and life in nature in such a way, both to maintain the life of each species and to maintain all life in the universe itself. All of them have provisions as practical knowledge and norms that guide their implementation.
3. Nature is full of values and moral messages. In local communities, nature is not seen solely as objects and tools for human interests. Nature sends moral messages and commands for humans to obey, including moral messages in the form of respect for life. Because nature is a relative, in itself some values must be obeyed.
4. Moral activity. Farming, hunting and fishing are not just scientific activities in the form of applying scientific knowledge, which is guided by rational scientific principles and understanding. These activities are moral activities that are guided and based on moral principles or taboos originating from local wisdom. These activities are not all, only

some can be explained rationally according to the size of science. It can only be understood within the framework of local wisdom. For example, in some villages in West Java, when they start to plan or cut rice, it is often preceded by prayer and offerings (serving types of food). This cannot be explained scientifically rationally. All of this can only be understood within the framework of the embodiment of local wisdom, namely humans, nature and the relationship between them and nature. This can only be understood in the context that their activity is moral (Keraf, 2002).

From this, it can be concluded that the practice of local wisdom is very valuable and has benefits for people's lives. The practice of local wisdom views humans as an integral part of nature and has a relationship with all creatures in the universe. They never try to live a life that is only concerned with relationships with others, but also relationships with the surrounding nature: with forests, with the sea, with lakes, with rivers, with mountains and with animals and plants in nature. Therefore, it can be understood that the practice of local wisdom is an effort by local communities to manage environmental quality. Environmental quality is only associated with environmental problems, such as pollution, erosion and flooding. Good environmental quality can be interpreted as environmental conditions about the quality of life.

Banjarese Local Wisdom

South Kalimantan has a lot of cultural wealth. Thus, it is important to explore local wisdom related to its meaning and function for current and future conditions. The pattern of life of the people of South Kalimantan, especially for the Banjar tribe, almost 80% from upstream to downstream is marked by a distinctive culture, namely river culture. On the other hand, this is different from agrarian culture or inland (mainland) culture which has a strong awareness of land ownership. In South Kalimantan, since ancient times, rivers have been understood as the main traffic lanes between one area and another, so Banjarmasin is often dubbed the River City or the City of a Thousand Rivers. (Abdussami, 2014).

In subsequent developments, Banjar culture underwent a process of acculturation, mixing with other cultures such as Dayak culture, Javanese culture, Malay culture which were wrapped into one in Banjar cultural clothes (Abdussami, 2014). Thus, Banjar culture has a democratic character. This is marked by the very openness and flexibility of Banjar culture to accept various other cultures that were originally foreign. He can position these other cultures as equal partners and equal dialogue partners in his locus. In this way, the Banjar people are egalitarian, equal and democratic and far from tribal fanaticism. The values of local wisdom in Banjar culture can be called in several forms, including:

1. The Tradition of Deliberation and Justice

Democratic values began when Sultan Suriansyah (1526-1545) as the first king of the Banjar kingdom governed his administration. The first step taken by the Sultan was not to choose the positions of Patih and Mangkubumi from the nobility belonging to the royal family, but rather to take from Urang Jaba (ordinary people) who were capable, had high abilities and loyalties to the kingdom. The first person who was elected as king by the will of the general people at that time was Patih Masih, a fisherman's son on the banks of the Martapura River, precisely in the Kuin area. Likewise, the tradition of justice in the Banjar community has long developed. There is a kind of justice institution called the Syar'iyah Court which is headed by a Mufti.

1. Mutual Cooperation Tradition

The tradition of gotong royong as a feature of democracy also lives in Banjar society. There is a well-known expression that becomes the lifeline of the Banjar people; Gawi Sabumi Until Manuntung (work together until complete) or Waja Until Kaputing (work together from beginning to end) or Paddle Baimbai (paddle in unison). This means that in carrying out the work until it is finished by working together, the average rebate is hayu, the sleeves are rolled up, the weight is the same and the light is carried.

1. Freedom Tradition

Since childhood, Banjar children have been trained and educated by their parents to be free to choose their path in life so that they can become independent quickly. This is closely related to the strong trading culture of the Banjar people. The freedom in question is more likely to be in the economic field. Some are invited to do small trades, just to help their parents sell, learn to work odd jobs by choosing modest rewards, are warned about the ins and outs of trading or want to continue school to their heart's content. For the Banjar people, what is important is not wanting to trade or go to school, but how to quickly let go of dependence on their parents and be free, independent and independent.

1. Criticism Tradition

The tradition of criticism in Banjar culture is mostly expressed in artistic expressions. First, in Madihin art, one of the most popular traditional arts of the Banjarese community is often reciting the poems of Pemadihin (now very famous John Tralala and his son Hendra) by inserting scathing criticism on anyone who is pretentious, pretentious, pretentious and pretentious. great with subtle satire wrapped in rhyme language, beautiful, poetic and humorous in the form of a dialogical reply or replying to a familiar rhyme Baturai rhyme with the rhythm of the drum from flying (a kind of tambourine). Second, in the legend of the Palui story, which

Banjarmasin). This character is somewhat similar to the Kabayan character in West Java, which is described as a funny human figure who is naive, naughty, unique, a bit smart and stupid, a bit stupid smart, and a bit brave to be afraid. He appears as a critic of anyone he deems excessive, arrogant and arrogant.

1. Knowledge of Natural Symptoms

The Banjar people can know natural phenomena through plants, animals and stars in the sky. Various natural events are always experienced in the cycle of time, which sometimes occurs repeatedly and finally, the symptoms can be calculated.

According to SR (Abidinsyah, 2012), the traditional Banjar people usually find out natural phenomena by observing plants, animals and stars in the sky. For example, when the ambawang (embacang) tree begins to flower, they believe that summer has arrived. This ambawang tree is a typical Banjar fruit tree. If the flowers of this ambawang tree are dark red, then this indicates a hot tree that will last a long time, but if it is pink, it means that the arrow season will not belong.

1. Knowledge of Physical Environment

The people of Banjar can find out the conditions and layers of the soil based on the plants that are on it. This is based on existing knowledge and from life experience in the community. According to SR (Abidinsyah, 2012), Banjar people can determine soil fertility based on their experience. Soil is said to be fertile if there is a source of water at the bottom. Clay and a thick layer of loose soil, is usually referred to as that soil. Soil types that are declared suitable for agricultural land are often called cold soils. Other knowledge is also often used by the community to find out whether or not the land is good for agriculture, for example, to determine soil fertility by looking at the types of plants that grow on it. Soil is classified as fertile soil if it is grown with beer grass, kuisap,

1. Knowledge of Plant Types, Benefits and Cultivation

The knowledge of the community about plants or plants that accompany rice planting in the fields is quite good and wise. The existing shipyard system is planted with cucumber, watermelon, corn and other creeping plants that can function as a control tool against plant pests and rats. Therefore, the plants that are planted are usually chosen that are preferred by rats so that it is easy to know if the rice field area has rats and this is very helpful in preventing it.

The living environment contained in the yard of the house is often planted with perennials such as langsat trees for borders with leaves that are very strong and do not fall easily so they do not

pollute the yard. In addition, he is also planted with medicinal herbs such as lemongrass, galangal, janar, jeriangau and rarely grows taro and sweets because they like to be visited by rats and become their hiding house. Likewise with trees or plants (the rambutan tree, kariwaya, which is believed to be a shelter for the spirits (supernatural beings) of the Banjar people who do not want to plant them near their homes).

The natural environment around the household can provide benefits for us as a colouring agent used for food and drinks which can then be used as a dye in the manufacture of sasirangan fabrics for generations. RD (Abidinsyah, 2012) mentions that dyes can be taken from various types of plants around our environment, such as yellow from janar and temulawak plants. Red comes from gambier and mingkudu fruit, kesumba or red lombok. Green comes from pudak or ginger leaves (tipakan). Black comes from kabuau or uar. Purple comes from the seeds of ramania (gandaria) or karamunting fruit. Chocolate comes from the outside or the skin of the rambutan fruit.

1. Traditional House / Traditional Ceremony

South Kalimantan has various kinds of traditional houses, namely as many as 11 (eleven) types of Banjar traditional houses which can be described as follows:

1. High Ridge Type Banjar Traditional House;
2. My Bali Elephant Type;
3. Elephant Manyusu;
4. Male Hall;
5. Bini Hall;
6. Palimas;
7. Palimbangan;
8. Anjung Surung;
9. pedestal cistern;
10. Joglo; and
11. Lanting

Banjar traditional houses have their specifications, both in terms of building construction and social-historical background. According to SYR (Abidinsyah, 2012), the Banjar tribal community has a traditional house called Rumah Banjar from construction which is always in the form of a house on stilts. This type is environmentally friendly because the land can function as a water catchment so that it can overcome flooding. This type of house on stilts by the local government has been used as a regional regulation in the construction of

houses and shophouses. Likewise the construction of poles and sticks with a Kacapuri system

that still allows water to flow. Banjar traditional houses have doors that are quite wide. This is intended to facilitate air circulation so that the house is always cool and fresh.

The Banjar tribe also has a house called Rumah Lanting, which is a traditional Banjar house located on a river because the river at that time was the main means of transportation in the past. The lanting house, apart from being used as a place to live, also functions as a barrier to river shore erosion because the lanting can anticipate waves. The existence of lanting as a river tourist attraction needs to be neatly arranged with a touch of interesting architecture.

CONCLUSION

The local wisdom of the Banjar community grows and becomes part of the Banjar culture and plays an important role in its development, including managing the environment containing moral values and messages, responsible behaviour, respect and care for the environment. All of this should be understood in terms of environmental quality. The higher the quality of the environment, the higher the quality of life of the community in a particular environment.

There are many local pearls of wisdom whose existence is still maintained in South Kalimantan, such as the tradition of deliberation and justice, the tradition of cooperation, the tradition of freedom, the tradition of criticism, knowledge of the physical environment, knowledge of types of plants, their benefits and cultivation, and traditional houses.

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