

Flora Lexicon in The Paribahasa Banjar of Southern Kalimantan In The Perspective of Ecolinguistics As an Indonesian Language Teaching Material Indonesian Language Teaching Materials in Elementary School

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ABSTRACT

Paribahasa is an expression containing comparisons, parables, life advice or rules of behavior. Paribahasa is one of the Banjar oral literature which is full of advice. Paribahasa Banjar is also one of the Indonesian language materials in elementary school which is not only introduced but also understood by students as the life of Banjar culture. This research aims to describe the flora lexicon in Banjar speech in South Kalimantan. Banjar paribahasa was chosen as the source of this research because Banjar paribahasa is one of the traditions of the Banjar people which is full of advice on the life of its people with the surrounding natural environment. The type of research used is descriptive qualitative because this research will provide information about the use of flora lexicon in Banjar paribahasa of South Kalimantan. The data of this research is Banjar lexicon that uses plant elements, types of plants, and things related to plants. The data source used in this research is a collection of Banjar sayings that have been recorded. Based on the research that has been conducted, there are 14 Banjar paribahasa that have plant elements such as. Based on the research that has been conducted, there are 14 Banjar paribahasa that have plant elements such as a) *kancur*, b) *jariangau*, c) *asam*, d) *janar*, e) *bamban*, f) *lumbuk*, g) *tarap*, h) *hanau*, i) *banana*, j) *nyur*, k) *kaminting*, l) *bungur*, m) *paring*, and n) *waluh*. This shows that plant elements, plant species, and things related to plants are considered important by the Banjar people. Therefore, Banjar speech should be used as material, especially speech containing floral lexicon in Indonesian language subjects. This material not only introduces but can also illustrate and teach the rich life of Banjar culture in daily life which is full of advice.

Keywords: Lexicon, Flora, Paribahasa, Ecolinguistics

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INTRODUCTION

The Banjar community has one of the local wisdoms, namely Banjar's paribahasa. It is the local wisdom of the Banjar people that has a philosophy, social life attitudes, advice and habits of the community, (Fitriawati, 2021). Paribahasa Banjar is an oral tradition that is full of various elements of local wisdom including environmental elements. Every culture that exists in a region has noble values as guidance and life guidelines for its adherents. These noble values are expressed in the form of literary works, art, and traditional expressions (paribahasa) that are passed down from generation to generation. This is also the case with the culture of the Banjar people. Considering that Banjar paribahasa is one of the oral traditions of the Banjar ethnic group, it contains an ecological description of the flora, fauna and culture of the Banjar ethnic group. When viewed from the use of Banjar paribahasa that is used or spoken, its meaning is often difficult to understand or even unknown. This may be motivated by the absence of ecological elements (rarely found or even extinct) or ignorance of the meaning of the spoken Banjar paribahasa based on the Banjar tribe's understanding of environmental elements in the form of

plants (flora), animals (fauna) and culture. It is not impossible that if no research is conducted on the linguistic ecology of the Banjar language, it will lead to the loss of the Banjar ethnic generation's understanding of the Banjar language which will lead to the absence of the speakers of the Banjar language itself.

In addition, the user of a paribahasa is also said to be a portrait of the socio-cultural life of a language community that has been standardized and used from generation to generation. Given the large number of Banjar sayings, the researcher limits the research to sayings with plant elements only. Culture is the result of human activities in relation to life, work, time, nature, and humans themselves. Cultural values are understood as the result of human activity described through speech which is the guiding principle in acting to carry out activities related to cultural elements, (Djajasudarma, 1996: 21). One of the cultures owned by the Banjar people is paribahasa. Paribahasa is an expression or concise and concise sentences that contain comparisons, parables, advice on life principles, and rules of behavior. As stated by Surana (Jamzaroh et al 2017: 74) paribahasa is a combination of words or expressions that contain special meanings or figures of speech that are born with short sentences. In

paribahasa there are lexicons as a parable language used to convey meaning or figures of speech to others. Lexicon is a component of language whose acquisition is very controversial. In almost all aspects of the lexicon there is no common opinion, common findings, let alone universality. The development of the lexicon is by forming compounds. The concept of lexicon, idioms or lingual units used in relation to lexical meaning with an external referential dimension that has a meaning reference outside the language is very important in ecolinguistic research. The lexicon referred to in this study is a list of words about the natural environment (ecology) which is related to plants or flora found in Banjar paribahasa accompanied by an explanation and also refers to the wealth of words owned by a person Santoso (2013).

In this case, research related to the field of ecolinguistics is not new. Some researchers have more attention with their concern for the language in a society that certainly uses lexicons and symbols of nature. The use of flora and fauna lexicon by the community in Matondang shows that the community has a close relationship with nature by studying traditional marriage rituals. Based on the results of research conducted by Daulay, et al (2021) and Widayati (2021) that flora and fauna have the potential to be explored and there is a tendency for this flora and fauna lexicon to survive, shift and become extinct. The relationship between humans and nature is an interdependent relationship. This can be seen in the existence of the South Nias language fauna lexicon. The fauna lexicon in the lyrics of the song "Elefu" is an ecotext that records the relationship of dependence between the Nias community and nature, Gaho (2022).

METHOD

This research uses qualitative research with a qualitative descriptive approach. The type of research used is descriptive

qualitative because this research will provide information about flora lexicon in Banjar paribahasa of South Kalimantan. The method used in this research is descriptive qualitative method with language analysis model. Qualitative research is research conducted by not prioritizing numbers, but prioritizing the depth of appreciation of the interaction between concepts that are being studied empirically, (Endraswara, 2021). The data collected is in the form of South Kalimantan Banjar proverbs that mention flora lexicon.

Descriptive research is generally carried out with the main objective, namely to describe systematically the facts and characteristics of the objects and subjects studied appropriately. In this case, the researcher is the main instrument in analyzing the data that has been collected. The data of this research are Banjar sayings that use plant elements, types of plants, and things related to plants. The data source used in this research is a collection of Banjar paribahasa that has been booked. The collected data is classified or grouped according to type, nature, or condition, after the data is complete, then conclusions are made. Theoretically, the approach used in this research is the approach of language ecology or ecolinguistics, which is a research approach of linguistics in relation to the use of language in the environment, especially the use of flora lexicon contained in Banjar paribahasa of South Kalimantan.

RESULTS AND DISCUSSION

Results

Based on the data collected, we found flora lexicon in Banjar paribahasa. The Banjar paribahasa is included in the table below. The following describes the flora lexicon.

Table 1. Flora lexicon table in Banjar language

No	Flora Bahasa Banjar (BB)	Flora Bahasa Indonesia (BI)
1.	Kancur	Kencur
2.	Jariangau	Jerimgau
3.	Asam	Asam Jawa
4.	Janar	Kunyit
5.	Bamban	Bamban
6.	Lumbuk	Cabe
7.	Tarap	Tarap
8.	Hanau	Aren
9.	Pisang	Pisang
10.	Nyiur	Kelapa
11.	Kaminting	Kemiri
12.	Bungur	Bungur
13.	Paring	Bambu
14.	Waluh	Waluh

The phrases that contain lexicon elements are detailed below.

1. *Ada kancur jariangaunya*
2. *Asam janar marasa banar*
3. *Halin bamban kada babuah*
4. *Kada kaya mamamah lumbuk balalu padas*
5. *Kaya daun tarap gugur parapas-parapas*
6. *Naik dikapuk turun di hanau*
7. *Pisang kada babuah dua kali*

8. *Kada batanam nyiur*
9. *Kaminting pidakan*
10. *Mahadang buah bungur*
11. *Manarik paring matan di hujung*
12. *Waluh bajaran*

Discussion

Proverbs containing flora lexicon elements are detailed below.

Ada kancur jariangaunya

Kancur and jariangaunya are yard plants that are spices for cooking or medicinal purposes, such as kuncit, ginger, and so on. This speech gives a description of two parties who are related, even if the parents are distant. It usually appears when there is a dispute or matchmaking between two parties who know each other.

Asam janar marasa banar

Tamarind and turmeric are two commonly used spices. In general, these wet spices are easy to recognize. These two items are the ingredients for expressing sarcasm towards someone's feelings, whether in a joking or serious condition. Paribahasa that implies sarcasm towards someone who feels insinuated by the words spoken means that it is true that he has acted as mentioned.

Halin bamban kada babuah

Bamban grows in muddy places. Its stem is like a thumb. Although it does not bear fruit, bamban grows all the time, sprouting like bananas and bamboo. The meaning of this proverb is that it is destined to be impossible to change or the lives of people who never want to change. But the effort never pays off.
versatile plant.

encountered in life, when starting a job is already faced with severe challenges. Therefore, this paribahasa teaches to go through how big the challenge faced by a person is with patience and effort, surely luck or ease will be obtained.

Pisang kada babuah dua kali

Bananas are native to Southeast Asia and have spread throughout the world. Bananas can be harvested at any time, as they grow in accordance with all seasons. The death of a banana tree occurs only when it bears fruit only once in its lifetime. This proverb implies the advice that something that is unlikely to be repeated, such as trust, we must protect because once trust is betrayed, others will never trust again. This paribahasa likens urang bahari.

Kada batanam nyiur

Nyiur is a versatile tree, from tip to root and native to the tropics. The meaning of this saying is that it does not require a long time. It is applied to someone who will not stay long in an area, so he cannot be expected to do any major work. It is also used as a statement of fighting courage by someone who is ready to die, because there is nothing meaningful for him in that place.

Kaminting pidakan

Kaminting is a plant whose seeds are used as a source of oil and spices for cooking. Kaminting fruit has a round shape with a very hard skin. It requires a certain hard object to crack the

CONCLUSION

The results showed that there are 14 Banjar paribahasa that have plant elements such as; a) kancur, b) jariangau, c) asam, d) janar, e) bamban, f) lumbuk, g) tarap, h) hanau, i) banana, j) nyiur, k) kaminting, l) bungur, m) paring, and n) waluh. This floral lexicon is used as a simile in describing the life of the Banjar people as a reflection of Banjar

Kada kaya mamamah lumbuk balalu padas

Lumbuk/chili is a fruit and plant commonly grown next to houses. The fruit can be classified as a vegetable, spice, or condiment, depending on how it is used. Immature chili fruits are usually green or white in color, and when ripe they can be red or purple in color. The meaning of this saying is that in running a business, it does not immediately gain profit, but requires time (process) that is taken with sincerity and patience. It is necessary to go through a process and time that must be passed with full responsibility, cooperation, tenacity, sincerity, and patience.

Kaya daun tarap gugur parapas-parapas

The tarap tree has a large and tall trunk, and its leaves are large and wide. A dry tarap leaf falls on the branches and twigs with a loud sound, parapas-parapas, but the leaf has already reached the ground. The meaning of this saying is someone who likes to brag, as if he is the smartest or bravest, but after being confronted it turns out that he cannot prove it.

Naik dikapuk turun di hanau

The kapok/randu tree is a giant canopy tree. This tree can be up to 70 meters tall. The characteristic of this plant is its straight branching branches with compound leaves, while the hanau tree is the most important palm after coconut (nyiur) because it is a

The meaning of this paribahasa is that it gives a message to be patient in doing work, because there are times when it is fruit to extract its contents. This condition gives birth to the meaning of the expression in the speech, which is a person who has physical strength so that he can withstand various challenges in life. The meaning of this saying is a man who has courage and strength, so that he is not afraid to face enemies or any possibility that is considered dangerous.

Mahadang buah bungur

Waiting for the bungur fruit. Bungur is a leafy tree with beautifully colored flowers and serves as a shade for roads or yards, its trunk is strong and straight, but it does not bear fruit. The meaning of this proverb is someone who waits or expects a promise that is impossible to fulfill or a futile wait.

Manarik paring matan di hujung

Manarik paring matan di hujung or in Indonesian, bringing bamboo from the end. Bamboo trees have small branches and twigs and lush leaves. The easy way to carry it (manariknya) is from the base, not from the end. The meaning of this proverb is a way of solving a problem that is not wise.

Waluh bajaran

Waluh or labuh is a plant that vines or grows on woody bushes and has a large fruit. Waluh bajaran in this paribahasa means an element of displeasure or disappointment. It is likened to a boiled pumpkin that tastes very bland, unpleasant to eat, almost useless. Boiled pumpkin is a far-fetched or impossible food.

culture which is full of advice. It also implies that plants, plant species, and plant-related matters are considered important by the Banjar people.

This shows that the Banjar people also often use the flora lexicon when using paribahasa. Therefore, Banjar paribahasa should be used as material, especially in Indonesian language subjects, not only to introduce but also to illustrate the rich Banjar culture in daily life.

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