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CONTEXTUALIZATION OF ISLAMIC EDUCATION VALUES IN THE USE OF THE WORD CHICKEN IN BANJAR PROVERBS

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ABSTRACTS

Background: This research is motivated by the rich cultural heritage of the Banjar community and the significance of proverbs as a medium for imparting moral and educational values. Understanding the Islamic values embedded in these proverbs enhances the appreciation of local wisdom and education. **Purpose:** This study aims to reveal the values of Islamic education contained in the use of the chicken lexicon in the Banjar proverb and explain the function of the Banjar proverb as a medium for Islamic value education in the Banjar community. **Method:** The research method used is a qualitative method with a descriptive approach. Data were collected from two main books that document Banjar proverbs, namely *Peribahasa Banjar Urang Banjar* and *Kamus Peribahasa Banjar*. The analysis was carried out by matching and interpreting 196 Banjar proverbs using the chicken lexicon, as well as interviews with cultural and literary sources of Banjar. **Result:** The results of the study show that Banjar proverbs that use the chicken lexicon contain various Islamic educational values, such as the value of faith (*tawakal*), sharia value (professionalism), and the value of morality (courage, compassion, humility, insight, hard work, and tolerance). **Conclusion:** The conclusion of this study is that the Banjar proverb with chicken lexicon is able to convey the values of Islamic education in a relevant and contextual way, strengthen cultural identity, and help shape the character of society based on Islamic teachings. The suggestion for further research is to explore more deeply the use of other animal lexicons in Banjar proverbs and their relationship to Islamic educational values.

A. INTRODUCTION

Today, research on the relationship between language, culture and society is growing rapidly around the world. This is because language is very closely related to the speaker's point of view. Language is often considered a product of culture and is even very inseparable from culture. Language is a part of culture that is very closely related to the way a society thinks. Thus societies and cultures have certain ways of expressing themselves in their language (Sibarani: 2004). Language is the most flexible intellectual tool and has the power to be changed by humans so that language has the ability to reflect the world and itself. Language can describe the culture of the language user community and through language can understand the language user culture which includes how people think.

Language not only determines cultural patterns, but also determines the way people think, thus influencing their behavior. In other words, an area with a different language will have a different culture and way of thinking because the characteristics that exist in the language will be reflected in the attitude and culture of its speakers (Whorf, 1956).

Seeing this opinion, it is interesting to examine the aspects of local wisdom that are spread in people's lives. Local wisdom is a real expression in the minds of people who will immortalize something that is considered important and contributes to life, history, and interpretation. This wisdom is spread across various regions of the archipelago, one of which is the Banjar people who are the majority of the population in South Kalimantan. In the community there are many local wisdom including: expression in daily life, traditional interaction and transactions, folk arts and *Banjar proverbs*. *Banjar proverbs* are one of the Banjar folklore from many folklorists who live in the Banjar community. *Banjar proverbs* are a set of words in the Banjar language whose arrangement pattern is fixed, formulaic (referring to the arrangement of certain formulaic forms), and is widely known as a traditional expression that expresses its meaning vaguely, covertly, and alludes to the style of comparison, opposition, linkage and repetition (Ganie, 2013: 5). The use of *Banjar proverbs* tends to decrease even though in the past *Banjar proverbs* were commonly used in daily life. *Banjar proverbs* as cultural elements generally contain moral messages in the form of religious values, social values, cultural values, and other wisdom values.

Proverbs are a form of fochler that is the essence of the experience of the language speaking community (Danandjaja, 1994). Proverbs are at the heart of their people's life experiences which are reflected in the comparison between one thing and another. One of the interesting things in the proverb is the use of certain animal names in it. The animal world as one of the living entities has its own closeness in human life. The relationship that occurs between humans and fauna makes humans have the ability to understand more closely the habits of the fauna around them.

According to Kovecses (2002) stated that many human behaviors are understood through analogies of fauna behavior. From this statement, information can be obtained that fauna is a special tool used to understand aspects of human life.

Another phenomenon of the uniqueness of the use of fauna names in proverbs is the result of research by Krikman (2007) (in Ho-Abdullah, 2011: 126; Aini, 2014: 2) which concludes that the use of fauna names can be found in proverbs from

all languages in the world. Krikman (2007) in his research showed that despite the differences in geographical, linguistic, and cultural conditions, the most common use of fauna names in proverbs is benign fauna and docile fauna. In line with this, in the parable it is also found that the use of fauna names as a tool of comparison or analogy between one thing and another.

One of the most common animals found is chickens. Chickens are animals that come from the group of birds (aves). Chickens are a type of animal that we often find in our daily lives. For the people of Banjar, chicken has a special meaning. The geography of South Kalimantan which still has a lot of forests and the work of the Banjar people who raise and raise livestock makes the chicken population often found in the surrounding environment. This makes there is a close relationship between the people of Banjar and chickens often intersect. This closeness does not only occur in non-verbal aspects, but also in verbal aspects. The closeness of the relationship with the chicken verbally can also be found in the Banjar proverb which in the Banjar language is called *the Banjar proverb*. The following is an example of the diversity of bird species that appear in it.

(1) *Baba Hayam Bayuma Hayam*

Chicken father and chicken mother (Ganie, 2013)

'A father / mother who neglects her child's life'

(2) *Pantar hayam eating kumpai* (Ganie, 2013),

Like a chicken eating cassava.

describes how a person's heart feels when they get food that doesn't suit their taste.

The example above shows that there is the word *hayam* 'chicken' in the Banjar proverb. Some of the problems that arise from the use of the word chicken are the interpretation of each use of the word chicken in proverbs. The interpretation of the names of fauna can be seen from the use of metaphors that are based on the culture of the related society. Therefore, it can be said that the use of animal names is closely related to society that uses language framed in metaphors that in this case manifest or utilize figurative meanings (Lakoff and Turner, 1989). Some people see the signs clearly, while others need to understand them from a different perspective. Because all words are signs and meanings because each sign gives meaning (Kridalaksana, 2009: 208, Saifullah, 2016).

The Banjar proverb is one of Indonesia's cultural riches that reflects the noble values of its people. One of the characteristics of the Banjar proverb is inseparable from religious values, especially Islamic values. The dominance of Islamic values in the Banjar proverb can be seen from various aspects, ranging from the language used to the moral message contained in it.

The use of language in Banjar proverbs often reflects the influence of Islam. Many of the words and phrases used contain religious terms that come from Arabic or have meanings related to Islamic teachings (Norvia, 2021). Banjar proverbs also often contain moral messages that are in harmony with Islamic teachings. Islamic educational values such as honesty, simplicity, hard work, and the importance of maintaining good relationships with fellow human beings are often conveyed through proverbs.

When values have been embedded in a system, they will reflect the basic concepts of the system. Therefore, the basic values of Islamic education reflect the

concept of education built on Islamic teachings as a moral and operational foundation. In addition, the existence of Islamic values provides characteristics that distinguish this educational model from others. This affects all aspects of the implementation of Islamic education, especially on the expected results, namely individuals who are able to carry out their missions as *abdullah* (servants of Allah) and *khalifatullahs* (representatives of Allah) (Buseri, 2004 in Prasetya, 2018).

These two missions are described into three types of values in Islamic education: the value of faith, the value of sharia, and the value of morality (Prasetya, 2018).

1. The Value of Faith

The value of faith refers to a deep belief in the existence of Allah SWT and other supernatural entities contained in the pillars of faith. It is an integral part of Islam that falls under the domain of *i'tiqadiyah*, which focuses on the aspect of faith.

2. Sharia Values

Sharia values are a concept that values obedience in carrying out worship to Allah SWT in accordance with the pillars of Islam. In Islam, this value is included in the practical aspect, namely a set of religious rules that must be carried out by every Muslim.

3. The Value of Morality

The value of morality includes understanding the importance of a harmonious relationship between humans and God, fellow humans, and the natural environment. These values are included in the practical aspects that must be practiced by every Muslim, but are not bound by rigid rules. This allows individuals to actively and creatively actualize these values.

The dominance of Islamic values in the Banjar proverb is not only limited to the use of language and moral messages, but also includes the perspective of the Banjar people towards life. Islam as the majority religion in South Kalimantan, where many Banjar tribes live, greatly affects various aspects of people's lives, including language. Banjar proverbs are one of the effective educational media for Islamic values, considering that proverbs are often used in daily communication and can be easily remembered and understood by the community (Subiyakto & Mutiani, 2019).

From the explanation above, it is necessary to conduct a study related to the use and interpretation of the word *chicken* in *the Banjar proverb* for the conveyors of Islamic Educational Values that are passed down through the word. Using this procedure will reveal Islamic values, and the culture and context of the use of the word. Through this research, we can understand how Islamic values are translated and internalized in the context of local culture, which helps in teaching Islamic teachings in a more relevant and contextual way. In addition, this research also plays a role in preserving local wisdom that contains Islamic values, enriching educational materials, and helping in the formation of character in accordance with Islamic teachings. Thus, this research not only enriches knowledge about Banjar culture but also strengthens Islamic education through more contextual and meaningful teaching materials.

B. METHOD

The researcher made in-depth observations of Banjar proverbs that have been written and published in two books, namely 'Banjar Proverbs Urang Banjar' (Seman, 2014) and 'Banjar Proverbial Dictionary' (Ganie, 2013). These books are used as the main data source in the data collection process. The collected Banjar proverbs amount to 9,058 and there are 196 Banjar proverbs that use the word chicken. The data obtained from these data sources shows that there are various supporting data. The two books also represent all the data of Banjar proverbs that have been written.

The data analysis stage in this study will be carried out with the principles or characteristics of qualitative research. To obtain the data in question, the researcher made an in-depth observation of the use of Banjar proverbs in data sources. The data obtained from these data sources shows that there are various variations of data that support this research so that no other data source is needed. Observation as referred to above, according to Sudaryanto (2015), is equivalent to the listening method, namely conducting a survey of language use. The listening method is followed by the technique, which is the free listening technique. Researchers are not directly involved in determining the formation and emergence of data, except only as observers of potential data that are formed and arise from linguistic events outside of themselves (Aini, 2013).

After the data is collected, the researcher conducts an in-depth analysis of the data found. To conduct the analysis, the researcher used the matching method, which is a method that uses determinants outside or not part of the language in question or being studied. As an effort to find the use of the word chicken, the researcher will utilize the ability of the Banjar language as a native speaker and the linguistic intuition possessed by the researcher so that the use of the word chicken can be known. In the next stage, the in-depth analysis process is carried out by interpretation or interpretation methods. This is done to find out more about the relationship between the use of the word chicken in Banjar proverbs and other things that surround it, in this case the value of Islamic education.

As a supporter of the interpretation method, the researcher conducted interviews with several sources who were considered to understand, in this case cultural experts and Banjar writers. Interviews are limited if the data in the form of Banjar proverbs can be interpreted widely. In addition, the data analysis process is also supported by reading books that study Banjar culture so that the interpretation of the use of the word chicken in Banjar proverbs can be known precisely about its cultural aspects. The researcher as a native speaker of the Banjar language also utilizes the introspective method, namely in correlating his understanding of Banjar proverbs. The presentation of the results of data analysis in this study is presented descriptively based on the framework of analysis and the formulation of the problem that has been determined. Descriptions are presented through ordinary words accompanied by relevant examples so as to produce detailed and complete information (Sudaryanto, 2015; Kesuma, 2007). First, Banjar proverbs are collected based on the name of the bird, then the references and interpretations contained in the word chicken are analyzed. Once found, it was analyzed based on three types of values in Islamic education. After that, the function of the Banjar proverb as a medium for education of Islamic values in the Banjar community was analyzed.

C. RESULT AND DISCUSSION

The Value of Islamic Education in the Use of the Word Chicken in Banjar Proverbs

Based on the data collected, there are properties as a reference and interpretation that appears referring to the word chicken used in the Banjar proverb which reduces the value of Islamic education.

Traits are the appearance or state that appears on an object or the characteristics of something that distinguishes it from other things. Traits in Islam refer to the characteristics or behaviors that religion encourages to be adopted by its people. These qualities include good morals such as honesty, justice, patience, humility, and filial piety. Islam emphasizes the importance of maintaining good relations with Allah (*hablumminallah*) and fellow human beings (*hablumminannas*). By practicing these qualities, a Muslim is expected to achieve a balanced life and gain Allah's pleasure. Traits can be described as good traits and bad traits. The two descriptions of these characteristics are used as a form of similarity and similarity between the source element and the target element in the Banjar proverb that uses the word chicken. Therefore, with the similarity between the two, certain references will result from the use of the word chicken. The following is an analysis and discussion:

a) The Value of Faith

Tawakal

Tawakal is the attitude of surrendering and entrusting all affairs and results to Allah, after one has made the best effort or effort. In this context, tawakal means that one is convinced that after trying to the maximum, the final result remains in the power of Allah. The attitude of tawakal involves peace of mind and the belief that whatever happens is the best according to Allah's provisions. Tawakal is one of the important attributes in Islam which refers to the attitude of surrendering completely to Allah after making maximum efforts. In Islamic teachings, tawakal means believing that Allah has the best plan and that everything that happens is by His will. This trait teaches Muslims not only to rely on their own abilities, but also to always rely on help and guidance from Allah in every aspect of life. Tawakal encourages Muslims to live their lives calmly and confidently, because they believe that Allah will provide for them and arrange their food and affairs according to the wisdom of the All-Knowing. Here is an example of depiction through the use of chicken names.

Rajaki haling is eaten by hind, rajaki hayam is eaten by hayam (Ganie, 2007),
The sustenance of the eagle is eaten by the eagle, the sustenance of the chicken is eaten by the chicken.

The proverb above is *paribasa* that describes tawakal. From the use of source elements, namely Hayam. The chickens that tried to find food around them were full of confidence that what God provided would suffice their needs. Although the chicken only forages on the ground and does not have the ability to hunt eagles, it still spends its days looking for grain and insects available in the vicinity, believing that its food has been regulated by God. The chicken shows a tawakal attitude by still trying as much as possible, but in the end surrenders to Allah for the results it gets. This attitude reflects the

teachings of Islam that every effort must be accompanied by full faith and trust in Allah as the One Giver of Sustenance. In Islam, tawakal is an important part of faith, showing the belief that everything happens with Allah's permission and decree. The rooster who remains calm and consistent in his efforts to earn a living teaches Muslims not to give up easily, to continue to try patience, and always rely on Allah's help, confident that He will give his best according to His wisdom and compassion.

b) Sharia Values

Professional

Professional comes from the word *Profess* in English which means a promise to fulfill obligations permanently and permanently. Professional is the ability of a person who is able to master the knowledge he has deeply, able to innovate in the field he is engaged in. Professionalism is one of the traits advocated in Islam. Islam teaches the importance of doing every job as well as possible, being responsible, and having integrity. Being a professional means carrying out duties with high competence, discipline, and ethics, in accordance with Islamic principles. These qualities reflect honesty, fairness, and commitment to quality, all of which are core values in Islamic teachings. By being professional, a Muslim not only fulfills his worldly obligations well but also carries out the mandate given by Allah, showing dedication and sincerity in every aspect of his life.

Hamam children are taught bakikih (Ganie, 2013),

Chicks are taught to scavenge.

Professionalism is shown in the proverb by using chicken as a source element. The behavior of scavenging chickens has been a natural instinct since they were children. Chicks do not need to be taught by their mother to forage by scavenging the ground; They instinctively know how to do it. This proverb is a joke for someone who teaches others who are professionals in their field. Chickens are similar to people who have abilities and expertise and master their field. In Islam, professionalism and expertise are part of the mandate that must be carried out as well as possible. Islam teaches the importance of doing every job sincerely, responsibly, and in accordance with high ethical principles. Appreciating the abilities and expertise of others is a reflection of humility and awareness of the importance of knowledge. As a Muslim, acknowledging and appreciating one's expertise in one's field is a form of respect for Allah's mercy given to each individual.

c) The Value of Morality

Brave

A brave person is a person who has a steady heart and great confidence in facing danger, difficulties, and so on; not afraid. Brave is a person who is not afraid when fighting for something. They were people with great spirit and strong determination in fighting. Courage is one of the traits that is valued in Islam. Courage in Islam is not only about physical strength, but also about

moral and spiritual courage. This means having the courage to speak the truth, defend religious principles, and face life's challenges decisively. Courage also involves firmness in rejecting the wrong thing and doing the right thing, regardless of risk or difficulty. So, the nature of courage is very important for a Muslim to live a life in accordance with religious teachings. For example, in the example of the proverb below.

Pass Kaya Hayam Jagau Nya (Ghani, 2013)

Just like a rooster.

The above proverb describes the positive traits of courage. In the context of Islam, courage is a highly valued trait and is considered part of noble morality. The source element used is the rooster. Chickens are omnivorous animals known for their bold nature. The rooster crows in the morning while puffing out its chest, symbolizing courage and firmness. Roosters often fight for females or are used as grievances, showing their fighting spirit. This makes the people of Banjar often use the resemblance of a rooster to someone brave. The Banjar proverb conceptualizes a mighty man who is fearless with the courage of a rooster based on the principle of equality. In Islam, such courage is accompanied by good intentions and noble goals, such as upholding the truth, protecting the weak, and carrying out Allah's commands with confidence and determination.

Caring

Affection is a trait in a person who grows up from childhood. Affection is the feeling of wanting to keep, love and love something or someone. Especially the irreplaceable affection of a mother. He always gives his best for the people he loves and cherishes. Affection is one of the qualities that are recommended in Islam. Islam emphasizes the importance of compassion in various aspects of life, be it to fellow humans, animals, or the environment. A loving nature reflects a high level of tenderness, care, and empathy. In social relationships, compassion helps create harmony and peace. Islam teaches that Allah is Merciful, and His people are expected to emulate this trait in their daily interactions, resulting in a loving and supportive society.

How to get pregnant (Ganie, 2013)

like a chicken gnawing on a small child (with a beak).

In the above proverb, using chicken as a source element. Chickens are affectionate animals towards their young. This can be seen from the sacrifice of the hen who did not eat when incubating her eggs for 21 days. After the incubated eggs hatch, the hen lovingly and affectionately invites her chicks to forage for food. They are very compact in building togetherness, if there is one chick left behind in walking, the other chicks and the loyal hen are waiting for him. Chickens often look like they are pecking (gnawing at the beaks) of their young when they are looking for food. Although it looks rough, it is not painful for the chicks. This is a form of chicken affection for its young.

This Banjar proverb is an expression to describe the feelings of a father or mother towards their child. A parent's affection is similar to a chicken's affection for its children. In Islam, the love of parents for their children is one of the values that is highly upheld. Islam teaches that parents have a great responsibility in educating, caring for, and loving their children wholeheartedly. This affection is not only limited to the fulfillment of physical needs, but also includes attention to the spiritual and moral development of the child. Allah SWT in the Qur'an and through the sunnah of the Prophet Muhammad PBUH emphasized the importance of affection in the family as the main foundation to create a generation with noble and piety character. As such, this proverb not only reflects cultural values, but is also aligned with Islamic teachings about the importance of compassion and the vital role of parents in their children's lives.

Humble

Humility is a wise attitude of a person in positioning himself as equal to others. Humble people feel that they are not smarter, not better, not higher or more noble in the presence of others. They value others sincerely. Humility is one of the most recommended traits in Islam. Islam teaches that pride and pride are qualities that Allah disapproves of, while humility shows submission and obedience to Him. This trait reflects the awareness that all the successes and advantages we have are a gift from God, so there is no reason to feel better than others. Humility also reflects an attitude of appreciating and respecting others, creating harmonious and loving social relationships. In Islam, humility is part of the noble morality that every Muslim must have, because this trait draws us closer to Allah and distances ourselves from bad traits that harm ourselves and others.

Pas kaya hayam manabun taji (Ganie, 2013)

Just like a chicken hides its spurs.

The above proverb uses chicken as a source element. The rooster is a symbol of courage. This can be seen from the habit of chickens that have spurs on their legs. Spurs are a chicken weapon to protect themselves from their enemies. When chickens fight, they use their spurs to injure each other. Chicken spurs are a characteristic of chicken strength. *This Banjar proverb* is an expression to praise someone who is humble (not pretentious with the power he has). This can be seen from the nature of someone who does not want to show their skills. But he preferred to hide it so that he wouldn't be arrogant.

Deep

Insight is one of the recommended qualities in Islam. Islam encourages its people to seek knowledge and understand the world around them in depth. The Qur'an and hadith often emphasize the importance of learning and exploring knowledge, both religious and world sciences. With broad insights, a Muslim can make better decisions, understand the social and

environmental context, and contribute positively to society. Being insightful also helps us to understand and appreciate the diversity of God's creation, as well as to enhance our ability to better carry out His commandments. This trait is not only about knowledge, but also about open-mindedness and the willingness to continue learning throughout life. People who have this trait are likened to a *Banjar proverb*:

Don't be like a ayam under the house (Ganie, 2013),
Do not be like chickens under the cage.

This proverb uses chicken as a source element. Chickens are used as target elements. Chickens are animals that are often kept. The Banjar people usually raise chickens in *kataraan* (chicken coops) that are separate from the house, or under the house (under the house). Chickens that are usually only confined are usually not as wild as chickens that are released into the wild. Chickens that are used to being confined will only look for food around the cage. This is equated with people who do not want to migrate to add insight outside the region. This proverb is a reminder for the people of Banjar not to be short-sighted. As humans, we must add knowledge insights outside our comfort zone.

Workhorse

Hard work can be interpreted as working hard to achieve the goals you want to achieve. They can make optimal use of time so that sometimes they don't know the time, distance, and difficulties they are facing. They are very passionate and strive to achieve good and maximum results. Hard work is one of the most valued traits in Islam. Islam teaches that effort and hard work are an important part of a Muslim's life. God rewards those who work hard and strive to achieve their goals diligently and persistently. Hard work in Islam also reflects responsibility, discipline, and dedication in carrying out the duties and mandates given. In addition, hard work is considered a way to get halal sustenance and blessings. By being a hard worker, a Muslim demonstrates their commitment to contribute positively to their family, society, and religion, and to fulfill their obligations to Allah to the best of their ability.

Nang kaya ayam bacari makan, kada kanyang kada ampiah (Ganie, 2013),
Like chickens looking for worms. If you're not full, you won't stop.

The above proverb uses chicken as a source element. Chickens are poultry raised by the Banjar people and have claws that are used to scavenge for food. Chickens will not stop foraging until they are full, and usually stop scavenging for food when dusk approaches. This proverb is advice to always work tenaciously, diligently, and never give up. Behaves like a chicken that, despite its small stature, has a strong will. In Islam, the nature of hard work is highly encouraged. Allah rewards those who work diligently and earnestly, and strive to earn a lawful living. Islam teaches that effort and hard work are

part of worship, and every Muslim is expected to carry out his duties and responsibilities with dedication. Thus, this proverb not only provides cultural value but is also in line with Islamic teachings that encourage hard work and perseverance in every aspect of life.

Tolerance

Tolerance is a tolerant trait or attitude. Tolerant is a tolerant (respect, tolerate, allow) attitude (opinions, views, beliefs, habits, behaviors, and so on) that is different or contrary to one's own stance. Tolerance is the prohibition of discrimination against different people or groups. Tolerance is one of the important traits in Islam that is driven by the teachings of this religion. In Islam, tolerance means respecting and acknowledging diversity, both in terms of beliefs, culture, and outlook on life. The Qur'an and Hadith often emphasize the importance of peaceful coexistence and respect for the rights of others, including people of different religions. The teachings of Islam encourage its people to be fair and not impose their beliefs on others, as well as uphold the principles of universal humanity. Thus, tolerance in Islam reflects respect for individual freedom and social diversity.

Pantar hayam bakawan versus duck (Ganie, 2013),
Just like chickens make friends with ducks.

Tolerance is one of the important traits in Islam that is driven by the teachings of this religion. In Islam, tolerance means respecting and acknowledging diversity, both in terms of beliefs, culture, and outlook on life. The Qur'an and Hadith often emphasize the importance of peaceful coexistence and respect for the rights of others, including people of different religions. The teachings of Islam encourage its people to be fair and not impose their beliefs on others, as well as uphold the principles of universal humanity. In addition, in Islam, tolerance is also reflected in the concept of "rahmatan lil alamin" which means Islam as a blessing for the entire universe. It teaches Muslims to spread kindness, compassion, and peace to all beings regardless of differences. Therefore, tolerance in Islam is not only an attitude, but also a moral obligation that must be practiced in daily life to create harmony and peace in society.

The function of Banjar proverbs as a medium for education of Islamic values in the Banjar community

Banjar proverbs are a form of local wisdom that is rich in moral and cultural values, and plays an important role in Islamic education among the people of Banjar. The use of proverbs as an educational medium not only serves to strengthen cultural identity but also to instill deep and contextual Islamic values. Banjar proverbs often reflect the basic teachings of Islam, such as tawakal (surrender to Allah) which is described in the proverb "Rajaki halang diate halang, rajaki hayam diate hayam," which teaches people to always believe that sustenance has been arranged by Allah after maximum efforts have been made.

In addition, proverbs such as "Anak hayam is taught bakikih" contain the value of professionalism which is important in Islam, where people are taught to appreciate a person's expertise and competence without feeling the need to teach those who are already experts. Other important traits reflected in the Banjar proverb include courage, as described in "Pas kaya hayam jagaunya," which praises one's courage by likening it to a gallant rooster. The high nature of affection is also explained through the proverb "Pas kaya hayam mamatuk anak," which describes the affection of a hen to her young, teaching the people of Banjar to imitate the nature of affection in daily life.

Furthermore, the proverb "Pas kaya hayam manabun spur" teaches the value of humility, by describing a person who does not show off his skills, similar to a chicken that hides its spurs. The value of hard work is also highly emphasized in proverbs such as "Nang kaya hayam bacari makan kada kanyang kada ampih," which teaches the importance of effort and perseverance in earning a living. Tolerance, as one of the important teachings in Islam, is also reflected in the proverb "Pantar hayam bakawan versus bebek," which teaches the importance of peaceful coexistence and respect for differences.

In the context of Islamic education, Banjar proverbs serve as an effective tool to convey Islamic teachings in a more relevant and contextual way to the local community. Through the use of familiar language and metaphors that are close to daily life, Islamic values can be instilled more easily and well understood by the community. Therefore, the Banjar proverb is not only a valuable cultural heritage but also an effective educational medium to strengthen the character and morality of the community based on Islamic teachings. Thus, Banjar proverbs contribute significantly to preserving local wisdom and enriching contextual and meaningful Islamic educational materials.

D. CONCLUSION

This research reveals that the Banjar proverb that uses the word "chicken" contains various Islamic educational values which include the values of faith, sharia, and morality. These values are reflected in the characteristics and behavior of chickens which are interpreted in the context of Banjar culture as a metaphor for teaching various traits and teachings of Islam. The value of faith is described through the attitude of tawakal, the values of sharia are described in professionalism and the value of morality includes various traits such as courage, compassion, humility, insight, hard work, and tolerance.

Thus, through the Banjar proverb, Islamic values can be effectively instilled and well understood by the community. Banjar proverbs function as an effective medium to convey Islamic teachings in a relevant and contextual manner, strengthen cultural identity, and instill moral and religious values in the daily lives of the Banjar people. This research not only enriches knowledge about Banjar

culture but also strengthens Islamic education through more contextual and meaningful teaching materials.

E. SUGGESTIONS AND ACKNOWLEDGMENTS

Future research may explore the integration of Islamic values in other local proverbs in different regions and languages, with a focus on the use of fauna or flora to uncover deeper cultural and religious relationships. In addition, a comparative study between Banjar proverbs and proverbs from other Islamic communities may be able to highlight unique and common moral values. Thank you to the experts in Banjar culture and literature who have provided valuable insights and interviews, as well as to the author of the main data source Tajudin Nor Ganie. Gratitude was also expressed to the research supervisor and colleagues who have provided guidance and support during this research.

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