

A CULTURAL MEANING OF AGRICULTURAL TERMINOLOGIES: A CASE OF LIMPASU SUB-DISTRICT IN INDONESIA

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Abstract: For Banjar people in Limpasu Sub-district, *bahuma* (working in rice field) is the main occupation to earn a living for most families. Ownership of wide areas of *pahumaaan* (rice field) and big *kindai* (rice barn) is a dream for everyone in the Sub-district. Big *kindai* (barn) full of rice is a symbol of prestige and achievement of a husband. The fuller the barn is, the more overflowed it is with rice, the greater the husband's prestige in society. There are three phases of *bahuma*: (i) pre-*bahuma*, (ii) during *bahuma*, and (iii) post-*bahuma*. Each phase consists of several activities and each activity has a term in Banjar language. The words used to refer to *bahuma* activities have cultural meanings, i.e. each meaning is related to Banjar culture. The series of *bahuma* activities end with *bajakat* (donating alms) and *mambaca manakip* (reading the scriptures of *manakip*/the historical account of God's messengers). The *manakip* scripture which is most frequently read after the harvest is the *manakip* of Syeks Saman Almadani.

Keywords: Bahuma, pre-bahuma, during bahuma, post-bahuma, bajakat, mambaca manakip.

INTRODUCTION

Connecting language; specifically, the meaning of words, phrases, sentences, or terms, with culture is a highly possible. There are two opinions concerning the relationship between language and culture; the cultural universality view and the Whorfian hypothesis. The former opinion views language as a part of culture. The latter argues that language is not a part of culture; instead, it forms culture. However, both views agree that there is a relationship between language and culture. Both the universality and the Whorfian views acknowledge that culture and language are closely interrelated (Gunarwan, 2007: 129-130).

All aspects of cultural life must possess certain words, phrases, sentences, or phrases that are utilized to communicate certain cultural meaning. The cultural meaning can only be understood and fully comprehended by the community that lives in and works on that culture. Human activities; such as hunting, have its own particular terms which are different from other activities; such as fishing, farming, or gardening, even though they belong to the same ethnic group. In fact, the same activity such as planting rice in rice field will have different words, phrases, sentences, and terms in different settings. Planting rice in *baruh* or wet fields uses different terms than planting rice in hillside (highlands). The name of the rice fields in both type of areas are also different; rice field in wet areas is called *pahumaan* and rice field in highlands is called *panugalan* in Banjar language.

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The words, phrases, sentences, and terms used by an ethnicity to perform cultural tasks are called folk language. Danandjaya (1986) argues that folk language belongs to verbal folklore. Folk language includes accent, slang, colloquial, circumlocution, nicknames, traditional title for noblemen, degree of language (such as in Javanese language which consists of *ngoko*, *madyo*, and *kromo* degrees of politeness), onomatopoeic, and onomastic.

RESEARCH SITE

The present study was carried out in Limpasu Sub-district, Hulu Sungai Tengah Regency, South Kalimantan Province, Indonesia. The native people of Limpasu Sub-district are Melayu Banjar and Bukit ethnics. Melayu Banjar ethnic is the more dominant ethnicity with greater number of people than Bukit ethnic.

The lingua franca in this area is Melayu Banjar language. The Bukit language that is used by Bukit ethnic is actually one of the dialects of Banjar language (Kawi, 2011: 22). The difference between Banjar language and Bukit language (Banjar language with Bukit dialect) is only in the intonation of sentences and some vocabularies. Hence, there is no difficulty of communication in the social interaction of Banjar and Bukit people. Each language is used in the context of communication in its respective society. In the context of inter-ethnic communication, such as in the markets or in public places, the people (both Banjar and Bukit ethnics) utilize Banjar language.

Geographically, there are two kinds of field in Limpasu Sub-district; the highland field and the wetland field (*baruh* field). The people use highland fields for *manunggal* (planting rice paddy on dry land) and plant rubber trees. The *baruh* field (wetland field) is utilized for *bahuma* (planting rice paddy on wetland). Limpasu Sub-district consists of several villages: Abung, Abung Surapati, Hawang, Kabang, Karatungan, Karau, Limpasu, Pauh, and Tapuk. Limpasu Sub-district is 77.49 square km in area and is populated by 9820 people (2010 census).

The primary source living of people in Limpasu Sub-district is paddy-planting and gathering the sap of rubber trees. These two occupations are the axis of the economy in the society. Economic development is driven by the harvest in paddy fields and rubber tree plantations. The people manage the agricultural activities based on the agricultural knowledge they inherited from their parents and ancestors. Al Hakim (2015: 112) stated that rural society generally has primary economic structure of agricultural nature. The patterns of economic activities are structured and organize using all available potentials in the area, rice-fields or cultivated lands, management ability, and knowledge (human resources).

METHODOLOGY

The present study employed a descriptive qualitative approach. The data was gathered directly from the site of the study, i.e. Limpasu Sub-district, Hulu Sungai

Tengah Regency. The primary data was obtained from interviewing informants and from field observation. The informants were selected using purposive sampling technique. There were five informants in this study. The interview ended on the fifth informant because there were no more information on the necessary data, based on the interview guide. Moleong (2012: 225) states that in purposive sampling, the number of sample is determined by considering the information needed. If there is no further information to be obtained, the sampling process may be ended.

Interviews are carried out in in-depth technique, using interview guide as the reference. The interview guide is constantly developed during the interview process, as well as when the researcher finds new things in the field observation. As such, the necessary data can be obtained comprehensively. Marzali (2007: 106) argued that to capture life values in a society, the researcher should do more than observing and recording the utterances, actions, or materials provided by the people; he should also explore and discover the concepts hidden underneath the utterances, actions, and materials.

THEORETICAL REVIEW

Language behavior and speech community is the top-most layer of language. The innermost part of it is meaning. One of the indications of human strength is his innate capacity to experience and assign meaning to every language symbol (Alwasilah, 2010: 46). Meaning is categorized into two big groups: speaker-sense meaning and linguistic-sense meaning. Speaker-sense meaning refers to the intention of the speaker when he utters something. The meaning of the utterance in speaker-sense may differ from its meaning in linguistic-sense. Linguistic-sense meaning refers to the literal meaning or linguistic meaning of the utterance. Every symbol of language has been assigned meaning by the owners (practitioners) of the language based on their social agreement. The words and language structure are created like a skin. Beneath the skin are meaning, messages, and ideas which are the intended target to be communicated (Syihabuddin, 2011: 75).

There are two approaches in the study of meaning; the semantics and the semiotics approaches. Semantics approach only explores the meaning related to linguistic significance and words, while semiotics approach explores the meaning in its socio-political significance. The semiotics experts also analyze various cultural objects as symbols that hide cultural 'myths' of utterances (Roland Barthes, translated by Ardiansyah, 2012: 1).

Larsen (in Baryadi, 2007: 46) stated that semiotics is the study of symbols; i.e. a discipline that investigates the structure and process of symbols. Charles Morris (in Parera, 2004: 10-11) outlined three types of analysis in semiotics: the syntax, semantic, and pragmatic (see also Djajasudarma, 2012: 71). Syntax analysis deals with the way signs are structured together to create a combination of sign with

phrases, sentences, ideas, and expectations. Semantic analysis of sign can be carried out in two ways: (i) semantic analysis that investigates the sign and what the sign refers to or (ii) semantic analysis that studies the way sign refers to something. The third type of semiotics is pragmatic analysis. Pragmatic analysis is an analysis of sign in its relation with the use of and the effect of the use of sign on a real behavior.

Semiotics theory can be implemented in many semiotic domains, including language study. There are two views concerning the nature of symbol (sign), the formalist view and the pragmatist view. The formalists believe that the most prominent symbol is the language symbol; from language symbols, one can study other symbols. This principle puts heavy emphasis on the formal structures of symbols in language. The formalists are also called the structuralism. Structuralism is closely related with Ferdinand de Saussure, a modern linguistic pioneer, because he was the first to propose the idea of language as symbol.

The pragmatists argue that symbol or sign cannot be interpreted solely from its internal structure; the way it is used should also be considered. Djajasudarma (2012: 71) stated that pragmatics is a study that investigates the relationship between the symbols and the users of symbols.

While the former view (the formalist view) was first developed by linguistic experts, so that the ideas on symbols are heavily influenced by linguistics, the latter view (the pragmatist view) is influenced by philosophy and logical reasoning. The pragmatists believe that symbols are closely related with the logical reasoning of the owners (users) of the symbols. This view was first proposed by Charles Sanders Peirce, an expert in philosophy and logic.

Language, or spoken words, is a meaningful symbol. Three theories can be implemented to discover the meaning of the symbol; the semantics theory, the semiotics theory, and the pragmatics theory. In semantics analysis, there are four aspects of meaning: sense, feeling, tone, and intention (Palmer, in Djajasudarma, 2009: 2-5). Sense of meaning can be achieved if the speaker and his speaking partner speak the same language. The sense of meaning is also called theme. The feeling of meaning deals with the attitude of the speaker and the situation in which the exchange occurs. Tone is the attitude of the speaker towards his listener. Intention is the intended meaning, deliberately or undeliberately conveyed, in each word uttered.

Parera (2004: 2-3) proposed four levels of meaning: the linguistic meaning, the propositional meaning, the pragmatic meaning, and the contextual meaning. Linguistic meaning is the lexical and structural meanings of language; it is the first stage of understanding the meaning of language. The prepositional or logical meaning is the meaning related with the logic and empirical nature of meaning. Pragmatic meaning is the meaning emerges after the interaction between the speaker and speaking partner. Pragmatic situation allows more meaning to be communicated than what is uttered. Pragmatics is a study of meaning in its relation with speech

situation. Contextual meaning is the meaning that cannot stand alone; it is related with previous knowledge. Gunarwan (2007: 51) described the difference between pragmatics and semantics as follows, “the clear difference is that semantics studies the relationship between a form of language and entities in the world, while pragmatics studies the relationship between the form of language and the users of the language.”

FINDINGS

Most of the people in Limpasu Sub-district work as farmers. There are three types of farming land that they utilize for cultivation; the wetland or muddy fields, the semi-wetland, and the highland. They refer to cultivation in wetland or semi-wetland as *bahuma*, while farming in highland is called *manugal*.

A field of *pahumaan* is usually organized in squares. The squares of field are separated by a *galangan*. *Galangan* is a heap of waste combined with mud, laid out in long lines to separate a square of field from another. Generally, a square of field is one or two *anggaran/burungan* in area (the area of an *anggaran* or a *burungan* is 10 x 10 fathoms). On each *galangan*, several *bangkal* trees are planted. The trees serve to hold the *galangan* so that it is not carried out by water flow. When the trees have planted their roots and grown, the *galangan* will be stronger and become permanent structure that may acts as small dam to hold water.

Bangkal trees are one of the trees that grow rapidly. The mature tree is only as big as a child’s arm. Some *galangans* are bigger in size. These *galangans* are usually utilized as places to plant root (tubers) vegetables such as taro, *timbangu* banana, *gumbili* (cassava), and others. In addition to strengthen the *galangan*, these vegetables also serve as motivational source for the farmers to regularly visit their fields.

Bahuma is the series of activities of cultivating rice paddy; from *manaradak* (planting seeds) to *mangantam* (harvesting). During the course of *bahuma* process, the people of Limpasu use certain codes or terms to communicate their farming activities. The agricultural terms in Limpasu Sub-district include: (a) pre-*bahuma* terms, (b) during *bahuma* terms, (c) post-*bahuma* terms, and (d) general farming terms.

PRE-BAHUMA TERMS AND THEIR CULTURAL MEANING

Pre-*bahuma* (pre-farming) consists of a series of activities as a preparation for *bahuma* activities. There are several pre-*bahuma* terms analyzed in this study. They are *barincah*, *mamuntal*, *mambalik*, and *maampar*. These terms represent a series of farming activities carried out in order. The farmers understand when to start *barincah*, *mamuntal*, *mambalik*, and *maampar*.

Barincah is commonly performed by men. It is an activity to clear the *pahumaan* (rice field) using *tajak*. *Tajak* is a kind of hoe, shaped like a golf club. To use it, *tajak* is held with both hands and swung hard to the surface of the ground. It will remove thin layer of soil along with the grass embedded in it.

The tool to remove grass and weeds from wet fields (*tajak*) has been used by generations of Banjar/Bukit people. The children of Banjar/Bukit have no difficulty in learning and inheriting the skills of using *tajak*. *Tajak* can still be used even when the water level is knee-high and the grass to be removed is almost completely submerged under it. This is what is special about *tajak*; and Banjar/Bukit people possess great skills in using the tool. *Tajak* peels off a very thin layer of soil, taking the grass growing on it along. The grass removed with *tajak* will decay easily because the soil where it takes root is very thin.

Barincah is the beginning activity of *bahuma*. After seven to ten days, the grass will decay and the next activity (*barincah*) can begin. *Barincah* represents the beginning of commitment to perform farming activities. *Barincah* is an initial activities that requires great willingness and commitment. When *barincah* is performed, it means that all members of the family (husband, wife, and children) agree to commit to *bahuma* (farming). Their works have to be carried out until *mangatam* or harvest is completed.

The second pre-farming activity is *mamuntal*. *Mamuntal* is the activity in which the farmers collect the decayed grass (after *barincah*) and shape it into round wads of grass of around 20cm in diameter. While *barincah* is commonly performed by men, *mamuntal* is carried out by women. To *mamuntal*, the women are squatting and using both hands to scoop up the decayed grass around them, then rolling the grass into round wads. For the farmers, *mamuntal* is an activity to gather the grass into heaps or piles to let them decay. However, for the wives, *mamuntal* represents happiness. It is a symbol of their husbands' willingness and responsibility to do the hard work, i.e. *barincah*. *Mamuntal* is considered a not-too-hard work, a responsibility of wives or girls to continue the work initiated by the husbands or boys.

After *mamuntal*, comes the third pre-farming activity; *mambalik*. *Mambalik* is an activity to roll over *puntalan* (heaps or wads of grass) so that the top part becomes the bottom part. It is done to let the other side of the wads decay. *Mambalik puntalan* is carried out by women. To *mambalik*, the women squat and use both hands to tidy up the grass that begins to grow around *puntalan*; then *puntalan* is flipped over. This way, the grass that begins to grow at the top of the heaps will decay.

The final pre-farming (pre-*bahuma*) activity is *maampar*. *Maampar* is an activity to disentangle the heaps or wads of grass (*puntalan*) a few days ago. *Maampar* is commonly performed by women. To *maampar*, the women bend and grasp both sides of *puntalan*, then scatter the grass away. *Maampar* is carried out after *puntalan* (heaps of decayed grass) is left for a week or ten days. When

maampar is performed, the grass has been completely decayed. *Maampar* serves to make the grass as natural fertilizers for the paddy to be planted.

DURING *BAHUMA* TERMS AND THEIR CULTURAL MEANING

During *bahuma* is a period when the farmers begin to work in the rice fields. The terms and activities in this period include *manaradak*, *malacak*, *batanjang*, *marumput*, *mamupuk*, and *mangatam*.

Manaradak is the first activity in paddy cultivation. *Manaradak* means sowing the seeds, starting with preparing clear land to do so. If the site of sowing is on wetland fields, the ground will be made a little higher. The soils on the right and left side are moved to the center so that they will be a kind of long cushioning in which the seeds are sown. When the field is prepared, the seeds are thrown randomly on it. In a week, the seeds will begin to grow and in a month, they will be moved to other sites. *Manaradak* means the first stage of sowing seeds as the point of departure for the next cultivation activities. The seeds to be sown should be carefully selected to ensure that they are the best and the ones wanted or agreed to by the whole family. The best seeds come from the completely mature and dry paddy, and from *banih tahun* (paddy seeds that have been kept in storage for years).

After *manaradak*, the second activity is *malacak*. *Malacak* is an activity in which the young stalks of paddy are moved to the edges of the field. Young paddy stalks, approximately one month old, are pulled out and then replanted on the edges of the field. There are around 10 – 15 stalks (*taradak*) planted in a hole as *lacak*. While the seeds are sown randomly and grow in close clusters in *panaradakan* (sowing sites), they are planted in regular distance in *palacakan*. The objectives of *malacak* are to ensure that: (i) the sown seeds can grow optimally, (ii) the seeds are accustomed to grow in wet fields, and (iii) it is not too far away to take the grown seeds when the time to plant them comes.

Batanjang is the next activity after *malacak*. *Batanjang* is carried out by both men and women. At first, the young paddy stalks grown in *palacakan* are pulled out and sorted in groups of three or four stalks. Then, the young stalks are planted using *tanjangan*. *Tanjangan* is used to make holes in which the young paddy stalks will be planted. It is rod made from strong woods. One end of it is sharpened and the other end is shaped or wrapped with clothes as a hand-grip. *Batanjang* means planting the paddy stalks regularly, both in distance and in the number of stalks per hole, in the already prepared and cleared fields. *Batanjang* is also a source of motivation for the farmers and their families because, at this stage, the result of their hard work begins to show. After *batanjang*, the farmers can be a little relieved since the next activities in this phase are not too difficult.

Malibur is the activity performed after *batanjang*. *Malibur* is carried out after paddy stalks grow. *Malibur* means piling mud around the stalks of paddy. It serves

to support the stalks, so that they stand strong and not easily fall down. *Malibur* is performed by men and women.

Mamupuk is the activity after *malibur*. *Mamupuk* literally means applying fertilizers; carried out by the men. The fertilizers that the traditional farmers use include *uyah* (salt), cow dung, chicken poop, goat dung-pellets, and bat guano. Before applying fertilizers, the ground should first be dried up. In other words, fertilizing the ground is carried out when the water in the field has dried up. *Mamupuk* can be interpreted as the farmers' effort to fertilize the soils and the plants to produce maximum harvest. The fertilizers used are biological fertilizers, processed from animals' waste.

Marumput is an activity of removing weeds and grass growing in between the paddy stalks. This activity is generally carried out by women. The weeds and grass are gathered in small heaps, which are left for a while until they are decayed. Then, they are collected to be used as fertilizers.

Mangatam is the final activity in 'during *bahuma*' period. *Mangatam* means harvesting the mature rice stalks. *Mangatam* is performed using *ranggaman* or small reaping knives. The traditional farmers are very careful during the harvest. The stalks are reaped using the *ranggaman*, and are put in a *kampikan* (big rattan- or bamboo-woven basket) tied on the farmers' hips. The traditional farmers will get irritated if the rice grains fall to the ground during harvest, because they believe that the grains have soul and may cry if wasted.

POST-BAHUMA TERMS AND CULTURAL MEANING

Post-*bahuma* is a series of activities performed after *mangatam* is finished. There are several terms used in post-*bahuma* phase: *bairik*, *malabang*, *manggumba*, *manutuk*, *mahanyari*, *bajakat*, and *mambaca manakip*.

Bairik is the first in a series of post-*bahuma* activities. *Bairik* means put down one's feet and rotate them on the piles of rice stalks. Due to the stepping and the friction, the rice grains are removed from the stalks. The grains are then gathered and put into *lanjung* (a container made from woven rattan or *purun* leaves). *Bairik* is commonly carried out by the men, while the women gathered the rice grains and put them into *lanjung*.

In *bairik* activity, it is clearly evident that the workloads are shared between the husbands (the men) and the wives (the women). The men are usually *pangirik*; the ones who step on the stalks to loosen the rice grains. *Mangirik* needs great strength, which means it is almost impossible to be performed by women. In *bairik* activity, the wives or women are only responsible for separating the loose grains from the stalks and removing the stalks or other trash from the pile of *irikan* (rice grains). Based on the description of informants and the facts in the field, *bairik* indicates an activity in which the husband and wife share responsibilities and help

each other based on the level of difficulties of the tasks. *Bairik* is also interpreted as a symbol of fresh motivation when their energy are almost drained; a sign of happiness in near future.

Malabang (also called *manjamur*) is the second post-*bahuma* (post-farming) activity. *Malabang* or *manjamur* means drying up the grains of rice under the sun. The dried rice grains can be stored for a long time. Drying the grains also makes it easier to separate the rice from the hulls when the grains are pounded. Thus, *malabang* is an important activity to ensure and maintain the quality of the rice. *Malabang* is generally performed by women. It represents the responsibility of the wives to preserve and not waste the results of their husbands' hard work.

Manggumba is the next activity after *malabang*. *Manggumba* can only be successful if the rice grains are completely dry in *malabang*. *Manggumba* is an activity of separating empty-hulled grains from the healthy grains using a tool called *gummaan*. One part of *gummaan* is a fan, which will blow away the empty hulls and leave the high quality grains. Devoid of most of the empty hulls, the grains of rice are put in *kindai* (a basket to keep rice grains). *Manggumba* is performed by both the husband and the wife. *Manggumba* is not a hard work. The dried grains of rice are put on a container on the top of *gummaan*. Then, the handle of *gummaan* is turned slowly by hand (manually). The empty hulls will be blown away, while the healthy grains will stay in the container. *Manggumba* is carried out by the family (husband and wife) carefully and responsibly. In *manggumba*, the harmony of the family is proven; all members of the family work together to finish the work.

Manutuk means pounding the grains of rice after they are dried (through *malabang*) and cleared (through *manggumba*). Rice grains are put in a big mortar and then pounded using pestle. The hit will peel off the hulls from the rice. *Manutuk* is generally performed by women. It is not uncommon that after *manutuk*, there are still rice grains which are not peeled off at all. These grains are called *antah*. More often than not, there are still rice grains which are not fully peeled off; a little part of the hull may remain on the rice grain. This kind of grain is called *halimbukut*. *Antah* and/or *halimbukut* are gathered to be used as food for chickens and ducks.

Manutuk is carried out by women, although it is quite a hard work. The women perform this task happily and very well. *Manutuk* represents the responsibility of women as a wife who is willing to work hard to help her family.

Mahanyari is a small celebration in which the family and several honored guests eat *baras hanyar* (the first rice to be eaten from the harvest) together. *Mahanyari* begins with preparing the rice and side-dishes, followed by reciting prayer. The prayer is usually recited by the owner of the house or by a figure of religion in the village. *Mahanyari* represents the family's gratitude to God who has blessed them with great harvest.

Bajakat (giving alms) is the next activity. *Bajakat* is only performed if the

rice field produces at least 600 *gantang* of rice. *Gantang* is a measurement tool of 5 liters in volume. 600 *gantang* of rice equals to 150 *belek* (can) of rice; or equals to 3000 liters of rice. Hardworking farmers usually consider 600 *gantang* of rice is very few. They usually expect to harvest at least one *kuyan* (around 250 cans of rice). As the rules stated, the *zakat* (alms) to be given for every 250 cans of rice is 25 cans or 10%. During *bajakat*, the owner of the field will invite a religious figure to guide him reciting the prayers and rituals of *zakat* (giving alms). *Bajakat* represents obedience to Islamic rules. It is also a prestige and a source of pride for the family.

Mambaca Manakip (reading a biography of God's messenger) is the final activity. *Mambaca manakip* is usually deliberately intended since before the farming begins. A hardworking farmer always stated his intention (in some kind of oath) that if his harvest achieves *sajakat* (the minimal amount for which *zakat* is required), he will perform *mambaca manakip*. *Manakip* that the people commonly read is the *manakip* of Syekh Saman Al-Madani (a messenger of God from Medina). While only close family members are invited to *mahanyari*, all members of society in the village are invited to attend *mambaca manakip*. The extended families that may live in other villages are also invited. *Mambaca manakip* is an announcement that the harvest of the farmer is successful, producing more than the minimum requirement of *sajakat*. *Mambaca manakip* is also a source of motivation for the people in the village to work hard so that their harvest will be abundant. The alms from rice harvest are usually given to spiritual leader of the village, poor family, and/or to build schools and mosques in the village.

GENERAL AGRICULTURAL TERMS AND THEIR CULTURAL MEANING

There are several general terms of agriculture used in Limpasu Sub-district, including *baarian*, *kindai*, and *padaringan*.

Baarian

Baarian is derived from the verb *ari* (help, assist) and the prefix and suffix *ba-an*. *Bariaan* means performing activities to help others with their works. It then becomes a term which means helping other people with an expectation that when the *maari* (helping/assisting) individuals need help with their works in the future, the *diari* (helped/assisted) individuals will return the favors. In other words, *baarian* is an activity of sincerely helping other people with their works in *bahuma* process.

Baarian is performed in turns, from one field to another. A farmer or owner of a field, who received helps from others in his *bahuma* works, will feel obligated to come and help his helper when the latter is performing *bahuma* works. *Baarian* begins with an individual inviting or announcing to the whole village to help him in *bahuma* process. This announcement or invitation is gladly accepted by the people.

When the time comes, they will all go to the field and help working there. Since they work together, the tasks can be finished quickly. The farmer/field-owner who invites people to *baarian* is expected (even required) to provide refreshment and meal for everyone who helps him. The first refreshment is served at around 10 in the morning, consisted of tea and a cake/cookies. The second refreshment is served around one o'clock in the afternoon; consisted of tea, a serving of rice and dried fish.

Kindai

Kindai is a container, a kind of basket to keep and move rice grains during harvest. It is made out of woven *haur* (big bamboo). To make *kindai*, a big and old rod of *haur* (bamboo) is selected and taken down. The bamboo rod is then split in two, resulting in two arching halves. Each half is then pounded repeatedly with a stick of 10 – 15 cm in diameter until it becomes straight and wide surfaced plank. The bamboo is then woven into a basket. Sometimes, the bamboo planks are made into a *kindai* without being woven first. *Kindai* woven from the bamboo is usually round, while *kindai* made from bamboo planks is square.

The size of *kindai* will depend on the area of *pahumaan* or rice field and the estimated harvest of the year. Hardworking farmers who possess wide *pahumaan* will make several big *kindai*. *Kindai* is made several months before the field is even cultivated. *Kindai* can be used for several years or several harvest seasons. It is only replaced with new *kindai* when it has become brittle and fragile.

For the people, in addition as container to keep rice, *kindai* is also a symbol of wealth and achievement. It indicates that the farmer is wealthy, respected, and hardworking. The whole family of the farmer will be proud to have several big *kindai* which are always full every year. *Kindai* is also a source of motivation for the farmers and their family to work hard, to keep the *kindai* full.

CONCLUSION

There are several meanings with the local Banjar people which not only reflect language but have sacred and mystical meaning attached. For instance, the rice kept in *padaringan* is believed to possess spirits and can call out to its friends (other grains of rice) to accompany it filling the *padaringan*. *Padaringan* is a symbol of life, source of living, and source of motivation for the family to always pay attention to the maintain the content of the *padaringan*. Maintaining *padaringan* so that it always has contents means that the farmers always have to work, not being lazy. *Padaringan* must be placed around the kitchen and the place should be clean. Kids cannot be allowed to take the content of *padaringan* (rice) as they wish; for example to play with them. The small container used to take the rice from *padaringan* should always be refilled when its content has been taken. The people should be careful when taking the rice from *padaringan*. They should remember

who provides them with blessing, God Almighty, whenever they take some rice. The content of *padaringan* cannot be taken completely; *padaringan* cannot be empty. Taking rice from *padaringan* also cannot be done in a rush or carelessly.

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