

**Banjar Culture in The Anthology of Poetry Hulu Sungai Tengah In Pantun and Poetry**

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Article Information	ABSTRACT
<p><i>Received:</i> October 2023</p> <p><i>Accepted:</i> November 2023</p> <p><i>Published:</i> December 2023</p>	<p>This research is related to Banjar culture in the poetry anthology Hulu Sungai Tengah in Pantun and Poetry published by Scripta Cendikia. The purpose of this study is to reveal and describe the elements of Banjar culture contained in the poetry anthology Hulu Sungai Tengah in Pantun and Poetry published by Scripta Cendikia, which includes (1) Linguistic Aspects, (2) Community System, (3) Livelihood System. The approach used is an anthropological approach, carried out with descriptive methods of analysis and digging up data taken using textobservation techniques and documentation techniques. After the data is collected then analyzed with interpretative descriptive techniques, where researchers explain the data as a whole first, after the data is collected and netted researchers interpret to analyze the data carried out through stages: (1) Organizing data, (2) interpretation, (3) evaluation. Based on the results of the study, the following conclusions were obtained: (1). Linguistic aspects which include: a) phonological dominant with vowel sounds a, e, i, and u b) lexical there are 321 words that predominantly contain vowel sounds a, e, i, and you, there are also many word repetitions, c) grammatical, arranged linearly and there are no structural deviations. (2). Social System, (a) relations between communities, found in this study are 7 poems that describe that between communities are interconnected. (b) Society with social environment found in this study there are 13 poems that describe that society and its social environment are interdependent. (3). The livelihood system found in this study is agriculture such as rice fields, grains (rice) and rice, as well as trade, namely markets.</p> <p><b>Keywords:</b> Banjar culture, poetry, literary anthropology</p>

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**INTRODUCTION**

Language and literature are two inseparable elements in human culture. The two gave and took each other. "Literature, an art communication that lives with language. Without language, literature could not exist. Through language, he can manifest himself in the form of oral and written literature". On the one hand, literature is a form of language expression, on the other hand language will feel more alive thanks to the aesthetic touch of literary elements. Literary works that are used as objects of research are literary works in the form of poetry. Because poetry has a beautiful language and each word has its own meaning, so researchers are interested in examining several poems using anthropological studies.

The understanding of poetry cannot be separated from its social and cultural background. The literary work reflected society and was inexorably prepared by the circumstances of society and the forces of its time). This is considering that the literati is a member of society, so he cannot be separated from the socio-cultural influence of the community. The socio-cultural background is manifested in the figures presented, community systems, customs, community views, art, and cultural objects revealed in literary works (Pradopo, 2010: 254)

So between literature and culture can have a close relationship, where it is the result of culture and culture can be expressed using literature through language, in this case poetry can be a medium to convey a culture to society. Literary research can function for interests outside literature, among others if the research deals with aspects outside literature, such as religion, philosophy, morals, culture, and so on.

The selection of the anthology as the object of analysis in this study was based on the reason that the poems contained in the Anthology of Poetry Banua Hulu Sungai Tengah in Pantun and Poetry were written by poets of Banua Hulu Sungai (Banjar) and this research is a form of love and appreciation of Banjar culture, especially Hulu Sungai. The reason for the poetry anthology to be the object of research is:

- 1) Poems that feature things familiar with life.
- 2) Poems that are aesthetically high enough to introduce and familiarize the reader to quality poetry.

Elements included in linguistic aspects are: (1) Phonology, is a part of grammar or the field of linguistics that analyzes language sounds in general. Sound serves to support or amplify the meaning of words or sentences. Sound style to deepen the meaning of a word or sentence. The whole poem reveals an atmosphere of "heavy", "gloomy", or "moody" and "distressed".

The atmosphere is displayed, in addition to the meaning of the words and sentences, also by the dominant heavy sound, that is, the association a combined with the final rhyme. However, its effectiveness is supported by variations and combinations of sounds that cause rhythmic and lyrical. ( Pradopo, 2010: 275 ),

Given that poetry is the world in words, communication is carried out and interpreted through words, the choice of words must pass certain considerations to obtain a certain effect and a precise (aesthetic) effect. The problem of accuracy itself can simply be considered in terms of form and meaning, namely whether diction is able to communicate meaning, message, and is able to express ideas as intended by the poet. (Sulistiyowati, 2013: 47). (3) grammatical in this element, which refers to the notion of array or stanza structure (it can also be a sentence if the poem is concerned in prose). In an array or stanza, words are related and linearly sequential known as syntagmatics. To be an array or couplet, the syntagmatic relationship of the words must be grammatical, in accordance with the system of rules prevailing in the language.

Koentjaraningrat (1985) mentions seven elements cultural elements. He called it the main content of culture. The seven elements of universal culture are: (1) systems of equipment and living supplies include: production, distribution, transportation, communication equipment, consumption equipment in the form of containers, clothing and jewelry, shelter and housing, weapons, (2) livelihood systems include: hunting and gathering food, farming, animal husbandry, and trade. (3) social systems include: kinship, associations and associations, state systems, and systems of unity of life, (4) language is a tool for communicating oral and written forms, (5) arts which include: sculpture / sculpture, relief, painting and drawing, makeup, vocals, music, buildings, literature and drama, (6) knowledge systems include, flora and fauna, time, space, and numbers, human body and behavior between people. (7) Religious systems include: belief systems, value systems and views of life, religious communication, and religious ceremonies.

Cultural elements studied in the poetry anthology *Hulu Sungai Tengah in Pantun and Poetry* include: social system, livelihood system and economy.

Society is a number of people in the broadest sense and bound by a culture that they consider to be the same. A person's social relationship with others in the midst of society. The culture in Indonesia is very diverse. The social environment is a place where interaction takes place between the community and the environment. People's attitudes towards the social environment are influenced by the social values contained in society itself. If social values about the environment change/shift, then people's attitudes towards the environment will also change/shift. That is why society and social values always look dynamic and inseparable, regardless of the good and bad of the social environment.

Regarding the livelihood system, various kinds of livelihoods or economic systems of a community can be seen. For example, through characters in prose in the fiction being studied, it can only be limited to systems that are also traditional, especially in the context of their attention to the culture of a society holistically, both related to agriculture, fisheries, and animal husbandry.

## METHOD

The research method used in this study is the descriptive method of analysis, which is a method carried out by describing facts then followed by analysis. Analytical descriptive methods can also be combined with formal methods. At first the data is described, with the intention of finding the elements, then analyzed, even compared. What needs to be considered is that the more typical method is the main method, for example the formal method or content analysis then continued with the more general method. (Ratna, 2011: 53). The approach used in this study is an anthropological approach. Anthropological is the science of humans in society. The source of data in this study is the entire poem contained in the poetry anthology "*Hulu Sungai Tengah di Pantun dan Puisi*" published by Scripta Cendikia. This research data is in the form of quotations of words or sentences of poetry related to culture in the poetry anthology *Hulu Sungai Tengah in Pantun and Poetry*. Data analysis uses the description method, which is the method used to describe the word being analyzed. All data analysis goes through the following stages: (1) stranding and organizing data. Refers to the process of sorting and selecting data based on understanding the relationship between choices sociatively, (2) interpretation, referring to data research. Meaning with significant characteristics, then connected with idealization regarding the resulting description, (3) evaluation, reflecting data with the understanding and knowledge of researchers.

## RESULTS AND DISCUSSION

Linguistic Aspects in the Poem "*Barabai, Kotaku*" by Waliyudin

*Barabai, Kotaku*

Penuh sesak makhluk ciptaannya  
Bangunan nan kokoh berjejer  
Semua orang sibuk  
Hilir mudik, ke sana ke sini  
Seolah tak henti-hentinya  
Makhluk ciptaannya menggunduli bumi

Deru suara kendaraan  
Sesakkan telinga asap-asap mengepul  
Menyapu debu aspal  
Yang mengiring

Di sana Dwi Warna  
Hijau membentang luas penuh  
Dengan pesepak bola tiap sore

Hingga petang  
Muda-mudi disekelilingnya  
Bertengger bagaikan burung  
Dengan nyanyian  
Tawa canda mereka

Seakan tak pernah peduli  
Dengan keadaan kota ini...

### 1. Phonological Elements

Regarding phonological elements, in the poem "Barabai, Kotaku" by Waliyudin at the end of each array there are several different vowel sounds and compositions. In the first stanza, at the end of the first array there is a vowel a in His creation, the second array has an r construction sound in the lined words, the third array has a k construction sound in the word busy, the fourth array has a vowel i in the word kemari, the fifth array has a vowel a in the word stop, and the sixth array has a vowel sound at the end of each array in the word earth. In the second stanza, in the first array at the end of the array there is an n constituent sound in the word vehicle, the second array has a vowel a in the ear word, the third and fourth arrays have l constituent sounds in the words steaming and asphalt, and the fifth array has a g constituent sound in the word accompaniment.

### 2. Lexical Elements

In accordance with the atmosphere and message to be conveyed, lexical elements in the poem are very dominant with words containing the vowel sounds a, and e. Some words that contain the vowel sound a, can be mentioned for example creatures, buildings, smoke, asphalt, there, like, laughter, jokes, singing. Some words that contain the vowel sound e, can be mentioned such as full, tight, lined, all, tori, as if, ceaseless, roaring, stretched, punting, evening, perched, as if, and state. Among some of these words there are those that contain the vowel sounds a and e. There are even repeated words.

### 3. Grammatical Elements

The poem was written array by array. Between one array and the next array arranged linearly. There are also arrays that are written not standing alone, but are a single whole. For example in the first stanza, in the third and fourth arrays, "everyone is busy/ back and forth, here and there", these two arrays seem to be one unit. Similarly, in the second stanza of the first and second arrays, "the roar of the sound of the vehicle/ suffocate the ears", and the fourth and fifth arrays, "sweeping away the dust of the asphalt/ that accompanies". It also seems to be a whole. In the third stanza, there also seems to be a unity in the third and fourth arrays, "with the footballer every evening/until evening. Also the sixth and seventh arrays, "perched like birds/with song". There is no deviation. Although it is written in the state of this city ..., at the end of the sentence there are no dots., but such writing is not an aberration. Such statements reflect erotic majas, which are majas in the form of rhetorical questions with the aim of achieving a deeper effect

and not demanding an answer at all" (Tarigan, 1985a: 238, in Effendy Tarsyad, 2011: 28).

Elements of Banjar Culture in the Poem "Barabai, Kotaku" by Waliyudin

#### 1. Societal System

The social environment is a place where interaction takes place between the community and the environment. Here's an excerpt from an array of poems that lead up to this.

Penuh sesak makhluk ciptaannya

Bangunan nan kokoh berjejer

Semua orang sibuk

Hilir mudik, kesana kemari

Seolah tak henti-hentinya

Makhluk ciptaanNya menggunduli bumi (bait pertama)....

1. A city full of its inhabitants. There are also large and sturdy buildings and buildings surrounding the surroundings, while everyone is busy with their activities so they no longer pay attention to the condition of the earth which is getting more and more arid.

2. Community Relations

That people relate to each other can be seen from the poetry.

...

*Muda-mudi disekelilingnya*

*Bertengger bagaikan burung*

*Dengan nyanyian*

*Tawa canda mereka*

...

Young people are a group of people, both men and women, sitting on the edge of the field with various activities, some laughing and so on.

Linguistic Aspects in the Poem "Sawah" by Saibatul Hamdi Sawah

Oh... sawah tempatku tumbuh besar

Setiap tahun sekali kau bawa aku kesawah

Diladang kau tanam aku sampai tumbuh

Kau tunggu aku beberapa hari untuk tumbuh

Kau cabut aku dan kau bawa aku ke sawah

Pagi buta kau bawa aku kesawah

Terus kau tancapkan aku bersama tongkat kecilmu

Kau taburkan pupuk-pupuk diwajahku

Kau alirkan air sedikit demi sedikit melalui celah-celahku

Desiran air sungai begitu deras

Ditengah ladang aku kehujanan dan kepanasan

Begitu pula teman-teman disamping kiri kananku

Seratus hari kau tunggu aku

Sampai aku mengeluarkan biji-biji

Sampai badanku menguning dan kering bersama biji

Kau gunakan dengan mata besimu yang tajam melengkung

Kau potong leherku bersama biji-biji

Kau pisah aku bersama bijiku dengan mesin perontok

Lalu kau bawa aku pulang ke gubuk kecilmu

Kau letakkan aku di tempat asalmu  
Dan kau giling dan aku kau jadikan beras...

### 1. Phonological Elements

Related to the phonological elements of the poem "Sawah" by Saibul Hamdi, it is dominant with different vowel and consonant sounds at the end of each array. In the first stanza, in the first array there is a consonant sound r at the end of the run in the word big, in the second, third, fourth and fifth arrays there is a repetition of the sound in the words rice field and grow. In the second stanza, in the first array there is the consonant h sound in the word field, and in the second, third and fourth arrays there are similarities in the vowel u sound in your little word, my face and my crevices. In the third stanza, in the first array there is a consonant sound s in the word rush, the second array has a consonant sound n in the word hot and the third array has a vowel sound u in my right word. In the fourth stanza, in the first array there is a vowel u sound in the word l, the second, third and fifth arrays there is a repetition of the sound in the word seed. In the fifth stanza, at the end of the first array there is a k consonant sound in the thresher word, the second and third arrays have the same u vowel sound in your small word and your origin, and the next array there is an s consonant sound in the word rice. Overall dominant with the h-consonant sound, dominant with the h consonant seems to be related to what the poet wanted to say in the poem.

### 2. Lexical Elements

In accordance with the atmosphere and message to be conveyed, the lexical elements in the poem are dominant with words containing the vowel sounds you and i. Some words that contain the vowel sound u can be mentioned such as my place, grow, year, you, me, blind, sprinkle, fertilizer, my face, wait, and hut. Some words that contain the vowel sound i e.g. once, day, morning, little, through, left, grain, dry, and mill. Even those words in the word are pretty much repeated.

### 3. Grammatical Elements

With regard to grammatical elements, the poem is written array by array without enjambement. Between one array and the next array arranged linearly. Word for word it is grammatically arranged. There is no deviation in structure, although in the fifth paragraph there are dots in the sentence, "and you grind and you make rice...". Such a arrangement is to obtain aesthetic value and also to emphasize the message that the poet wants to convey.

Elements of Banjar Culture in the Poem "Sawah" by Saibatul Hamdi

#### 1. Social System

The relationship between society and the social environment shown in the poem above can be seen through the following poetry excerpt.

...  
Pagi buta kau bawa aku kesawah

Terus kau tancapkan aku bersama tongkat kecilmu  
Kau taburkan pupuk-pupuk diwajahku

....

The relationship between the community and the social environment depicted is a farmer who in the poet's poem replaced with the word "you", bringing his rice children to the fields for him to plant and fertilizer so that his crops thrive.

### 2. Livelihood System

The poem about rice fields written by Saibul Hamdi who is a poet from Barabai, it can be seen that the livelihood of the Barabai people is farming, namely planting rice children in a watering place (rice fields). As the poet describes in the following poem

....

Oh... sawah tempatku tumbuh besar  
Setiap tahun sekali kau bawa aku ke sawah  
Di ladang kau tanam aku sampai tumbuh  
Kau tunggu aku beberapa hari untuk tumbuh  
Kau cabut aku dan kau bawa aku ke sawah

...

In the poem excerpt above, the poet describes how to farm, plant rice fields, then how farmers harvest rice.

...

Sampai badanku menguning dan kering bersama biji  
Kau gunakan dengan mata besimu yang tajam melengkung  
Untuk kau potong leherku bersama biji-biji

....

Kau letakkan aku di tempat asalmu  
Dan kau giling dan aku kau jadikan beras... (bait terakhir)  
Linguistic Aspects in Sri Hartati's Poem "Bumi Murakata"  
Rembulan menampakkan keindahan  
Cahaya bertaburan  
Seiring semilir angin

Titik-titik embun turun

Tapi.....

Kau tak pernah dingin

Kau tegar

Kau kuat

Kau tak pernah sepi

Kau tak pernah lelah

Kau selalu berseri

Oh Bumi Murakata....

Ku tahu kau adalah urat nadi pendudukmu

Mulai matahari mengintip di ufuk timur

Kau terasa sejuk

Hingga tenggelam keperaduanmu

#### 1. Phonological Elements

Relating to phonological elements, the poem "Bumi Murakata" by Sri Hartati, is dominant with the vowel you sound and the consonant n. The predominance of the vowel sounds you and n seems to be related to what the poet wanted to convey to

the poem. In the first stanza, at the end of each array has the same consonant sound n, which is found in the words beauty, scattered, and wind. In the second stanza, in the first and third arrays there is an equation of the consonant sound n at the end of each array, namely in the words down and cold. In the second, and sixth arrays there is a similarity in the vowel sound i at the end of the array in the word but and radiant, in the fourth and eleventh arrays there is a consonant sound r in the words firm and east, in the fifth array there is a consonant t in the word strong, in the seventh array there is a consonant sound h in the word tired, in the ninth, tenth and thirteenth arrays there is a vowel sound u in the word Murakataku, your people, and your quarrel.

## 2. Lexical Elements

In accordance with the atmosphere and pesdan to be conveyed, the lexical elements in the poem are dominant with the vowel you sound and the consonant n. Some words that contain the vowel sound you can be mentioned such as dew, down, you, earth, murakataku, kutahu, veins, your inhabitants, your fighting. Some words that contain the consonant sound n, can be mentioned such as moon, appearance, beauty, sprinkling, wind, dew, descend, and cold. Even some of these words, especially the word you are repeated several times in the second verse of the second to eighth array, even repeated again in the twelfth array. The word you is a second-person pronoun.

## 3. Grammatical Elements

With regard to grammatical elements, the poem is written array by array. Between one array and another arranged in linear order. Although in the second stanza one hyphenate but, "dew points go down/but.../ you never get cold". The connecting word is not an aberration. The connecting word but is the connecting word of opposition, serves to contradict the two parts between the dew point down and never cold. There are also arrays that are written not standing alone, but are a unity for example in the second stanza arrays eleven and twelve, "starting the sun peeking on the eastern horizon/ you feel sjuk". There is no deviation of structure, although there are dots at the end of the second verse array, "but...../ oh earth of Murakataku....". It is not an aberration, just to add aesthetic value to the poem.

## Cultural Elements in the Poem "Bumi Murakata" by Sri Hartati

### I. Societal System

Bumi Murakata is a town located in Barabai District. There are many residents / communities who carry out their respective activities. Not only young people, children and even adults also do a lot of activities there. Here's an excerpt of a poem that leads to that.

Oh Bumi Murakata...

Ku tahu kau adalah urat nadi pendudukmu ( second stanza, array of Nine and ten) The arrays in the second stanza above show the relationship of society with its social environment, as

stated by the poet in the first array, Oh Earth Murakataku. Bumi Murakata is the city where the poet lives, the poet states that the poet knows Bumi Murakata is the center of life of the population / community around it.

## CONCLUSION

Based on the results of a study of Banjar cultural elements in the poetry anthology "Hulu Sungai Tengah di Pantun dan Puisi" by Banua children, it can be concluded as follows.

### 1). Linguistic Aspects

The linguistic aspect in this poetry anthology uses several elements, namely: a) phonological. dominant with vowel sounds a, e, i, and u b) lexical there are 321 words that predominantly contain vowel sounds a, e, i, and you, also there are many word repetitions, c) grammatical, arranged linearly and there are no structural deviations.

2). Societal system. a) The relations between people contained in the poem can be described as follows: (1) the poem "Barabai, Kotaku", the poet describes a gathering of young people sitting on the edge of the field, b) Society with its social environment, the poet expresses a situation that is crowded with its inhabitants, and is busy with its activities so that it does not have time to pay attention to the condition of the earth which is increasingly arid. (2) the poem "Flood", a) relations between people, the poet gives a statement that everyone wants to live with his family. b) Society with its Social Environment, the poet gives an image that society is interdependent on each other, (3) the poem "Bumi Murakata" a) Society with its Social Environment, the poet reveals that he knows Bumi Muraata is the center of many people who carry out activities there., (4) the poem "Sawah" a) the poet's Livelihood system describes p-akaimana how to grow rice to become rice. (5) the poem "Hangkinkin Kalibaru", a) Society with its Social Environment, the poet describes the beauty of Mount Kalibaru, with the sound of a baby's cry adds to the beauty of the mountain's atmosphere, b) Relations between Communities, the poet's message to the community not to disturb the Kalibaru mountains, (6) the poem "Baabai Garbage" a) Society and Social Environment, the poet describes his disappointment with the city of Barabai because it is dirty due to garbage (7) the poem "Mud Pool" The poet conveys that people of high position are responsible for the burden placed on him, (8) the poem "Market Fire a) Relations between people, the poet tells that he and the little angel are witnessing a fire that can not be found, b) Livelihood, through the title it can be seen that the livelihood in the poem is trade. (9) poem "Kotaku Malang" a) Society with its Social environment, poets hope to maintain and care for the city b) Relations between Communities, poets describe where children play, joke. (10) Poem "Murakata River", a) Society with its Social Environment, poet describes the state of the river in his city that has changed (11) Ooh... Barabai, a) Society with its Social Environment, the scene seen by the poet of his neighborhood turned out to be very noisy



unlike before. (12) poem "Natural Panorama", a) Society with its environment, poet expresses his love for the natural beauty of his environment (13) poem "Never Had Time to Be Grateful" a) Society with its Social Environment, poet describes the atmosphere of grief because the living environment does not exist due to repeated tsunamis (14) poem "Murakata Bumiku", a) Society and its Social Environment, poets express about dwellings that are proud of b) relations between communities, describing the atmosphere of the community at every night gathering heard the chanting of habsy verses worshiping the apostle. the poem contains the religious state of murakata (15) poem "Barabai Forest" a) Society with its social environment, the poet shows the concern of the Barabai forest community due to the hands of irresponsible people. More worries the man again all creatures who live in the forest are worried because of his barren residence (16) poem "Barabai" a) Society with its social environment, the poet's hope is not to be a ruler who judges the city of Barabai anymore.

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