

## Local Cultural Values in the Banjar Community

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**Siti Maimunah**

sitalkatiri07@gmail.com

Social Studies Education Department, FKIP Lambung Mangkurat University

**Syahrudin**

syahar@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Mutiani**

mutiani@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Bambang Subiyakto**

bambangsb@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Jumriani**

jumriani@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

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#### Abstrak

Nilai budaya lokal dipandang sebagai warisan sosial yang unggul, dimana nilai dari budaya tersebut dapat memiliki kebanggaan dan kebesaran martabat suatu masyarakat, juga merupakan nilai yang sangat berharga. Tujuan penelitian ini mengidentifikasi nilai-nilai budaya lokal masyarakat Banjar di Kelurahan Alalak Utara. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian deskriptif. Pada penelitian ini menggunakan teknik wawancara, pengamatan dan dokumentasi dalam pengumpulan data. Reduksi data, penyajian data, dan menarik kesimpulan digunakan dalam analisis data. Sedangkan uji keabsahan data melalui perpanjangan pengamatan, *member check*, dan triangulasi. Hasil penelitian: nilai budaya Banjar; hubungan manusia dengan Tuhan konsep nilai religi, hubungan manusia dengan alam, hubungan manusia dengan manusia konsep nilai sosial, dan hubungan manusia dengan diri sendiri konsep nilai moral.

**Kata Kunci:** Nilai Budaya; Masyarakat Banjar

#### Abstract

Local cultural values are seen as superior social heritage, where the values of these cultures can have the pride and greatness of a society's dignity, which are also precious values. This research aims to identify the local cultural values of the Banjar people in Alalak Utara Village. This study uses a qualitative approach with descriptive research methods, interview techniques, observation, and documentation in data collection. Data reduction, data presentation, and conclusion were used in data analysis. At the same time, they tested the validity of the data by extending observations, member checks, and triangulation. Research results: Banjar cultural values; the relationship between humans and God is the concept of religious values; the relationship between humans and nature; the relationship between humans and humans is the concept of social values; and the relationship between humans and oneself is the concept of moral values.

**Keywords:** Culture value; Banjar people

## INTRODUCTION

Indonesia is famous for its diversity. It started with cultural, ethnicity, language, customs, and religious diversity. From this diversity, there are treasures or wealth that are very meaningful and valuable to provide broad and helpful knowledge for people's lives, nation-

building, and development in the world of knowledge (Zulkifli, 2008)(Istiqomah & Setyobudihono, 2014);. Indonesian culture has a concept that refers to values that must be understood, adhered to, and guided by all Indonesian people. These values are considered as values sublime, for example, such as the value of truth, order, discipline, harmony, and the value of faith. Every culture in Indonesia has different values according to their characteristics or characteristics culture respectively (Abbas, 2013).

Every society has a different culture. This culture is part of the life of the supportive community(Zulkifli, 2008). Society cannot be separated from traditional and cultural values passed down from generation to generation. According to Geertz, (1983), they were told that local wisdom is a form that determines human dignity in the group. People will lose their cultural identity, identity, sense of pride, and lose their sense of belonging if traditional values are not based on local values (Syaharuddin, 2018).

The Banjar people are the most influential tribal ethnic group in South Kalimantan, known as urang banjar (banjar people). The Banjar language is a characteristic of the Banjar people. Banjar tribe in ten districts in South Kalimantan. Most Banjar people are Muslim and can be grouped as adherents of a vital religion. The Banjar tribe is a native of South Kalimantan, apart from residents of the Kota Baru and Tanah Bumbu districts. The Banjar tribe has three sub-tribes: Banjar Pahuluan, Banjar Batang Banyu, and Banjar Kuala. The Pahuluan people are the inhabitants of the watershed, the branches of the State river, which have its headwaters in Meratus Mountains; the Batang Banyu people inhabit the valley of the Negara river, while the Banjar Kuala people inhabit the areas around Banjarmasin and Martapura.

Local values can be interpreted as values that arise from the whole culture in certain groups of people. Values will not appear alone but are always related to life in society. They start from the life of a group of individuals, the environment, socio-economic, etc. Understanding the value system will be very influential in developing positive behavior (Sulistiyo, 2014). Local values are also an essential part of things to achieve desires (Gladwell, 2008). This shows that it is essential to know the local values that exist in society. Local cultural values are seen as superior social heritage. Where the value of this culture can have the pride and greatness of the nation's dignity is also precious value. Local cultural values must be transmitted to the next generation.

Previous research entitled Cultural Values of the Banjar Community in South Kalimantan: Studies Indigenous written by (Istiqomah & Setyobudihono, 2014) is very relevant and related to the research that researchers will carry out. The results of this study identified the local cultural values of the Banjar people of South Kalimantan. That is the value of the

relationship between humans and God, humans and nature, humans and humans, and humans and themselves. Therefore the researcher chose to discuss the Local Values of the Banjar Community in Alalak Utara Village to find out how the local cultural values are there.

## **METHOD**

The research method used in this research is a qualitative research approach where qualitative research is often used and carried out by a group of researchers in the field of social sciences, including education. Qualitative research is carried out to provide knowledge through the understanding and findings that researchers get when in the field. A qualitative approach means research that collects data in words and meanings related to the values behind the facts that occur in activities, phenomena, or unusual symptoms, events, or human behavior in certain situations, which are then analyzed and written in sentence form. Researchers should interact intensely with the conditions under study (Sidiq et al., 2019).

A qualitative approach has a natural background, meaning it can interpret occurring phenomena and is carried out using various existing methods. The instrument in this research is the researcher himself. This research uses a qualitative type of research because the researcher tries to make a factual description of the local cultural values of the Banjar people in the Alalak Utara sub-district. Therefore, the research method used in this study is descriptive by analyzing and explaining the cultural values in the Alalak Utara village.

Research subjects are also known as informants. Informants are defined as people who can be used to provide information about the situation and conditions of the research background to be studied. In line with this explanation, the research subjects were the North Alalak community, the village head of North Alalak, and the head of RT Alalak Utara.

With detailed sources as follows:

<b>No</b>	<b>Informant</b>	<b>Age</b>	<b>Information</b>
1	E	51th	As a source of information about the profile of the Alalak Utara sub-district.
2	J	43th	As a source of information about culture
3	J	23th	As a source of information about his life activities in North Alalak
4	A	50th	As a source of information about his life activities in North Alalak
5	H	40th	As a source of information about his life activities in North Alalak
6	A	30th	As a source of information about culture
7	A	48th	As a source of information about culture

Source: Data processed in 2022

The research instrument in this study was the researcher himself, in the sense that it was the researcher who determined the title, determined the research focus, formulated the problem, selected informants, collected data, and analyzed the data until they were able to conclude (Sugiyono, 2014, p. 222)—in this study consisted of (1) interviews; (2) observation; and (3) documentation which is a technique in data collection. Meanwhile: (1) data reduction; (2) data presentation; and (3) concluding this study, including data analysis techniques. After the analysis technique, there is a data validity test that consists of; (1) an extension of observation; (2) member checks; and (3) a triangulation (Miles, Mathew B. et al., 1992); (Wijaya, 2018).

## **RESULTS AND DISCUSSION**

In general, the Alalak Utara Sub-District has a large enough area that divides people's lives into two parts: people who live in watersheds by maintaining the old settlement style and people with a style that tends towards urban areas because they live in complexes. Quite far from the river bank. The daily activities of the Alalak Utara sub-district community are close to using the river. The river is used for needs ranging from washing motorbikes, buying and selling transactions of sand and rocks, collecting galam wood, and bathing and toilet activities in the river. The people of North Alalak have a very close kinship with one another; therefore, they still preserve local cultures in the North Alalak Sub-District until now.

The difference in the life of the Banjar people in Alalak Utara Village can be seen in their daily activities. People who live on the banks of the river still interact with each other; most houses are built very simply, made of natural wood, and mostly without paint, with a tiny house size extending towards the river for people who build their homes on the river. Many people use their yards to buy and sell the wealth of the wetlands, both vegetables and fish. All are sold in raw form, still very fresh and directly taken from nature.

Rivers are natural resources utilized over time for public transportation, trading facilities, and daily activities such as bathing, defecating, and others (Abbas et al., 2019). Along the river, only a few people sell it in the form of cooked vegetables ready for consumption. Meanwhile, people who live in complexes have minimal interaction and become individualistic. Community activities start in the morning when everyone prepares for their respective activities. Many activities occur in the morning, afternoon, evening, and night.

Many people use their yards to sell, and some sell fresh and cooked vegetables, fish, household furniture, or just small stalls for children's snacks. The stalls are usually open from early morning. The daily activities of the people here are mostly trading. Every Friday, there are activities for gathering yasinan mothers; the yasinan program starts at 14:00-16:00 WITA. This yasinan is found in every RT, held once a week, in a different resident's house every week.

After the yasinan was finished, the women stopped by the shop to chat with each other. The activities of the Alalak Utara Village community also occur at night; usually, every night, there are activities carried out, such as sinoman hadrah training activities, maulid habsyi, and shalawat burdah on certain nights. This activity can be done two to three times a week.

Based on the results of field data, the results show that these activities reflect the cultural characteristics of the Banjar people in the Alalak Utara Village, which are discussed in seven cultural elements, which include 1). The language used by the Banjar people in the Alalak Utara sub-district is the Banjar language and the Alalak Berangas language, 2). Knowledge and technology system, namely the local people know how to choose the right and robust wood to build houses on the banks of the river, 3). In the living equipment system, most North Alalak people still cook using traditional tools known as "kitchens". 4). The livelihood system in the Alalak Utara Village area the community's livelihood system is artisans; there are jukung artisans and tanggui craftsmen. 5). religious System, bathe- bath seven months pregnant women, and yasinan activities. 6). Arts, the people of Alalak Utara Sub-District preserve regional arts, such as hadrah sinoman and playing village.

Based on research findings regarding the cultural characteristics of the Banjar people in the Alalak Utara community, the researcher describes four local cultural values found in the Alalak Utara community as follows;

#### **A. The cultural value of human relations with God**

The cultural value of human relations with God can be seen in human behavior that is directly related to God, which as a whole, concerns religious values. The value here is religious, and it is said that because it is related to religion and is based on the beliefs of each individual, individual or personal. It aims to educate people to be better at studying religion and always remember God (Subiyakto & Mutiani, 2019). According to Fitriandi (2005), the cultural values of human relations with God are like having faith, namely believing in God, praying, worshiping, repenting, being grateful, believing in destiny, believing in prophets, and obeying religious laws (Hafidhah, 2017).

The cultural value in human relations with God is that they strongly believe that God is the Highest, One, Almighty, Most Compassionate, and Most Merciful. Because of God's power and nature, God is a place to complain and ask for everything one wants. The embodiment of man and God, as holy and mighty, is the most fundamental relationship of human existence in this world. Human love for God is absolute, which is non-negotiable. The values that stand out in the relationship between humans and God are the values (1) piety, (2) love to pray, and (3) surrender to God's power.

Sincerity and gratitude are joint in the Banjar community, which emphasizes the concept of volunteering solely for worship and to gain the pleasure of Allah SWT. In the discussion above, what is included in the cultural values of human relations with God are 1) 7 monthly baths, wherein the religious ceremony there are prayers such as Yasin and burdah, it is hoped that the baby in the womb is maintained and the mother who is pregnant is smoothed out until birth, 2) Baayun anak/baayun maulid, is a community tradition every birthday month because people believe in getting blessings from the birth of the Prophet Muhammad SAW and it is hoped that the child will become a believer and avoid disease, 3) Sinoman Hadrah Art,

### **B. The cultural value of human relations with nature**

The human relationship with nature is a mutually beneficial thing. Humans interact with nature as a place to live and a means of survival. However, human behavior towards nature is different; some are resigned to the state of nature, some are making the best use of natural products, and some are protecting and destroying nature.

Nature is one life man wherever he is. This environment forms, colors, or becomes the object of the emergence of ideas and patterns in the human mind. Therefore, some cultures view nature as something terrible, so humans give in without trying to fight it; then, some cultures see nature as something that thinks humans can only try to find harmony with nature. Thus the cultural value that stands out in the relationship between humans and nature is the value of unification and utilization of natural resources.

Humans use nature (soil, water, forests, animals, and others) as a source of life. Therefore, it is considered an action that does not damage the environment because everything is done in harmony and balance. Besides that, an excellent introduction to the environment will cause someone to know the benefits of the natural environment.

There are three cultural views of nature. First, a culture that views nature as something powerful so that humans can only surrender to what nature provides without much effort. Second is a culture that thinks that nature is something humans can fight against, so humans must conquer nature. Third, a culture that assumes that humans can create harmony with nature or, in other words, nature and humans build a relationship of mutualism (mutual benefit). In summary, cultural values towards nature are an attitude of surrender to nature, conquering nature, and utilizing and protecting nature (Koentjaraningrat, 2009). The community in the Alalak Utara sub-district is a society that builds mutualism or mutually beneficial relationships. People use the river as part of their daily life. The community also utilizes other natural products for their subsistence needs, such as wood for producing traditional jukung and nipa leaves for tanggui.

### **C. The cultural value of human relations with humans**

Humans are individuals or small parts of society. Humans can be called society if they meet certain conditions. In society, there are rules and cultural values that are made and agreed upon by community members. According to Marzali (2005), there are cultural values in human relations with humans, such as mutual help, cooperation, and kinship. Humans are social creatures, and humans also always need other people. So, the relationship between humans and humans is the main thing in everyday life. Prevailing cultural values influence human relations with humans. The cultural values of human relations with humans are politeness and being friendly, caring for others, taking care of other people's feelings, helping, and controlling oneself (Goleman, 2007).

Social relations between fellow human beings often also cause various problems, such as dissimilarity of something. However, as social beings, humans need the presence of another. Therefore it needs the presence of other humans. Therefore, to avoid that harmful problem, the man sued for prioritizing harmony, harmony, and peace. At this level, the relationship between humans and other humans prioritizes the optimistic harmony of life. However, even harmful things have arisen and been experienced by humans. Cultural values in human relations with other people are (1) love, (2) hope, (3) help, (4) sacrifice, and (5) sincerity.

In society, interaction is essential to achieve harmonious relations among fellow citizens. Soelaeman (2008: 122) argues that there is interaction because it has values, norms, ways, and procedures which are everyday needs, making society a unitary human life that interacts according to a specific system of customs that is continuous and bound by a shared sense of identity.

Meanwhile, according to Suranto (2010), several ethics originate from prevailing social norms and cultural values, namely: (1) polite and friendly, (2) paying attention to others or being selfless, (3) taking care of other people's feelings others, (4) helping, (5) having a sense of tolerance, and (6) being able to control oneself or control emotions. Banjar cultural values in human relations with humans are also related to the kinship system and religious attitudes (Islam) of the Banjar people. In the kinship system, either because of heredity or because of social status or profession, there is something called affix (Daud, 1997)

The concept of affix contains the values of badingsanak (brotherhood), tutulungan (help), and willing only to be balancing (whether you want to lose or win), meaning willing to give and take. This follows one of the primary human desires: becoming one with other humans around him or society (Soekanto, 2014). Living people must assist (help) and do not live side by side (Zulkifli, 2008). We can feel the cultural value of human relations with humans in the

Alalak Utara sub-district when we ask questions; of course, they answer in a friendly manner and help one another.

**Figure 1 Mutual Cooperation**



Source: Personal Documentation 2021

The concept of bubuhan is a reality that has existed since the past of the Banjar people, which functioned simultaneously at the time of the Banjar kingdom. The distinguishing feature is that the actions are directed and carried out simultaneously. The concept of bubuhan continues to be embraced as a cultural tradition of residents that are maintained and developed in social life. The essence of the word bubuhan is family ties that have solidarity and help each other among members. Along with the development of the era, the concept of bubuhan is not only for those who have ties or descendants but also for people who come from the same blood or a specific place. The affix concept contains the values of mutual assistance, support, and cooperation to maintain friendly relations so that the affix concept remains intact (Riyadi, 2021).

The discussion above shows many interaction activities between humans and humans. Cooperation, for example, happens because humans do not live alone or continue to depend on others. So as much as possible, try maintaining good relations with others (Subiyakto et al., 2017). Gotong royong in Alalak Utara Sub-District is divided into several forms, such as in the activities of death and marriage and in terms of carrying out public interests such as celebrations and cleaning. Gotong royong in Alalak Utara Village usually cleans the lurah office environment.

#### **D. The cultural value of human relations with oneself**

The cultural values of human relations with humans are contained, namely being there, being honest, responsible, humble, courageous, and authentic (being yourself). People's views of life and culture also influence one's view of morals and values. Moral can be interpreted as



the good and bad things of humans as humans. It refers to the individual's culture to himself. The value of the conception may require you to adapt to the environment. For example, you could *maandak* crew or adapt. This advice is usually given to adapt to customs (Wahyuningsih et al., 2022).

Humans are social creatures who need other people's needs in their life. Besides, humans also desire to achieve satisfaction and calm outwardly and inwardly. The desires that humans achieve include success, glory, happiness, peace, independence, peace, safety, and perfection, which is determined by human wisdom to maintain harmonious relations between human beings in human relations with the almighty.

Human desires can only be achieved if humans have desires and ideals and are followed by efforts to achieve them. This desire should be followed by personal qualities such as intelligence, bravery, honesty, vigilance, humility, firmness, and understanding and caring for others. The most prominent cultural values in human relations with oneself are (1) responsibility, (2) hard work, (3) honesty, (4) patience, and (5) respecting self-esteem.

The cultural value of human relations with oneself, the culture that has been discussed, is that there is a value of self-confidence which means having a confident attitude and interest in realizing the existing culture. Attitudes can grow as long as humans live. Throughout his life, human learning never stops. The accommodation and assimilation of knowledge and experience last throughout human life. It is in this long process that the values of life are acquired by humans, who are likely to be able to develop their attitudes towards subjects or objects.

Based on the description above, it can be concluded that cultural values have many functions, including as one of the guidelines for human behavior in society, a driving factor for people's thinking patterns, one of the sources of an order of behavior that is quite important, for example, customary law and habits, rules regarding manners. This is because, to knowledge and self-actualization, the function of knowledge means the search for meaning, the need to understand, and the tendency towards a better unity of perception and belief to complete clarity and conception. In addition, certain value adjustments are directed toward ways of behaving and are goal-oriented.

## **CONCLUSION**

The activities of the Alalak Utara sub-district community are related to 7 cultural elements, which include 1). The language used by the Banjar people in the Alalak Utara sub-

district is the Banjar language and the Alalak Berangas language, 2). Knowledge and technology system, namely the local people know how to choose the right and robust wood to build houses on the banks of the river, 3). In the living equipment system, most North Alalak people still cook using traditional tools known as "kitchens". 4). The livelihood system in the Alalak Utara Village area the community's livelihood system is artisans; there are jukung artisans and tanggui craftsmen. 5). The Religious System of the people of North Alalak mainly embraces Islam, so the religious System in this society is still robust; namely, there is bath-bath for seven months of pregnant women and yasinan activities. 6). Arts, the people of Alalak Utara Sub-District preserve regional arts, such as hadrah sinoman and playing village. The local cultural values of the Banjar people have contained in daily activities such as values the relationship between humans and God is the concept of religious values, the relationship between humans and nature, the relationship between humans and humans is the concept of social values, and the relationship between humans and oneself is the concept of moral values. Based on the research results above, there are suggestions for further research. It is hoped that they will be able to develop and explore research related to the cultural values of the Banjar people that the researchers have found. This is because this study only explores, in general, the life of the Banjar people and the local culture of the North Alalak area. So that future researchers can increase the depth of information and further exploration related to the Cultural Values of the Banjar Community in Alalak Utara Village, North Banjarmasin.

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