

Strategies for Preserving Sasirangan and Planting Local Wisdom Values of Sasirangan Motifs in Schools in Banjarmasin, Indonesia

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Abstract. Sasirangan as a regional cloth for the City of Banjarmasin, South Kalimantan, has various Sasirangan motifs that contain local wisdom values that are believed by the community. The purpose of this study was to analyze the preservation of Sasirangan and the inculcation of local wisdom values of the Sasirangan motif in schools. This research uses a qualitative approach with descriptive methods. The research locations are in the city of Banjarmasin and SD Negeri Sungai Jingah 7 Banjarmasin. The informants of this study were Sasirangan craftsmen, school principals and teachers of Sungai Jingah 7 Elementary School, Banjarmasin. Collecting data through observation, interviews, and documentation. Research data analysis techniques are thematic, textual, contextual and interpretive. The results of the research show that the strategy for preserving Sasirangan in the city of Banjarmasin is by wearing Sasirangan clothes every Thursday, incorporating Sasirangan material in local content subjects, participating in Bassirangan parades and exposing en masse during the Banjarmasin Sasirangan Festival (BSF) which is held every year in the city of Banjarmasin. The local wisdom values of the Sasirangan motif in the form of life skill values can be instilled in schools by providing examples or examples, habituation, advice and motivation to students which is carried out every day in class and at school.

Keywords: mark; local wisdom

INTRODUCTION

Sasirangan as a typical fabric of South Kalimantan, especially the city of Banjarmasin, is a local product that is the pride of the Banjar people. Sasirangan cloth is still made using traditional methods, starting from making patterns, sewing or basting, slicing, to giving colour, all done by hand. The word Sasirangan is taken from the word sa which means one and sirang which means jelujur (stitched), this is following the process of making Sasirangan cloth by stitching basting, the basting is knotted and then dyed for colouring (Wijaya, 2015; Kholis, 2016). At first, the Sasirangan cloth was known as the Pamintan Cloth. The term pamintan is a pamintan (request), meaning a piece of white cloth coloured with a certain motif at the request of someone who seeks treatment from a pamintan cloth craftsman in the hope that his illness will be cured. The pamintan cloth functions as a means of treating various kinds of ailments from a sick person or family, such as stomachaches, headaches, boils, convulsions, body chills, capingitan, and even to mental disorders and illnesses caused by disturbances from spirits or disturbances. demons (Seman, 2022). Sasirangan cloth has a variety of motifs taken from natural objects that are widely found in the area of South

Kalimantan. The existence of creativity and innovation from Sasirangan craftsmen has made Sasirangan increasingly attractive to the community so that it can improve welfare and increase regional income in the city of Banjarmasin. The regional government, especially the Mayor of Banjarmasin, really supports Sasirangan as a local product and continues to be preserved, one of which is the regulation that civil servants must wear Sasirangan clothes every Thursday, and every Thursday in the first week of the month to wear natural colour Sasirangan. At events, meetings, or seminars wear Sasirangan clothes. Sasirangan fabrics and Sasirangan craft products are souvenirs or souvenirs to be given to people outside South Kalimantan. The Mayor of Banjarmasin annually holds the Banjarmasin Sasirangan Festival (BSF) with the aim that Sasirangan continues to be preserved in the city of Banjarmasin. Sasirangan has various motifs that have local wisdom values. Local wisdom can be interpreted as a set of knowledge and practices that come from previous generations as well as from experiences related to the environment and society belonging to a community in a place that is used to properly and correctly solve various problems or difficulties faced (Abbas, 2015). Local wisdom is very valuable and useful in

people's lives, this system was developed because of the need to live, maintain, and carry on life according to the situation, conditions, abilities, and values that are lived in society. Local wisdom then becomes part of the way of life of a wise community in solving all the problems of life they face. Thanks to local wisdom, people can sustain life and develop in a sustainable manner (Setyowati dkk., 2018). Local wisdom is the values and traditions of the community in terms of behaviour, customs, culture, values and norms in society. The motifs on the sasirangan cloth are taken from the surrounding natural environment which is used to add beauty and is chosen to symbolize or symbolize something related to people's lives. Some people do not know the Sasirangan motive and the local wisdom values that exist in the Sasirangan motif. So far, people buy and wear Sasirangan just because they like the motif, it looks attractive, Sasirangan clothes can be worn at work or at certain events, or as souvenirs. Ignorance of the meaning and value of the Sasirangan also causes inaccuracies in using the Sasirangan cloth. Knowing the meaning and value of the local wisdom of the Sasirangan motif will make people more careful in using it and in its designation. Each Sasirangan motif has a local wisdom value that must be known and applied by the community in their lives, especially in school. Handayani dkk. (2022) state that society needs value guidelines and applies the values of local cultural wisdom in everyday life. Values education at school is very important for children's development which affects children's behaviour and socialization of children at school. The current condition of many young people is that they are starting to lose their identity, and respect and care less about social and environmental issues, therefore it is necessary to instil local cultural values in society, especially in schools. This study aims to analyze the preservation of Sasirangan and the planting of local wisdom values of the Sasirangan motif in schools. This research is expected to provide an overview of the preservation of Sasirangan and the planting of local wisdom values of the Sasirangan motif in schools.

METHODS

This research uses a qualitative approach with descriptive methods. The research is located in Sasirangan Village, Banjarmasin City. The research focuses on the local wisdom value of the Sasirangan motif and the inculcation of this value

in schools. The research subjects were Sasirangan cloth craftsmen and their families living in Sasirangan Village, Banjarmasin. The research informants are Sasirangan cloth craftsmen and teachers SD Negeri 7 Sungai Jingah, Banjarmasin. Data collection was carried out by observation, interview and documentation techniques. Researchers made observations of family activities in Sasirangan Village. Researchers conducted interviews with Sasirangan craftsmen, namely Muhammad Redho and Sandi Agustinus, as well as teachers SD Negeri 7 Sungai Jingah, Banjarmasin. Documentation in the form of photos of Sasirangan. Testing the credibility or trustworthiness of the data is done through observation, persistence in research, member checks and triangulation. The triangulation used is in the form of triangulation of methods, data sources, and theory. Data analysis techniques include thematic analysis, textual analysis, contextual analysis and interpretive analysis (Astuti, 2013).

RESULTS AND DISCUSSION

Based on the interviews and observations that have been made, the author can describe the value of local wisdom in Sasirangan and the strategy for instilling local wisdom in the family.

Sandi Agustinus as a sasirangan craftsman explains Sasirangan. The following are the results of the interview.

“Sasirangan is a typical South Kalimantan cloth whose workmanship is taken from Sa, which means one, and sirang, which means basting, so it is sewn with one groove, then slitted to create certain patterns and motifs. If I knew the history of Sasirangan, then Patih Lambung Mangkurat meditated for 40 days and 40 nights on a lanting, on the Rantau river. At the end of his hermitage, he saw a pile of foam. Putri Junjung Buih asked for conditions to make batung batulis and Lagundi cloth, which were done by 40 young men and 40 virgins. At that time the Lagundi Padiwaringin motif, which means prosperity and prosperity, used the colors turmeric, yellow and green. Lagundi cloth is only used by kings or nobles. Then the function was changed again as a pamintan cloth or a request cloth for things of a magical nature, usually used for batatamba or treatment. Then it continued to develop until finally Sasirangan was introduced into ready-made clothes.” (Sandi Agustinus, 27 December 2022) Muhammad Redho mentioned several

Sasirangan motifs. Below is the full description.

"There are 12 motifs that received IPR, namely iris pudak, kulat kurikit, turun dayang, bintang bahambur, ombak sinapur karang, daun jaruju, naga balimbur, kambang kacang, bayam raja, kembang tampuk manggis, jajumputan/jumputan, and kangkung kaombakan. Apart from that, there is the name Gigi Haruan, which means that Gigi has the sharpness of mind to be a Banjar person. He has to be smart by sharpening his brain so that he is highly knowledgeable. If Kulat Kurikit is toughness and tenacious, the iris Pudak is made of pandanus, fragrance, beauty, and goodness. Naga Balimbur is joy, joy, then developed into modern motifs now. (M. Redho, 19 December 2022)

From the results of the interview above, it can be seen that Sasirangan means to baste. The origin of the Sasirangan cloth is the pamintan cloth which is used for treatment. Sasirangan has several original and traditional motifs as characteristic of Sasirangan cloth. To protect the Banjar culture, the Sasirangan motif that has been recognized by the government through the Director General of Intellectual Property Rights (IPR) of the Ministry of Law and Human Rights is iris pudak, kulat kurikit, turun dayang, bintang bahambur, ombak sinapur karang, daun jaruju, naga balimbur, kambang kacang, bayam raja, kembang tampuk manggis, jajumputan/jumputan, and kangkung kaombakan.



Figure 1. Sasirangan Cloth Pattern

Figure 1 above depicts the Sasirangan cloth with various Sasirangan motifs which have symbolic meanings and contain local wisdom values.

Siti Wasilah as the Mayor and Chairperson of the Dekranasda city of Banjarmasin conveyed the promotion and preservation of Sasirangan in the City of Banjarmasin, along with the results of her interview.

"Sasirangan has been developing since the

80s, so now we just have to develop it. In the past, it seemed that old people were wearing sasirangan, now our hope is that more and more people will wear it to young people. Therefore, Dekranasda's job is to become a supervisor for crafts that are in the city of Banjarmasin and it is our job to promote it. The Dekranasda show room is a place for education about Sasirangan, information about the development of sasirangan cloth, the classic motifs used to be the basic motifs that continue to be developed now, various kinds of Sasirangan products to processed products in the form of fashion and accessories already in the Dekranasda show room. Decranasda social media to promote Sasirangan. Then for craftsmen there is routine training, there is a routine workshop every year, and there is a sasirangan motif design competition. Then we have a big event at the local level Banjarmasin Sasirangan Festival every year as we celebrate Sasirangan from an educational process to marketing promotions and all sasirangan craftsmen take part in exhibitions at the provincial level and outside of South Kalimantan. At the international level, at least in every activity the Wali goes out of the region, he always makes the Sasirangan a souvenir when he goes abroad and in some of the activities that the Mayor takes part in abroad, if there is a fashion show, we definitely leave Sasirangan cloth for designers who have appearances. abroad." Then we have a big event at the local level Banjarmasin Sasirangan Festival every year as we celebrate Sasirangan from an educational process to marketing promotions and all sasirangan craftsmen take part in exhibitions at the provincial level and outside of South Kalimantan. At the international level, at least in every activity, the Wali goes out of the region, he always makes the Sasirangan a souvenir when he goes abroad and in some of the activities that the Mayor takes part in abroad, if there is a fashion show, we leave Sasirangan cloth for designers who have appearances. abroad." Then we have a big event at the local level Banjarmasin Sasirangan Festival every year as we celebrate Sasirangan from an educational process to marketing promotions and all sasirangan craftsmen take part in exhibitions at the provincial level and outside of South Kalimantan. At the international level, at least in every activity the Wali goes out of the region, he always makes the Sasirangan a souvenir when he goes abroad and in some of the activities that the Mayor takes part in abroad, if there is a fashion show, we definitely leave Sasirangan cloth for

designers who have appearances. abroad."(Siti Wasilah, 18 January 2023).

From the interview results above, it can be seen that various efforts were made to develop and preserve Sasirangan through various activities including the Banjarmasin Sasirangan Festival, Sasirangan workshops, Sasirangan competitions, exhibitions and Sasirangan bazaars.

The city of Banjarmasin annually holds the Banjarmasin Sasirangan Festival. In 2023 the 7th Banjarmasin Sasirangan Festival has been held with various activities including the Sasirangan fashion show, fashion carnival, Basasirangan parade, selection of Sasirangan sons and daughters, MSME exhibition, mass bashing, and Sasirangan motif design competition.



Figure 2. Banjarmasin Sasirangan Festival
(Source: Research Results, 2023)

Figure 2 shows the activities at the Sasirangan educational stand, namely students learning to make Sasirangan.

The Basasirangan Parade is a convoy of a group of people wearing Sasirangan clothes and various Sasirangan attributes. This activity aims to introduce and preserve Sasirangan in the community. The Bassirangan parade was attended by various local government agencies, both the service, sub-district, urban village, and various schools in the city of Banjarmasin.

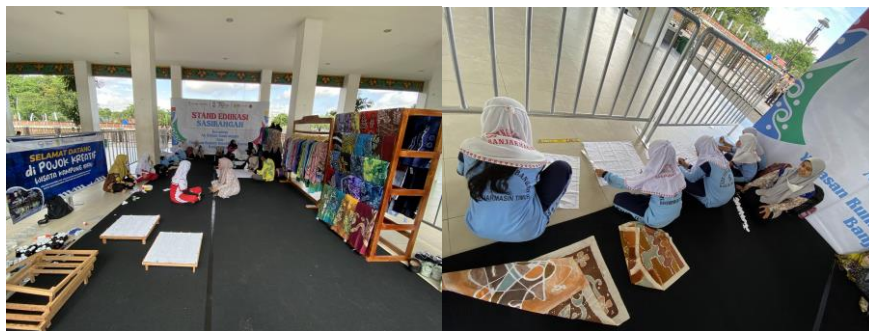


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Figure 3. Basasirangan Parade
(Source: Research Results, 2023)

Figure 3 shows the activities of the Basasirangan parade which were attended by teachers and students in the city of Banjarmasin.

The mass basting activity is an activity to make Sasirangan cloth by sewing basting on the cloth that has drawn the Sasirangan pattern or

motif. The mass sweeping activity was attended by various schools and the people of the city of Banjarmasin. The mass basking activity aims to make everyone able to make Sasirangan cloth and increase their love and pride for Sasirangan.



Figure 4. Exploring Sasirangan
(Source: Research Results, 2023)

Figure 4 shows the activity of bashing the Sasirangan cloth which was attended by students, teachers and the people of the city of Banjarmasin.

Sasirangan motifs have various meanings and local wisdom values that can be applied in the school environment. From the results of interviews with teachers at 7 Sungai Jingah Public Elementary School, Banjarmasin, it was shown that the teachers had instilled various local wisdom values of the Sasirangan motif to students which were manifested in daily activities in class and at school. The teacher provides

examples of exemplary, habituation, advice and motivation to children so that children behave well and practice local wisdom values in their lives.

SD Negeri 7 Sungai Jingah is located in Kampung Sasirangan Sungai Jingah, Sasirangan village as a tourist spot and a place for the production and marketing of Sasirangan cloth and various processed products from Sasirangan. The teacher gives assignments to students to observe and interview Sasirangan craftsmen around the school so that students know and learn about Sasirangan.







Figure 5. Students of SD Negeri 7 Sungai Jingah Study Sasirangan
(Source: Research Results, 2023)









Figure 5 shows the students of SD Negeri Sungai Jingah 7 Banjarmasin learning Sasirangan, students observing and interviewing Sasirangan craftsmen and learning to make Sasirangan cloth.


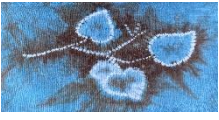



Furthermore, the authors categorize





research data according to observations, interviews and document studies that have been carried out about the value of local wisdom of the Sasirangan motif and the planting of the value of the Sasirangan motif in schools which can be seen in Table 1.

Table 1. Planting Local Wisdom Values of Sasirangan Motifs in Schools

No	Motive	Picture	Symbolic Meaning	Local Wisdom Value	Activity
1	Gigi Haruan		Haruan fish or snakehead fish have sharp and sharp teeth	Sharp thinking	In order for the child to think first by providing feedback questions, students think about what they will solve later, be it a problem or a lesson
2	Ular Lidi		A clever but venomous little snake	Ingenuity	Students think about what they will solve, be it a problem or a lesson
3	Kambang Kacang		Daily vegetable food	Familiarity and kinship	The teacher allocates time for students to vent, tell stories, get them used to learning to discuss what they find or experience, every morning at the beginning of learning students pray, read memorizing surahs, and ask and answer students' daily lives, Friday healthy activities are all gymnastic and clean -clean the environment, Friday taqwa activities are all in the field reading surahs, asmaul husna, reading prayers, the teacher trains children to read every day like at home
4	Hiris Gagatas		A typical Banjar cake in the shape of a diamond	Beautiful	The principal, teachers, and students at the school are beautiful and handsome, full of flowers

No	Motive	Picture	Symbolic Meaning	Local Wisdom Value	Activity
5	Kambang Sakaki		A flower that is widely used in typical Banjar ornaments	Beauty	Maintain the cleanliness of the school environment
6	Dara Manginang		A girl eating betel	Beauty	Students make crafts to stick or hang in their respective classes
7	Turun Dayang		Servant girl in the palace	Beauty	Making a garden with pots in front of the class, each child is asked to bring a plant and take care of it for 1 year
8	Mayang Maurai		Mayang areca nut is used for bridal showers and 7 monthly baths for pregnant women	Beauty	Teachers instill love for the environment
9	Ramak Sahang		Pepper is destroyed	Beauty	Maintain the cleanliness of the school environment
10	Daun Jaruju		Jaruju leaves are used to repel rats	Reject reinforcements	
11	Tampuk Manggis		The amount of contents of the mangosteen fruit according to the mangosteen fruit	Honesty and hard work	Every child is trained to be honest, the teacher instills hard work such as studying hard, at school there is an honesty stall, the teacher gives motivation to go forward every day not backward, meaning that every day there must be a change.
12	Bintang		Natural objects in the sky	Sign of the greatness of God, religious	The routine every morning is reading study prayers, giving blessings, reading short surahs, reading Asmaul Husna and verses of the chair, carrying out annual activities such as maulid, isra mi'raj, habsyi

No	Motive	Picture	Symbolic Meaning	Local Wisdom Value	Activity
13	Banawati		Studded stars	majesty	Reading prayers, giving blessings, reading short surahs, reading asmaul husna, and chair verses
14	Kangkung Kaumbakan		When exposed to waves, the stems of kale do not break	Resist temptations/trials/tests, never give up, and don't give up	When there are children who have difficulty learning, the teacher motivates them not to give up, the children practice writing and reading every day without interruption, the enthusiasm of the principal and teachers to fight so as not to lose to a school in the middle of the city and try to develop the school
15	Ombak Sinapur Karang		Waves crashing against the rocks	The struggle for human life	Instill in yourself to fight, don't give up, don't give up, keep the spirit, the principal and teachers keep fighting for the progress of the school
16	Bayam Raja		Someone who is respected and dignified	Dignified and respected	Mutual respect between teachers and students, instilling good manners to students, students respect parents, teachers and other people, every morning before entering class the teacher usually performs greetings
17	Kulat Kurikit		Mushrooms attached to tree trunks or branches	Live independently and endure suffering	Students are always trained to be independent, meaning not to depend on other people, go to school alone, the teacher always emphasizes doing according to ability and builds a feeling

No	Motive	Picture	Symbolic Meaning	Local Wisdom Value	Activity
18	Hiris Puduk		Pudak/pandanus smells good which has multiple uses as a coloring agent for cakes, floral arrangements, a complement to potpourri	Beneficial	of self-confidence, having to be able to do it alone Doing actions that are useful for other people, students learn Sasirangan, how to make Sasirangan so that there are benefits in the future to be able to do entrepreneurship or work in Sasirangan
19	Daun Katu		Katu leaf shoots are used as a vegetable that can increase breast milk	Beneficial	Children are equipped with Habshi, maybe in their village they can help at the prayer room or activities in the community
20	Naga Balimbur		The dragon is bathing happily in the morning.	Fun and exhilarating	In class, he often tells stories or sings, listens to children's stories, during graduation celebrations, schools can graduate 100% of students with the best grades, which is a moment of emotion and happiness, when the distribution of report cards sees the child's grades are good
21	Gelombang		Water waves in the sea	Tenacity and patience	The teacher must have patience in educating children, the teacher guides, advises every day, must not be bored and cannot give up

(Sumber: Hasil Penelitian, 2023)

Table 1 above clearly illustrates the local wisdom values contained in the Sasirangan cloth motif and the planting of local wisdom values in the Sasirangan motif at SD Negeri 7 Sungai Jingah, Banjarmasin. The local wisdom values of the Sasirangan motif can be instilled and applied in daily activities in the classroom and at school.

The Sasirangan motif has local wisdom meaning and values, namely (1) Gigi Haruan.

Haruan fish or snakehead fish have sharp and sharp teeth; (2) Kambang Kacang has long bean fruit which is used as vegetables for daily food; (3) Hiris Gagatas. Gagatas is a typical Banjar cake; (4) Sakaki Kambang. A flower that is widely used in typical Banjar ornaments such as carvings of Banjar houses; (5) Jaruju leaves. Jaruju leaves have sharp, spiny edges that are used to deter rats; (6) Tampuk Mangosteen. Each

mangosteen fruit has a drum, the contents inside are equal to the number of drums; (7) Star. Stars as natural objects as one of the signs of the greatness of God the Creator; (8) Kale Kaumbakan. Kale plants live above the water with long smooth stems, when hit by waves the kale stems don't break; (9) Sinampur Coral Waves. Great waves crashing against the reef; (10) Spinach King. The king is someone who is respected; (11) Karikit Toadstool. Fungus-type plants that live attached to tree trunks/branches but do not harm the plant they host; (12) Slice Puduk. Puduk or pandan, which smells good, is used for green colouring in typical Banjar cakes and is used as a complement to potpourri; (13) Snake Stick. The little snake stick is stout and cunning but venomous; (14) Mayang Maurai. Mayang areca nut is used in badudus events or bridal showers; (15) Dragon Balimbur. With joy the dragon bathes while basking in the sun shining brightly; (16) Banawati, another term for the batabur/bahambur star motif; (17) Dara Manginang. A Banjar girl who has just learned to eat betel leaves causes red saliva to drip from her lips; (18) Dayang's descent. Often in abstract compositions with the three main colours red, yellow, and green; (19) Rama Sahang. Crushed pepper is ground in a mortar; (20) Wave. Sea water waves, like human life which sometimes finds waves; and (21) Katu Leaf. The shoots of katu leaves are used as vegetables and are useful for increasing breast milk (Setiawan, 2015; Wahyuni, 2015; Ekawati et al., 2019; Kholis, tanpa tahun; Nugraheni & Maryanto, 2019; Almas, 2018; Rosyadi, 2017; Alkaff dkk., 2019; Jumriani et al., 2021; Seman, 2022; Redho, 2016; Ganie, 2014, Winarsih, 2015).

Schools need to instil local wisdom values to shape the nation's character through learning, routine activities, and habituation. Local cultural wisdom-based education has the aim of introducing local culture and changing human attitudes and behaviour in the future. Local wisdom values that can be integrated into students include divinity/religiousness, cooperation, cooperation, discipline, tenacity, responsibility, politeness, cultural preservation, hard work, caring, creativity, beauty, and so on. (Anwar, 2021).

Local wisdom supports and strengthens Indonesia's national culture. The educational process has the same meaning as the acculturation process, in which students use the values of local wisdom in acquiring knowledge, and competence and maintaining attitudes and behaviour based on

the values and norms prevailing in society. Local wisdom supports the creation of an educational process that is broad-minded and maintains cultural preservation which is a force in building personal and social balance (Kusuma, 2018).

CONCLUSION

The results of the research show that the strategy for preserving Sasirangan in the city of Banjarmasin is by wearing Sasirangan clothes every Thursday, incorporating Sasirangan material in local content subjects, participating in Bassirangan parades and exposing en masse during the Banjarmasin Sasirangan Festival (BSF) which is held every year in the city of Banjarmasin. Sasirangan has local wisdom values, namely gigi haruan (sharpness of thought), kambang kacang (familiarity and kinship), hiris gagatas (beautiful), kambang sakaki (beauty), daun jaruju (reject reinforcements), tampuk manggis (honesty and hard work), bintang (a sign of the greatness of god, religious), kangkung kaumbakan (resistant to temptations/trials/tests, never give up, and don't give up easily, ombak sinampur karang (struggle for life), bayam raja (respected and dignified), kulat karikit (living independently and enduring suffering), hiris puduk (useful), ular lidi (ingenuity), mayang maurai (honor), naga balimbur (fun and joyous), banawati (majesty), dara manginang (beauty), turun dayang (beauty), ramak sahang (beauty), gelombang (persistence and patience), daun katu (useful). The local wisdom values of Sasirangan in the form of life skill values can be instilled in every student at school through the teacher providing examples or examples, habituation, advice and motivation to children so that children behave well and practice local wisdom values in their lives. The implications or benefits of research for teachers and students are that teachers and students know and understand the values of local wisdom in Sasirangan motifs and how to instil and apply these values in everyday life at school. Suggestions for further researchers can carry out further research related to the shift in the value of Sasirangan local wisdom and socio-cultural changes that occur in society.

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