

## Exploration of Social Values in the Proverb of *Urang Banjar*

(Eksplorasi Nilai Sosial dalam Peribahasa Urang Banjar)

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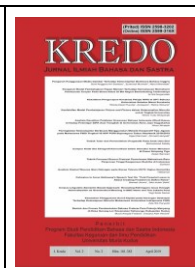
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### *Abstract*

*Proverb in the Banjar language is one part of the oral literary language that has been produced by the Banjar people in the past with various forms and uniqueness. This study aims to (1) describe social values in Banjarese proverbs, (2) explore social values in Banjarese proverbs. The method used in this study is a descriptive method with a qualitative approach. The data sources of this research are in the form of sentence texts or a collection of Banjarese proverbs from the informants. Data collection techniques used in this study were observation and interview techniques. Data collection was obtained by collecting, reading, and classifying social values in Banjarese proverbs. The results showed that the social values contained in Banjarese proverbs were (1) keeping politeness of words, (2) affection, (3) advice, (4) responsibility and (5) hard work. From all research results, it can be seen that Banjarese proverbs are almost the same as proverbs in other regional languages in the Indonesian archipelago.*

### **Abstrak**

Penelitian ini bertujuan untuk (1) mendeskripsikan nilai-nilai sosial dalam peribahasa Banjar, (2) menggali nilai-nilai sosial pada peribahasa Banjar. Metode yang dipergunakan dalam penelitian ini adalah metode deskriptif dengan pendekatan kualitatif. Data yang dikumpulkan berbentuk kata-kata atau gambar dan bukan berupa angka-angka. Data meliputi transkrip wawancara, catatan lapangan, fotografi, dokumen pribadi, memo, serta rekaman-rekaman resmi yang lain. Sumber data penelitian ini berupa teks-teks kalimat atau kumpulan peribahasa Banjar dari informan. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah teknik observasi dan wawancara. Pengumpulan data diperoleh dengan mengumpulkan, membaca, dan mengklasifikasikan nilai-nilai sosial dalam peribahasa Banjar. Hasil penelitian menunjukkan bahwa nilai sosial yang terkandung dalam peribahasa Banjar adalah (1) menjaga ucapan, (2) kasih sayang, (3) nasihat, (4) bertanggung jawab dan (5) kerja keras. Dari seluruh hasil penelitian, dapat diketahui bahwa peribahasa Banjar hampir sama dengan peribahasa dalam bahasa-bahasa daerah lain di Nusantara.



## INTRODUCTION

Every region has oral literature, as well as the people of Banjar tribe, it has traditional oral literature, one of which is Banjarese proverbs. This Banjarese proverb can be categorized into old literary forms and oral literature genres that are inherited from the ancestors of the ancient Banjar tribe people. The existence of this Banjarese proverb can provide entertainment to the Banjarese people and also has noble values that can be a guide in the life of the Banjarese tribe.

The Banjarese tribe uses Banjarese proverbs as a means to express and describe the values contained in the proverbs. This Banjarese proverb can be used as a communication tool for the older generation to inform the young people about norms, rules, advice, and other local wisdom. In addition, Banjarese proverbs are also a tool to bring up their ideas, views, thoughts, and musings as a Banjarese tribe. Banjarese proverbs are oral literature that has existed since ancient times and was created by the older generation of Banjarese people with various forms, types and characteristics. [Norvia \(2021\)](#) argues that Banjarese proverbs are oral traditions that are contained with various elements of local wisdom.

Banjarese proverbs are divided into 2 classification of Banjarese proverbs in the form of poems and Banjarese proverbs in the form of sentences. The Banjarese proverb in the form of poetry consists of 6 genres or types, namely: *gurindam*, *figurative*, *mamang papadah*, *pameo huhulutan*, *saluka*, and *tamsil*. Banjarese proverb in form of consists of 5 genres or types, namely: *Papadah*, *Papatah-Patitih*, *Ibarat*, *Paribasa*, and *Paumpamaan*. The difference in physical form between

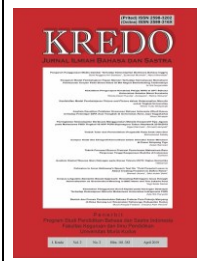
Banjarese proverbs in the form of poetry and Banjar proverbs in the form of sentences lies in the type of language style used. Banjarese proverbs in the form of poetry use the style of looping language, while proverbs in the form of sentences use the style of comparison, linkage, and opposition.

Indonesian people culturally like to use proverbs, so do Banjarese people. They still use proverbs to convey thoughts. As the name implies, Banjarese proverb uses Banjarese language in its delivery. Banjarese language is the mother tongue of the Banjarese tribe community which is used to communicate between Banjarese residents. Each Banjarese region that uses Banjarese language has a different dialect. This will be seen when the Banjarese community communicates or speaks with fellow Banjarese people.

Geographically, this tribe originally inhabited the entire South Kalimantan. However, due to population movement and population mixing, Banjar language spread to Central Kalimantan, West Kalimantan, and East Kalimantan. According to [Kawi \(2002\)](#) Banjar language is one of the regional languages of around 400 regional languages in Indonesia. These regional languages continue to evolve and are related to Indonesian as national languages.

The function of this Banjarese proverb is as a symbol of identity of Banjar culture as part of collective activity. Thus, it can be said that Banjarese proverbs belong to the Banjar community, both those who remain in the Banjar area and those who have moved to areas outside Banjar.

Banjarese proverbs are used and spoken by Banjarese tribe people who live in South Kalimantan. The use of this



Banjareae proverb has a purpose from the speaker to his interlocutor. This Banjareae proverb is spoken using Banjarese language or the mother tongue of Banjarese tribe. The Banjarese proverb spoken by the Banjarese tribe community is one type of old oral literature that contains many noble values including beauty values, ethical values, educational values, religious values, social values.

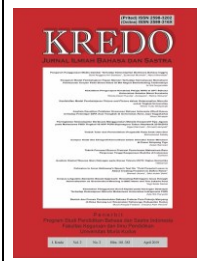
Social values are benchmarks in which a set of behaviors are contained and function as a guide for human life in society. This guide will automatically be able to regulate various kinds of behavior to the way everyone who speaks in the community. With this social value, it is hoped that it can help everyone to obtain rights and fulfill their obligations fairly and equitably in the community of a region. In addition, social values are also expected to help people in one region to be able to achieve common goals. The purpose of social values is to create a harmony in society of different ethnicities, religions, races and others. Therefore, every individual in the society needs to practice and apply these social values.

Social value can be defined as a value that the society holds regarding things that are considered right and things that they consider bad. To be able to determine whether it is good or bad, appropriate or inappropriate they must go through a mature and accurate thought process. This will also be influenced by rules that have existed since ancient times, such as customs owned by the people of a region. Thus, there will be differences in values between one society and another. This can be seen in people who live in urban areas prefer competition because in competition there will be renewals. Meanwhile, rural or traditional communities are more likely to

avoid competition because competition will disrupt harmony and traditions that have been passed down for generations.

Previous research on social values has been conducted by [Trahutami \(2015\)](#) entitled 'Japanese Socio-Cultural Values in Japanese Proverbs Using the Concept of Animals'. His research showed that animal names are often present in Japanese proverbs. Animal names such as ants, cats, dogs, snakes, birds, lions, tigers, tigers, deer, elephants, tanuki, and various types of insects. The values contained in the Metaphor of the animal include never giving up, the value of hard work, reciprocation, the reality of life, protecting nature, living vigilantly, politeness, respect and courtesy. This shows that the names of animals or living things in Japanese proverbs are also ideas and materials. It is interesting to research related to research on proverbs. Research on Japanese proverbs using the name of this animal proves that humans are creatures who have reason and have feelings.

[Astuti \(2016\)](#) has conducted a research entitled 'Social Values in the Novel of Gadis Pantai by Pramoedya Ananta. His research aims to describe the social values contained in the novel "The Ananta Toer's *Gadis Pantai* contains vital, material, and spiritual values. In his research used qualitative methods as well as content analysis. The findings in this study show that this novel contains material, vital, and spiritual values. The material value is dominated by gold, a jewelry given by Bendoro to the Gadis Pantai (Beach Girl) in order to be seen as a person of high standing. Vital values are dominated by home supplies related to the life of the beach girl and the spiritual value contained in her life. Based on these social values, the author invites readers to fight for equal rights at that time.

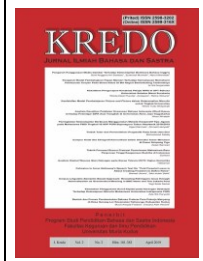


Research on Banjarese proverbs has been conducted by Kusasi (2016) in a dissertation entitled 'Banjarese Identity in Banjarese Proverbs'. The results of his findings showed that the identity of the Banjarese tribe described by Banjarese proverbs is related to: (1) Attitude, work according to expertise, and skills according to talent. The Banjarese tribe has certain skills and is careful in association, humble and not arrogant, gentle in speech, and honest. (2) Behavior, Banjarese tribe as a reflection of character which appears in courageous, opinionated, confident, unpretentious, careful, thrifty, honest, upholding self-respect, pragmatic, rational, loyal behavior (3) The Banjarese tribe has a high work ethic of hard work, working thoroughly, dynamic, persistent, diligent (4) The Banjarese tribe has an attractive appearance seen from the shape of the body (forehead, chin, teeth, neck, nose, lips and feet), (5) The Banjarese tribe has a view of life that absolute good and bad luck comes from God. The character of the Banjarese tribe likes to work smart and likes to work hard tirelessly.

Nugroho (2018) has conducted a research entitled 'Social Values and Morality in the Script of the novel of Janji Senja Drama by Taofan Nalisaputra. The purpose of his research was to describe the social and moral values of drama scripts. The script of the drama studied was entitled Janji Senja by Taofan Nalisaputra. Nugroho's (2018) research uses qualitative descriptive methods. In this study, the data collection technique used documentation techniques. The data analysis techniques in this study were carried out by reading techniques, coding techniques, description techniques, interpretation techniques, and drawing conclusions. The result of his findings was a description of the study of social values and moral values of the drama script Janji Senja

by Taofan Nalisaputra. The results of the analysis of social values that are widely taken from the script of the play Janji Senja by Taofan Nalisaputra, namely the social value of self with others, this can be seen from the quote "Wives must obey their husbands, harsh speech has an impact on others who feel hurt, hatred that can break the blood vessels in the body, puts the interests of others before his own biological mother first. This is clearly illustrated by the author in the manuscript. While the moral values contained in the script of the drama Janji Senja by Taofan Nalisaputra include several aspects, among others, in the form of behavior related to decency, temperament, ethics, and morals. Based on the findings, it is clear that the script of the drama Janji Senja by Taofan Nalisaputra contains a lot of social and moral values, this is because this drama script is directly related to people's daily lives.

Research regarding social values has been conducted by Nugroho & Yasafiq (2019) entitled "Comparison of Social Values in Ivanna Van Dijk Novel with Ananta Prahadi Novel by Risa Saraswati through a Literary Sociology Approach". The purpose of this study is to illustrate the comparison of Ivanna Van Dijk novel by Risa Saraswati with Ananta Prahadi novel by Risa Saraswati through a literary sociology approach. The research method is a qualitative descriptive research method. The research data is the data in the form of words, phrases, or sentences that show social value in the novel of Ivanna Van Dijk by Risa Saraswati with the novel Ananta Prahadi by Risa Saraswati. The data analysis technique is done by reducing data, presenting data, and drawing conclusions. The results showed that the novel of Ivanna Van Dijk by Risa Saraswati and Ananta Prahadi's novel by Risa Saraswati have something in common, namely dominant in



the social value of human nature towards others in community life, so it is easy to understand the story.

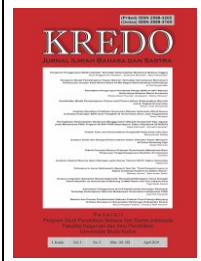
In addition, [Hanafi \(2020\)](#) conducted a research entitled 'Reflections on past culture of the material lexicon of Banjarese proverbs: Ethnolinguistic studies'. His research aims to (1) classify material lexicons that reflect past cultures in Banjarese proverbs, (2) describe material lexicons that reflect past cultures in Banjarese proverbs. In this study, a qualitative descriptive approach was used. The research data is a lexicon of ancient cultural objects found in Banjarese proverbs. Data sources were obtained from literature studies. The results of his research are (1) material lexicons that reflect the past culture in Banjarese proverbs including: (a) objects used in the house, (b) tools used in rivers, and (b) tools used for farming. (2) the reflection of ancient culture in Banjarese proverbs which is applied in metaphorical material form. The metaphorical depiction of objects into Banjarese proverbs is a form of depiction of Banjarese culture. The material lexicon in Banjarese proverbs is one of the wealth of Banjarese language which is full of past culture, a culture that begins to be forgotten by the Banjarese people.

Furthermore, [Fitriawati & Agustina \(2021\)](#) conducted a research entitled 'Local Wisdom in "1001 Selected Banjar Proverbs" by Aliansyah Jumbawuya'. His research aims to study Banjarese proverbs in the form of local wisdom in 1001 Selected Banjar Proverbs. The approach he uses is a literary anthropology approach that analyzes humans with cultures in society with various aspects of past cultural heritage, one of which is local wisdom. The results of the research obtained are the forms of local wisdom in 1001 Selected

Banjarese Proverbs by Aliansyah Jumbawuya covering four aspects, namely: a) local wisdom in the form of a view of life (philosophy); b) local wisdom in the form of social life attitudes; c) local wisdom in the form of advice; and d) local wisdom in the form of daily behavioral habits in social associations.

[Wati \(2022\)](#) conducted a research entitled Banjar Proverbs as Character Education Based on Local Wisdom'. The purpose of his research is to explore and uncover the elements of character education contained in Banjarese proverbs. The result of the research showed that there are a lot of character education contained in Banjarese proverbs. In addition, Banjarese proverbs have religious, moral, and social values related to the behavior, patterns of attitudes and outlook of the Banjarese community.

Research on Banjar proverbs was conducted by [Ilmi \(2022\)](#) entitled "Urang Banjar Proverbs: Islamic Perspectives in Counteracting Hoaxes and Hate Speech on Social Media". The data collection technique used in this study was documentation technique. The Data analysis technique in this study was using descriptive analysis including the process of collecting information, methods, and research results. The results of this study showed that Banjarese proverbs have moral values or Islamic principles that can be used as a solution to strengthen Islamic teachings in warding off hoaxes and hate speech. This is illustrated in the Banjarese proverb "*Maanyam Pandir Nangkaya Maraut Pekat*" dan "*Jangan Maada-Ada/Badusta*" There is a moral message to speak politely and kindly and how to use social media, by always disseminating information correctly, honestly, not fake news, not fabricated or manipulated reality.



Next, an excerpt from a Banjar proverb such as “*Kada Tunggal Banih Pandir Gin Ditakar*”, “*Jangan Handap Pamikiran*”, “*Kalu-Kalu Mamulas ka Bibir*”, and “*Dimamah Dahulu Hanyar Ditaguk*”. The moral message is to speak in good and polite words, and revive Banjarese cultural literacy.

Banjarese proverbs are one form of oral literature found in the Banjar community in South Kalimantan. However, in terms of usage, there has been a shift in level because it is influenced by various factors that may later lead to the disacquaintance of the Banjar community with most forms of proverbs originating from their own region. Banjar proverbs contain only a few descriptions of human good attitudes (Effendi, 2021). Proverbs that contain a good human attitude such as, *Barandah-randah pada kancur; Amun rabbit ditambah amun pagat disambung; Buyut ka intah kaganangan urang; Mancari handayang tajajak suluh; Hanyar tasusur pinggir tapih; Sakali maluncat limpua hampang; Hundang bapadah ratik; Hutang asam dibayar asam, hutang janar dibayar janar.*

In the Banjarese proverb owned by the Banjarese tribe, it is regarded that there are social values that are very important for the community as part of the Indonesian people who want to learn the culture of other ethnic groups. The younger generation, especially from the Banjarese tribe, is important to know and understand Banjar proverbs as local wisdom owned by the Banjarese people. Banjarese proverbs can be used as guidelines and life lessons for the younger generation because Banjarese proverbs contain norms, customs, great values and moral values. However, the facts in the field of Banjar proverbs are only understood by old people,

while the younger generation tends to be uninterested and not motivated to understand the meaning. This must be overcome immediately by introducing the younger generation to the Banjar proverb and the values it contains so that this Banjar proverb remains sustainable.

Cultural influences from outside have a great impact and can fade the knowledge of the younger generation related to Banjarese proverbs, with the development of the times, it is appropriate to explore and preserve great values, moral values and social values which are still relevant in today's life. Based on the background that has been described, it is important to conduct research on this Banjarese proverb.

## THEORETICAL REVIEW

### Definition of Value

Koentjaraningrat (1984) said that cultural values are the most abstract level of custom consisting of conceptions which live in the minds of most citizens of society, of things that they should consider most valuable in life. Therefore, a cultural value system usually serves as the highest guideline for human behavior. Lawang (1986) the notion of surplus value is associated with social behavior. He said that value is a description of what is desirable, what is appropriate, what is valuable, which influences the social behavior of the person who has that value.

Arifin (1991) argues that literary value is something important or things that are useful for humans or humanity which are sources of measure in a literary work. Value is an abstract concept in humans of what is good and what is bad (Faruk, 1994). Value is something that is a measure of society to determine a person's attitude

towards something that is considered good and right. This upheld value is used as a norm to determine human characteristics to be achieved in educational practice. The values obtained normatively come from societal norms, philosophical norms and views of life, even from one's religious beliefs (Munip, 2004). Septiana, et., al. (2016) stated that values are things that are considered good, right and or appropriate, as agreed in society, and formulated in the culture supported by the community concerned. In social life, this value system is closely related to attitudes, where both determine patterns of human behavior. The value system is a part which need to be integrated in ethics-morals, which its manifestations are described in social norms and values, legal systems and customs of manners that function as a system of conduct to regulate the order of social life. Customs set out how citizens should act in an orderly manner. A cultural value system is a series of abstract conceptions that live in the minds of most citizens of a society, about what is considered important and valuable, but also about what is considered trivial and worthless in life (Koentjaraningrat, 2004).

### Definition of Social Value

Social values are values related to how humans relate to other humans or between humans and the universe. Social value means everything that is considered good and upheld by society and society tries to realize it in everyday real life. Social values contained in society universally for example: honesty, loyalty, firmness, caring, self-control and simplicity. Hendropuspito (2009) suggests that social value is everything that is valued by society because it has functional usefulness for the development of human life. Zubaedi (2012) states that social values include, social values

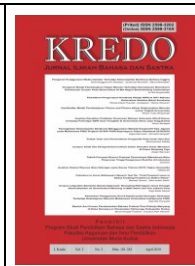
of responsibility, social values of affection, and social values of harmony in life.

In addition, Aisah (2015) argues that social value is something that becomes a measure and Assessment of whether or not an attitude is appropriate in public life. Furthermore, Risdil (2019) argues that social values in community life, individuals agree on various rules regarding something good and bad, appropriate and inappropriate, valued and unappreciated, important, these rules serve to create social order. Hendropuspito (Sauri, 2019) stated that social value is everything that is valued by society because it has utility for the development of human life

### Definition of Proverbs

Proverbs are sentences that contain advice or life experiences of a person that have meaning as guidelines in everyday people's lives. Banjarese proverbs are proverbs found in Banjarese tribal society. Banjarese proverbs are a form of oral literature that is still alive and used in the Banjarese-speaking community as a means of conveying information. This Banjarese proverb belongs to the literary form.

Literature is a form and result of creative art of which the object is human and life, using language as the medium (Susanto, 2017). Literature in people's lives is closely related to talking about regional literature, where regional literature is a cultural heritage for generations and has noble values that must be developed so that it can be utilized by the community. Literary works can be grouped into two parts, namely in the form of written and spoken literature. Written literature is the result of the creativity of artists who use written media. While oral literature is also called the oral tradition of 'folklore'. Folklore is an oral



tradition that has existed in society for generations.

Banjar proverbs are one type of oral tradition produced by the Banjar tribal community which is used in certain situations such as, telling 'bacerita', taklimat pengakan or head of hamlet 'bapidatu', and escorting the bride and groom to the house of the in-laws 'baantaran pangantin' (Effendi, 2021). Banjar proverbs as the work of the Banjar people are inseparable from their experience interacting with human nature, animals and plant nature.

Banjar proverbs in terms of form, can be divided into two, namely proverbs that display human forms with ideal character and humans with no character at all (akarakter). Proverbs can be one of the communication media for the older generation to convey moral messages, information, advice, teachings, and local wisdom to the younger generation. Languages containing noble values become a means of education and at the same time become guidelines or guides in behaving and interacting in community life. Banjar proverbs are a very effective forum for conveying moral messages (Effendi, 2021).

## RESEARCH METHODS

The method used in this study is descriptive qualitative. Moleong (2004) defines qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words of people and observed behavior. The reason for the qualitative approach used in this study is based on significant considerations that it can affect the sharpening of the essence of the study. The data collected is in the form of words or images and not in the form of numbers. The data includes interview transcripts,

field notes, photographs, personal documents, memos, and other official recordings. The Data in qualitative research are not reduced page by page of narratives and other data to numerical symbols. Matters related to data collection activities including several aspects, namely the corpus of data and its sources, the selection of informants, data collection methods and techniques, the type of netted data, data cards, data sorting criteria, data sorting, and data sorting techniques.

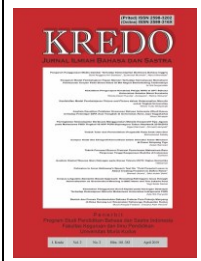
## RESULTS AND DISCUSSION

### Social Values Contained in Banjarese Proverbs

#### 1. Keeping the Politeness of Words

Social values in social life are a benchmark or standard about a person's attitude. This is in line with Aisah's (2015) which states that social value is something that is a measure and assessment of whether or not an attitude is intended for public life. This is also the case with the life of the Banjarese people who have a size and assessment of a person's attitude. In addition, the Banjarese community or Banjarese urang has regional wealth or local wisdom in the form of proverbs in Banjarese language. This Banjarese proverb is one of the oral literature of the people who inhabit the South Kalimantan area. The oral literature of the Banjar tribe is the work of the ancient Banjar people who were passed on to the younger generation. This Banjarese literature is a beautiful work of art and full of figurative words. Literature is a form and result of creative art whose object is man and life, using language as the medium (Susanto, 2017). This proverb has social values that are used by Banjar people as a measure of which attitudes are appropriate and which





attitudes are inappropriate. In this study, an inappropriate attitude was found, namely the attitude of someone who likes to pit his friends. This can be seen in the Banjar proverb '*Anjur atar*' meaning "receive, deliver". The purpose of this Banjar proverb is to describe a person who likes to pit others. The bad talk he heard from someone, then he conveyed to the person he talked about earlier, he even added to further ignite the anger of the person he pitted. The social value contained in this proverb is to describe someone who has a bad or inappropriate attitude. Someone who has this kind of behavior, in association is usually not liked by friends and often ostracized. This dishonorable behavior made him shunned from public life. Actually, the person who likes to pit him does not get the slightest benefit, even on the contrary the insults and blasphemy he gets. Therefore, we should be people who behave commendably and do not like to pit each other. Among the Banjarese community or Banjarese urang this proverb is used as a means to joke or make fun. This proverb aims to make fun of people who like to pit people, but not infrequently he himself can be wretched by the person pitted.

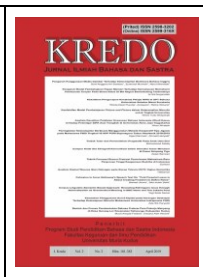
## 2. Affection

In this Banjar proverb, it is also found the social value of affection between others. This is in line with Zubaedi's (2012) who suggests that social values consist of three social values, namely social values, harmony in life, affection, and responsibility. The findings in this study are the value of affection that appears in the Banjar proverb '*Samuak Saliur*' meaning "One vomit one saliva". The purpose of this Banjarese proverb is to describe a very close friendship between two people who are friends who give affection to each other, always together in various daily activities,

to be along with in line in things, always cooperate, and never show hostility. Someone who has this kind of behavior deserves to imitate. Their friendship paints a sincere friendship with no strings attached, one of the same fate, making no distinction between the rich and the poor. True friendship is more than sibling bonding, love to help, love each other, and respect each other. Behavior as described, can be westernized with the Banjarese proverb "*Samuak Saliur*" in Banjarese tribal society can be interpreted as a friendship created from childhood to adulthood. During his life, they were always together, eating and drinking together, everything was always done together. Social values contained in this Banjarese proverb are that they contain moral messages so that in social life they must establish true friendships without any hostility so as to create calm and tranquility in living this life. Among the Banjarese community, this proverb functions as a guide in social life. This proverb describes the ideal social structure of two close friends who always live in harmony, go everywhere always together, eat and drink together.

## 3. Advice

The proverb urang Banjar also contains *papadah* or advice used by urang Banjar in everyday community life. The older generation gives advice to the younger generation to be kind to each other in order to be appreciated by others. In proverbs Banjarese people it is also found social values that contain advice and various rules so that Banjar people respect each other and live regularly. This is in line with Risdi (2019) who argues that social values in people's lives, each individual agrees on various rules regarding something good and bad, appropriate and inappropriate, valued and unappreciated, important, these rules serve to establish



social order. The advice conceived by the Banjarese proverb appears on “*Galugur-galugur hujannya kada*” meaning “it is only the sound of thunder, not rain”. The meaning of this proverb of urang Banjar is to be alluded to a person who is good at speaking, claiming to be able to do even though he can't. This proverb can be alluded to a message about there being a marriage but in reality there is no marriage taking place. There is often a sound of thunder (galugur) in the sky. It was thought that it was going to rain, but in fact it did not rain. This proverb is alluded to someone who often says that he can finish a job that others are unable to do. Everyone hopes that the work will be completed soon. But after a long wait, it turned out that there was no realization (there was no evidence). Such a person is called *luntau* (big mouth). It means the propaganda is great but the evidence is not there. This proverb among the Banjarese community is a paradoxical criticism or loudly pronounced in a scornful tone (*manumpalak*) to the interlocutor. People who are the target of his criticism are ridiculed as people who like to indulge in fake news. The moral message contained in this Banjar proverb is that it contains advice if you want to do something, don't just talk about it, but prove the results first, don't talk bragging because it violates the norms of life, namely moral, ethical and spiritual norms. Based on the explanation above, the connotative meaning of *thunder* refers to news that is spread while *rain* refers to evidence that the news is not fake news. The style of language in this proverb is a paradox, which is a type of language style that contains real contradictions with existing facts.

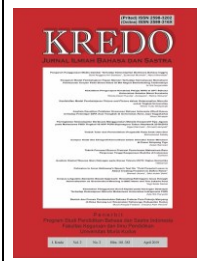
#### 4. Responsibility

Responsibility is the attitude of someone who consciously admits everything he has done, and is willing to

accept and bear all the risks. In addition, Zubaedi (2012) argues that responsible social values are actions, behaviors, and actions of someone who is done intentionally or unintentionally. The nature of responsibility is natural which means that responsibility is made by humans as a part borne or carried in their respective lives. The proverb of *urang Banjar* that contains socially responsible values appears in the words “*Wani manimbai, wani manajuni*” which means that this proverb is “Dare to throw, dare to take”. The meaning of this Banjar proverb is to refer to the personal attitude of someone who dares to do something that may be dangerous, but must also dare to bear the consequences. The moral message contained in the Banjarese proverb is that it contains learning so that everyone has a sense of responsibility for what has been done, be it light work or full of risks. The characteristics of value referred to indirectly in the metaphor above is the value of goodness, namely wisdom. A wise person is a person who dares to take responsibility for everything that is the impact of the public policy he makes (*wani manajuni*). This Banjar proverb is in the form of *papadah* if you dare to do an action, then you must also dare to bear all the risks that may arise as a result of that action.

#### 5. Hard Work

The definition of hard work is an effort that someone makes earnestly and unyieldingly in completing various activities to achieve a goal. In the proverb of urang Banjar it is found the value of hard work. This can be seen in the phrases “*Kaya bilatuk manabuk luang*” meaning “Like a woodpecker digging a hole”. This proverb of urang Banjar is alluded to someone who is tenacious and hardworking. Woodpeckers usually make nests inside the





trunk of a tree The hard trunk of the tree is dug (pecked by Banjar language) with its small beak, with the tenacity and persistence of the woodpecker, so it becomes a hole that is enough for nesting. This expression is also used by parents to advise young people to prepare for the future from a young age by being tenacious, diligent and working hard. People who are likened to woodpeckers mean that the person is diligent, tenacious and has the willingness to work to achieve a goal. For the sake of a bright future, we must work hard and never give up in the face of all obstacles that come our way. We use all the potential to overcome obstacles. There are no difficulties that cannot be resolved if we are willing to work, effort and do not forget to pray. The moral message contained in this Banjar proverb is advice for every individual to work diligently starting from a young age for a better future and happily enjoy old age later. The connotative meaning of *bilatuk manabuk lubang* refers to a person who are hardworking work to collect supplies in old age.

## CONCLUSION



Based on all discussions and the results of data analysis, it can be concluded that the social values contained in Banjarese proverbs include: *anjur atar, Samuak Saliur, Galugur-galugur hujannya kada, Wani manimbai, wani manajuni, kaya burung bilatuk manabuk lubang*. Banjarese proverbs are one of the oral literature that has been passed down from ancient ancestors to be found in the midst of Banjar people's lives. The moral message and advice contained in Banjar proverbs are not always expressed explicitly. There are moral messages and valuable lessons expressed symbolically that sometimes require deep understanding first and then understand the meaning, and there are even moral messages expressed in the form of implications. Thus, if you want to understand the meaning of Banjarese proverbs, you cannot only understand the words or sentences spoken directly, because behind the speech or words there is a real purpose and purpose.

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