




Representation of the Form and Value of Local Wisdom in the Pantun Seloka of the People of West Kotawaringin Regency

Darlis Intang^(✉) 

S3 Student of Indonesian Language Education, Makassar State University, Makassar, Indonesia
intangdarlis@gmail.com

Abstract. This study aims to find the form and value of local wisdom contained in the verse of the West Kotawaringin community. This is done because this seloka rhyme has many forms of connotation that require in-depth analysis to reveal the value of local wisdom in it. This study uses the semiotic theory of Roland Barthes to find the form of connotation and the reference value it contains. This type of research is a qualitative research using a qualitative descriptive method. Direct observation and structured interviews with community leaders, traditional/cultural leaders, and the government of West Kotawaringin Regency are the data collection steps used in this study. The data in this study were analyzed using a flow model. The results of the study found that the seloka pantun uses denotation and connotation forms to convey and send messages of local wisdom values to the people of West Kotawaringin. The forms of local wisdom found in the West Kotawaringin verse, for example, are forms of teaching, education, advice, and (religious) beliefs. The values of local wisdom found, namely the value of love for God, others, honest, polite, respectful, creative, hardworking, responsible, fair, and leadership.

Keywords: Representation · Seloka · Local Wisdom

1 Introduction

The people of West Kotawaringin (Kobar) are known as a very diverse district and various tribes live side by side in harmony and tolerance. In West Kotawaringin Regency, there are ethnic Dayak, Banjar, Javanese, Malay, Madura, Sundanese, Bugis, Balinese, Batak, Flores, and others (<http://pembkab.kotawaringinbarat.co.id>). However, there are three tribes that have the largest population, namely the Dayak, Banjar, and Java. Uniquely, these three tribes can be mapped with geographic distribution concentration areas easily. For example, the Banjar people live in coastal areas, the Dayaks live in the interior and upstream areas of the river, and the Javanese live in transmigration areas or areas.

In the Kobar community there is a rhyme that is often read or chanted in every social and cultural ceremonial event, namely the seloka pantun. However, the existence of the seloka pantun has almost been abandoned by the younger generation of Kobar (Ahmadi Riansyah in Radar Sampit, edition, Thursday, August 24, 2017). This phenomenon is of

course very unfortunate because the verse of the Kobar seloka is different from the verse of the seloka which is commonly known by the Malay community as a related rhyme. In addition, this seloka rhyme has a lot of local wisdom values that are always inserted in the rhyme chant.

Observing the above phenomenon, the Kobar Government certainly does not stand idly by to save the seloka rhyme that has become the hallmark of this area. Conservation efforts have also been carried out in various ways by involving all Kobar stakeholders. However, this effort has not been felt significantly to restore the value, function and position of the seloka pantun in the life of the Kobar Community, especially the younger generation. Therefore, researchers seek to conduct research to explore how the forms and values of local wisdom are contained in the seloka pantun in the Kobar community.

1.1 Research Question

As for the formulation of the problem in this study, how is the form and value of local wisdom contained in the seloka pantun in the Kobar community.

1.2 Research Question

The purpose of this research is to find the form and value of local wisdom contained in the verse of the Kobar community. It is hoped that this research can reveal the form and value of local wisdom in the verse of the Kobar community so that the younger generation and society in general can return to it as a vehicle for knowledge in navigating life in society, nation and state.

2 Literature Review

2.1 Local Wisdom

Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even cultivate culture from outside/other nations into its own character and abilities (Wibowo, 2015). The identity and personality of course adjust to the people's view of life so that there is no shift in values. Local wisdom is one form of cultural processing facilities and self-defense, selection, and filtering of foreign cultures that are not good.

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs (Fajriani, 2014; Njatrijani, 2018). Furthermore, Fajriani and Njatrijani agree by saying that foreign languages are often conceptualized as local wisdom or local knowledge or local genius. Various strategies are carried out by the local community to protect their culture from extinction and destruction by outside influences.

In line with the above view, Alfian (2013) and Tandean, et al (2020) state that local wisdom is defined as a view of life and knowledge as well as a life strategy in the form of activities carried out by local communities in meeting their needs. Alfian's opinion can be interpreted that local wisdom is a custom and habit that has been a tradition in a

particular community. These customs and traditions are carried out by a group of people from generation to generation and maintain their existence based on certain customary laws in the area. Based on this understanding, it can be interpreted that local wisdom is understood as local (local) ideas that are wise, full of wisdom, of good value, embedded and followed by members of the community.

According to Haryanto (2014) forms of local wisdom are religious harmony in the form of social practices based on cultural wisdom. According to him, forms of local wisdom in society can be in the form of culture (values, norms, ethics, beliefs, customs, customary law, and special rules). Furthermore, noble values related to local wisdom include love for God, semester nature and its contents, responsibility, discipline, and independence, honesty, respect and courtesy, compassion and care, confidence, creativity, hard work, and never give up, justice and leadership, kindness and humility, tolerance, love of peace, and unity.

In line with the above view, Wahyudi (2014) writes that the form of local wisdom is an unwritten rule that becomes a reference for the community covering all aspects of life, in the form of rules concerning relations between human beings. Next he gives examples, in social interactions between individuals and groups, which are related to hierarchies in government and customs, inter-clan marriage rules, etiquette in everyday life in a community.

2.2 Value Theory

According to Aminuddin (2015) the nature of value is very dependent on the theoretical basis used to see it. According to him, the theory of voluntarism views that value is a satisfaction of desire or will. Meanwhile, the hedonists see that value is pleasure or "pleasure". On the other hand, formalism sees value as something that is connected to rational reason while pragmatism labels value as good if it fulfills needs and instrumental values, namely as a means to achieve goals.

Anshari (2007) states that values are not just looking at subjective and objective elements, but also looking at the "situation" element that is imposed on the complexity of individual, social, cultural, and historical elements and atmosphere so that the value has existence and meaning only in situations that require it concrete and specific. Meanwhile, Scheler (in Jirzanah 2011) states that values are things that are addressed by feelings, which embody a priori emotions. So, something is considered to have value if something is intrinsically valuable.

As stated by Scheler (in Jirzanah, 2011) by saying that value is an a priori quality, meaning that it not only does not depend on all existing objects, but also does not depend on the response of one's feelings. Thus the value is not an idea or idea but something that is real and becomes the goal of feeling. So, values are real and can be experienced by a person through the movement of his feelings and soul through emotions. Furthermore, Scheler added that value is an objective quality. Therefore, values are absolute, cannot be changed, cannot be influenced by one's actions. It is not wrong if Frondizi (in Jirzanah, 2011) says that a person's knowledge of values can be relative, not that value is relative.

From Scheler's view above, it can be interpreted that the value of human behavior is based on the application of objective values in human life itself. Values are not based on human subjectivity because values are fixed. So, existing values do not depend on human

subjects, but humans are based on existing values. Therefore, humans will depend on the existing value hierarchy. Human recognition of certain values will precede understanding of an object. For example, the people of Kobar have learned that seloka has various values. Although they do not necessarily understand the contents of the verse.

2.3 Semiotics Roland Barthes

Roland Barthes' semiotics is derived from Ferdinand de Saussure's structural paradigm. Barthes calls semiotics the term semiology. Semiology studies how humans (humanity) give meaning to things (Barthes, 1988). According to Barthes, semiological analysis involves two activities, namely dissection and articulation. Dissection involves the search for elements that, when associated with one another, suggest definite meanings. Researchers are generally expected to look for several paradigms such as classes, groups of elements that have been selected. The units or elements in the group share a number of characteristics. Two units of the same paradigm must resemble each other so that the differences that separate them are minimal. Meanwhile, articulation includes determining the combination rules. This is an articulation activity. Researchers take objects, parse them, and rearrange them. In the end, the researcher makes something appear and can be seen.

Furthermore, Barthes develops two levels of signs that allow producing meanings that are also graded. That level is denotation which is the level of signification that explains the relationship between the signifier and the signified which refers to a direct and definite explicit meaning. Furthermore, connotation is the level of signification that explains the relationship between the signifier and the signified in which it refers to an indirect, indirect and uncertain meaning.

In other words, a denotative sign consists of a signifier and a signified. However, at the same time a denotative sign is also a connotative sign. The denotative sign produces an explicit and direct meaning, while the connotative sign has an implicit openness of meaning that allows other interpretations to be open. So, in this concept Barthes reveals that connotative signs not only have additional meanings, but also contain both parts of denotative signs that underlie their existence.

2.4 Seloka Kobar

Sudaryanto views that seloka is a rhyme consisting of several stanzas (2015). Furthermore, Sudaryanto stated that seloka is also called a related pantun. Seloka is not enough just one stanza because the related rhyme is a woven over several stanzas. In line with Sudaryanto, Waluyo (2012) said that seloka is a related rhyme. In line with Waluyo's opinion, Kosasih (2012) states that related rhymes are also called seloka. According to Kosasih, a hooked rhyme is a rhyme that consists of several stanzas, one stanza is connected to each other.

Seloka is also called a related rhyme because this rhyme is not enough just one stanza but is a woven of several stanzas (Multafin, 2015). Furthermore, Multafin gives the characteristics of seloka, namely: (a) the second and fourth lines in the first stanza are used as the first and third lines of the second stanza; (b) the second and fourth lines of the second stanza are used as the first and third lines of the third stanza and so on.

Then, Ali (2016), gives the limitation that seloka is a related rhyme that is not enough with just one stanza, because a hooked rhyme is made up of several stanzas. In line with Multafifin, Ali also said that seloka is usually written in four lines using the form of rhymes or poetry, sometimes it can also be found that seloka is written in more than four lines. According to him, the sentences in the 2nd and 4th lines in the first stanza came back in pronunciation in the 1st and 3rd sentences in the second stanza.

3 Research Methods

This research is a type of qualitative research. Furthermore, this study uses a research design with descriptive analysis method. This research was conducted in three steps, namely (1) data collection; (2) data classification and analysis; and (3) presentation of the results of data analysis. The primary data of this research was obtained directly in the verse of the Kobar Community which had been selected as the research sample. While secondary data is in the form of literature studies derived from books, field.

The data collection techniques in this study used literature review procedures, listening methods, note-taking techniques, and reflective-introspective. Validation of the data in this study was carried out by data triangulation techniques. Data triangulation technique is a combination of data collection techniques used in research to check the validity of the data. Then, the data analysis technique in this study started from data collection, then data reduction was made, and continued with data presentation and conclusions. The data analysis model used is the data analysis model proposed by Miles and Huberman (1984), namely the interactive model.

4 Discussion

Based on the results of the study, it was found that the verse of the Kobar seloka is not the same as the characteristic of the seloka rhyme which is known by the Malay community in general as a hooked rhyme. The seloka rhyme that is often heard by the people of West Kotawaringin is slightly different from the characteristics of the seloka rhyme that has been put forward by the experts. The characteristics of the verse of the Kobar community sometimes have sampiran and contents. However, most of the Kobar verse does not have a sampiran in each stanza, but contains elements of content as a whole. Then, the characteristic of the Kobar rhyme that is different from the general seloka rhyme is that it does not repeat the sentences in the second and fourth lines in the first stanza in the first and third sentences in the second stanza. In other words, the verse is not related between the 2nd line in the first stanza and the 1st line in the second stanza. Similarly, the 4th line in the first stanza and the 3rd line in the second stanza.

From this study it was also found that the verse of the Kobar seloka uses the form of denotation and connotation in conveying meaning to the community. Sometimes the verse of the Kobar verse conveys the meaning directly or explicitly. However, in other parts, there are also meanings that are still implied so that it requires a pattern of meaning or interpretation from the listener. In addition, this study also found several forms of local wisdom and the values they contain in the Kobar verse.

4.1 Forms of Denotation and Forms of Connotation

The form of denotation is the most common and most common way of conveying meaning by the singer of the seloka in every reading of the verse of the verse. This is done because the form of denotation is easier to understand by seloka listeners from all levels of Kobar society. Look at the following example as a form of conveying meaning in denotation.

Example 1.

...
*Maklum pemuda pemudi sekarang ini
 Belajar seni budaya katanya gengsi
 Berjoget, karaoke menjadi hobi
 Hingga tak kenal budaya sendiri*
 ...

Translation:

...
 You know today's young people
 Learning art and culture is said to be prestige
 Dance, karaoke becomes a hobby
 Until you don't know your own culture
 ...

Example 2

...
*Zaman sekarang zamannya edan
 Baik laki-laki juga perempuan
 Bebas bergaul tanpa aturan
 Hukum agama dia abaikan*

Translation:

...
 It's a crazy time now
 Both male and female
 Free to get along without rules
 He ignores religious law
 ...

Example 3.

...
*Kalau kalian ada yang marah
 Harus ada yang mau mengalah
 Menghilangkan marah baca astagfirullah
 Diawali mengucapkan basmalah*

...

Translation:

If you are angry
Someone has to give up
Get rid of anger read *astagfirullah*
Begins to say *basmallah*

The three examples above are a form of conveying meaning in denotation because the meaning to be conveyed can be directly understood cognitively by the Kobar Community. Example 1 directly describes the singer's anxiety about the phenomenon in the Kobar community about the young generation who have the prestige of learning their own culture. Even the culture of "*dancing, karaoke is a hobby*" attracts the attention of the younger generation, causing them to "... *don't know their own culture*". Example 1 as a form of denotation in this stanza does not require complicated interpretation to understand its meaning. The meaning is conveyed in a clear and concise manner.

Likewise example 2, this rhyme directly refers to the current state of society which is considered crazy '*crazy*'. The people of Kobar seem to have ignored religious rules: "*he ignored religious laws*". This is evidenced by the freedom of society that can no longer be restricted: *both men and women are free to mix without rules*. Whereas the majority of the people of Kobar embrace Islam, which has clearly indicated the boundaries of the association of women and men. Then, the 3rd example is the same, the verse of this rhyme gives advice to the people of Kobar not to indulge their emotions. One must be able to contain anger, by way of: there must be someone who is willing to give in. So that the anger can stop: *eliminate anger read astagfirullah, starting with saying basmalah*. This advice is very easily and clearly digested by the listener's cognitive.

In addition to the denotative form used in conveying meaning by the singer of the seloka rhyme, connotative forms are often used. The connotative form requires a layered thought process. Besides being preceded by cognitive or literal meaning, it will be followed by socio-cultural meaning. Socio-cultural meaning will involve the passage of time the lingual form exists in the community that owns these expressions. Here are some examples of seloka rhymes with connotations.

Example 4

...

Hidup di surga kekal abadi
Tidak seperti di dunia ini
Tapi harganya mahal sekali
Asalkan taat perintah ilahi

...

Translation:

...

Live in eternal heaven
Not like in this world
But the price is very expensive
As long as you obey God's orders

...

Example 5.

...

*Adat dibuat bahasa pusaka
 Asal mendawai dari Sumatra
 Canggih merantau menantang segala
 Tersebar dipenjuru nusantara*

...

Translation:

...

Custom made heritage language
 Origin of mendawai from Sumatra
 Advanced wandering challenge everything
 Spread across the archipelago

...

Example 4 above in line 3 there is the word price in the sentence “*but the price is very expensive*” is one example of the form of connotation. The word price in the KBBI means the value of goods that have been determined in the form of money or the amount to be paid for a product or service. The word price can also mean honor or use. Literally in the Kobar community the meaning of the word price is interpreted the same as that contained in the KBBI. However, the word price in the rhyme does not contain meaning as in the cognitive range of the Kobar people in general. However, the people of Kobar already know in general that the meaning of the word is defined as the efforts of a servant throughout his life to continue to carry out orders and stay away from Allah’s prohibitions. This is marked by the closing of the stanza: “*as long as you obey the divine commandment*”. Throughout their lives, the people of Kobar will be faced with the challenges of worldly pleasures which are often contrary to the commands of Allah SWT. Surely there will be many temptations, seductions, and inducements from all intoxicating heavens on earth. That is the meaning of the price intended by the singer of seloka.

Furthermore, example 5 in the stanza shows the meaning that cultural customs are made and language is a priceless heirloom. The second line reads: “*the origin of the mendawai is from Sumatra*” indicating that the mendawai (arranging wires into musical instruments) originates from Sumatra. Next is the third line: “*suppose to wander against all*” means that to go abroad to face danger. In the Kobar community this meaning is a literal meaning, but they consider that in overseas it is not only the meaning of danger that must be passed. However, someone who wants to leave his hometown to migrate must prepare mentally both physically and mentally. Reinforced through the expression in Malay society: “*different depths, different fish, different fields of grasshoppers*”. Every place visited is certainly different and different from one another. It is the obligation of every Kobar nomad to adapt and respect all the customs in that place. Strengthened by the phrase: “*where the earth is stepped on there the sky is upheld*”. We must respect the law, customs, culture, social, wherever it is.

4.2 Forms and Values of Local Wisdom

In this study, several forms and values of local wisdom were found in the verse of the Kobar community. One form of local wisdom that is often found in seloka is the religious form. This religious form is coupled with the absolute and absolute religious value or belief itself. This can be seen in the following example.

Example 6.

...
Setiap manusia semua mati
Tidaklah kekal juga abadi
Kalau manusia mau menyadari
Segera bertaubat sebelum mati
 ...

Translation:

...
 Every human all dies
 Not eternal also eternal
 If humans want to realize
 Repent immediately before death.
 ...

Example 7.

...
Kalau banyak dosa daripada pahala
Hidup manusia pastilah celaka
Dalam neraka tempat tinggalnya
Sebagai akibat perbuatannya.
 ...

Translation:

...
 If there are more sins than rewards
 Human life must be miserable
 In the hell where he lives
 As a result of his actions.
 ...

In examples 6 and 7 show that the Kobar Society strongly believes that all humans must die leaving this world. Only God is eternal and can help servants after death. Therefore, every human being must and must prepare himself for death with all acts of obedience to God and doing good. If people waste their life in this world by doing disobedience, they will be put into hell. The value of trust and love for God radiated in rhymes like this is an implication of the value of local wisdom that should be observed as well as possible.

In addition to the value of wisdom in the form of religious, spiritual values are also found in the verse of seloka. The following is an example of the implementation of spiritual values in the verse of the seloka.

Example 8.

...

*Membangun itu bukannya mudah
Punya perincian yang terarah
Bila perincian ada yang salah
Membuat hati jadi gelisah
Membangun itu dasarnya tiga
Pertama sumber daya manusianya
Dasar kedua keamanannya
Ketiga cukup anggaran belanjanya*

...

Translation:

...

Building is not easy
Have targeted details
When the details are wrong
Makes the heart so restless
Building is basically three
First the human resources
The second basis of security
Third, the budget is sufficient

Spiritual values are a form of embodiment of right-wrong or good and bad in the life of the Kobar people. The stanza of the rhyme in example 8 provides a form of teaching or education to do a job that must be considered carefully and well. Done carefully, not rashly, let alone lack of calculation. If every job is done correctly, the results will not disappoint. The value of local wisdom that can be learned is that the Kobar people must be hard workers and disciplined not to take careless attitudes. In addition to the value of wisdom, the value of honesty is also contained in this poem. In doing a job one must put honesty above all else. Honesty is the basic capital in forming a strong generation to fill development.

Another spiritual value can be seen in the rhyme in the form of advice. The form of advice and teaching/education is the most common form of verse in the Kobar community. In example 8 below, we find the form of advice from the singer of the verse to his listeners.

Example 9.

...

*Betapa banyak anak-anaknya
Soal menafkahkan mudahlah saja
Yang berat menanamkan akhlaknya
Apalagi masalah pendidikan agama*

...

Translation:

...

How many children
It's easy to make a living
It's hard to instill morals
Especially when it comes to religious education

Example 10.

...

*Mengharap kepada bapak dan ibu
Bimbinglah baik anak mudamu
Jangan bersantai membuang waktu
Masa muda menuntut ilmu*

...

Translation:

...

Hope to father and mother
Guide your young people
Don't relax wasting time
Youth is studying

...

Example 9 gives advice to parents not only to give birth to many children without paying attention to the moral and religious education of their children. Moral and religious education is an obligation of parents to be given to the children they give birth to. In general, Kobar's parents must pay attention and prioritize their children's education in studying. Likewise with example 10, in this verse it is advised to the younger generation not to just relax and waste time in youth. The younger generation must not depend on their parents completely. They must fill their youth by studying hard, working hard, innovating, and not sitting idle. Seek knowledge as widely as possible for the benefit of their own future. The value of local wisdom found in the verse of this pantun is the value of responsibility and the value of hard work that must be owned by the Kobar community.

In addition to providing advice to parents and the younger generation, there are also many seloka poems that contain advice for husband and wife. Take a look at the following example.

Example 11

...

*Hidup baru janganlah bimbang
Suami istri berkasih sayang
Berusaha di dunia tidak dilarang
Jangan lupa ngaji sembahyang
Suami istri saling menurut*

*Nasehat-menasehati yang lemah lembut
 Kalau kalian banyak meroungut
 Alamat tidur malam saling sikut-menyikut*

...

Translation:

...

New life don't worry
 Husband and wife love
 Trying in the world is not forbidden
 Don't forget to pray
 Husband and wife obey each other
 Gentle advice
 If you moan a lot
 The address for sleeping at night elbowing each other

Example 11 describes very clearly that these two stanzas give an invitation to a married couple to love each other. Inviting to goodness to always carry out God's commands. Married couples must understand each other, be open, honest, and respect each other. Politeness and etiquette for each other must be implemented in their lives: "*advice the gentle*". Husbands and wives are not allowed to *meroungut* 'grunt' meaning to grumble, complain, or whine to each other. Married life of husband and wife certainly has many challenges and obstacles. However, all must be faced together in peace and love. The value of compassion for fellow human beings, especially for married couples, is the value of local wisdom to be conveyed in this rhyme.

In addition, seloka emphasizes the value of compassion for fellow human beings which is manifested in the husband and wife relationship. Pantun seloka also contains a form of advice to the Kobar Community to respect parents. This can be observed in the following poem.

Example 12.

...

*Berkasih sayanglah setiap hari
 Hormati orang tuamu suami istri
 Apabila bertengkar malam sampai pagi
 Membuat repot kepala dusun*

...

Translation:

...

Love every day
 Respect your Parents husband and wife
 When fighting night until morning
 Troubleshoot the village head

...

In addition to the wisdom value of compassion for others every day, society is also obliged to respect the parents who gave birth to us. The intended parents are either the

husband's parents or the wife's parents. In other words, biological parents who have given birth to biological individuals and in-laws or people who have given birth to their respective partners. They are people who cannot be judged by the price of their sacrifice for the growth and development of their children to adulthood. Willing to do anything to see a happy child. The value of local wisdom to be mandated in this verse is the value of respecting parents. Appreciate and be devoted to those who have given birth and raised us. In a broad sense, the Kobar Community is expected to respect and respect those who are older or older in society.

Pantun seloka also contains the value of local wisdom containing the principle of justice for leaders in governing an area/region. This can be observed in the following stanza.

Example 13.

...

*Pangkalan Bun Kota kerajaan
Dibelah arus sungai nan landau
Pembangunan merata serta ramai
Bangunannya mega di tata permai
Itulah kelebihan benua kita
Benua raja pernah bertahta
Masyarakatnya hidup aman sentosa
Banyak suku banyak agama*

...

Translation:

...

Pangkalan Bun Royal City
Divided by a sloping river flow
Equitable and lively development
The building is mega in the layout
That's the advantage of our continent
The continent of kings once reigned
The people live safely
Many tribes, many religions

...

A leader must think about development equally touching all levels of society. Development should not only be felt by a group of people, as in the line: "*development is evenly distributed and crowded*". If the value of justice is upheld in leading an area, it can create: "*the people live in safety and peace*". That is, the value of local wisdom, the principle of justice in leading, should be maintained in leading Kobar. If this principle is still enforced in the state, public welfare can be created. Finally, Kobar Regency can become an advanced region in line with other regions in the territory of the Republic of Indonesia.

Therefore, seloka also contains many local wisdom values that contain leadership values. The value of leadership that is often mentioned in the rhyme seloka starts from the family. Family leadership as the smallest social institution becomes a tool of leadership

reflection. The household is likened to an ark or sailboat. This is done because it is easily understood by the public. This can be observed in the following stanza.

Example 14.

...

*Dalam memasuki hidup berumah tangga
 Umpama berlayar sebuah bahtera
 Suami juragan isteri nakhoda
 Menempuh ombak sepanjang masa
 Jika juragan menempuh sampan
 Airnya ditimba jangan biarkan
 Kerusakan kapal nakhoda abaika.
 Supaya selamat sampai tujuan*

...

Translation:

...

In entering married life
 Like sailing an ark
 Employer's husband wife skipper
 Ride the waves of all time
 If the skipper takes the canoe
 The water is drawn, don't let it
 Ignore the skipper's ship damage
 So that you reach your destination safely

Husbands must be able to be good leaders towards their families. Households don't always run smoothly: "*riding the waves of all time*". Therefore, the husband must be a captain or a principled leader, agile, creative, innovative, and wise. This can be seen in the line: "*the skipper's ship damage is ignored; in order to arrive safely at the destination.*" Safety to get to the destination must be the main priority of a skipper. So, a leader should always put the interests of the people he leads first. Strive to think for the happiness and welfare of society. Not the other way around, thinking about the benefits for yourself or certain groups.

5 Conclusion

This study found that the seloka pantun uses the form of denotation and connotation to convey and send messages of local wisdom values to the people of West Kotawaringin. The forms of local wisdom found in the rhyme of the West Kotawaringin verse, for example, are forms of teaching, education, advice, (religious) beliefs. The values of local wisdom found, namely the value of love for God, others, honest, polite, respectful, creative, hardworking, responsible, fair, and leadership.

References

- Alfian, M.: Potential of Local Wisdom in Formation of National Identity and Character. *Prosiding The 5 th ICSSIS; "Ethnicity and Globalization"*. 5 (06), 424–435. Yogyakarta (2013).
- Ali, M.: *Educational Research Methodology & Applications*. PT. Earth Literature, Jakarta (2016).
- Aminuddin.: *Stylistics: An Introduction to Understanding Language in Literature*. CV IKIP Semarang Press, Semarang (2015).
- Anshari: Humanity in Sinrilik Oral Literature. *Dissertation*. Malang State University Postgraduate Program, Malang (2007).
- Barthes, R.: *The Semiotics Challenge*. Editor Hill and Wang, New York (1988).
- Fajriani, U.: *The Role of Local Wisdom in Character Education*. State Islamic University Press, Jakarta (2014).
- Haryanto, Tri J.: Local Wisdom Supports Religious Harmony in the Tengger Community, Malang, East Java. *Journal Analisa*. 21 (02), 201-213. (2014).
- Central Bureau of Statistics of West Kotawaringin Regency. West Kotawaringin Regency Population Rate Projection. Retrieved from <http://pemkab.kotawaringinbarat.go.id>, last accessed 2021/11/12.
- Jirzah.: The Actualization of Value Understanding According to Max Scheler for the Future of the Indonesian Nation. *Philosophy Journal*. 18 (1), 85–106. (2011)
- Kosasih, E.: *Grammar and Literature: Speaking Indonesian Carefully*. Yrama Widya, Bandung (2012).
- Miles dan Huberman.: *Qualitative Data Analysis*. Sage Publication, London (1984).
- Multafifin.: Ability to Write Pantun Students of Class VII SMP Negeri 52 Konawe Selatan. *Journal of Humanica*. 15 (3), 67–79. (2015).
- Njatrijani, R.: Local Wisdom in the Cultural Perspective of Semarang City. *Echo Justice Journal*. 5 (1), 16-31. (2018).
- Riansyah, A.: The Art of Pantun Seloka Needs to be Preserved. Retrieved from <https://sampit.pokal.co/read/news>, last accessed 2021/06/20.
- Sudaryanto.: *Methods and Various Techniques of Language Analysis: Introduction to Linguistic Research on Cultural Vehicles*. Diandra Primamitra, Yogyakarta (2015).
- Tandean, J., et.al.: Local Wisdom of the Kajang Tribe: An Ethical Basis in Business and Accounting Practices. *Paradox Journal: Journal of Economics*. 3 (2), 56–67. (2020).
- Wahyudi. A.: Implementation of Local Wisdom-Based Schools in Sendangsari Pajangan State Elementary School. *Journal Education*. 3 (11), 101–108. (2014).
- Waluyo, H.: *Poetry Appreciation for Students and Students*. Gramedia Pustaka Utama, Jakarta (2012).
- Wibowo, et.al.: Character education based on local wisdom in schools (concepts, strategies, and implementation). Pustaka Pelajar, Yogyakarta (2015)

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

