

Values of Local Wisdom and Sasirangan Tourism in the City of Banjarmasin, South Kalimantan, 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 research is to analyze the value of local wisdom of Sasirangan and Sasirangan tourism in the city of Banjarmasin, South Kalimantan. This research uses qualitative and quantitative approaches with descriptive methods. The research location is in the city of Banjarmasin, South Kalimantan. The informants of this research are Sasirangan craftsmen. Data collection through observation, interviews, online surveys, and documentation. Research data analysis techniques are thematic, textual, contextual and interpretive.

Keywords: *Values; Local Wisdom; Sasirangan; Tourism*

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 sprang which means lurus (stitched), this is under 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 illnesses 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 (Semana, 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. The community does not fully 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

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the motif, it looks attractive, Sasirangan clothes can be worn at work or at certain events, or as souvenirs. Each Sasirangan motif has a local wisdom value that must be known and applied by the community in their lives.

Methods

This research uses qualitative and quantitative approaches with descriptive methods. The research is located in the city of Banjarmasin. The research focuses on the symbolic meaning and local wisdom values of the Sasirangan motif. The research subjects were Sasirangan cloth craftsmen. The research informants are Sasirangan cloth craftsmen. Data collection was carried out using observation techniques, interviews, online surveys, and documentation. The researcher observed the activities of the Sasirangan craftsmen. Researchers conducted interviews with Sasirangan craftsmen, namely Muhammad Redho and Sandi Agustinus, as well as the head of Dekranasda Banjarmasin, Mrs Siti Wasilah. Documentation in the form of photographs of Sasirangan cloth with various motifs. 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 interviews and observations that have been conducted, the author can describe the value of local wisdom Sasirangan plays a role in encouraging the development of tourism in Sasirangan Village in the city of Banjarmasin, South Kalimantan.

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, 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, jajumputan, 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 tough and tenacious, 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)

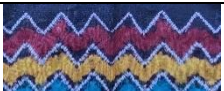









From the results of the interview above, it can be seen that Sasirangan means to baste. The origin of the Sasirangan cloth is the pamintan cloth which is used for treatment. Sasirangan has several original and traditional motifs as characteristic of Sasirangan cloth. To protect the Banjar culture, the 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.











Traditional sasirangan motifs that are widely used and common include (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) Kambang Sakaki. A flower that is widely used in typical Banjar ornaments such as carvings of Banjar houses; (5) Daun Jaruju. Jaruju leaves have sharp, spiny edges that are used to deter rats; (6) Tampuk Manggis. Each mangosteen fruit has a drum, the contents inside are equal to the number of drums; (7) Bintang. Stars as natural objects as one of the signs of the greatness of God the Creator; (8) Kangkung Kaumbakan. Kale plants live above the water with long smooth stems, when hit by waves, the stems of kale don't break; (9) Ombak Sinampur Karang. Great waves crashing against the reef; (10) Bayam King. The king is someone who is respected; (11) Kulat Karikit. Fungus-type plants that live attached to tree trunks/branches but do not harm

the plant they host; (12) Hiris 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) Ular Lidi. 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) Naga 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) Turun Dayang. Often in abstract compositions with the three main colours red, yellow, and green; (19) Ramak Sahang. Crushed pepper is ground in a mortar; (20) Gelombang. Sea water waves, like human life which sometimes finds waves; and (21) Daun Katu. 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).

The author sees the various motifs on the Sasirangan cloth. The author categorizes research data according to observations, interviews and document studies that have been carried out. The following is a table of categorization of symbolic meanings and local wisdom values of the Sasirangan motif.

Table 1. Motives and Values of Local Wisdom of Sasirangan Cloth

No	Motive	Picture	Symbolic Meaning	Local Wisdom Value
1	Gigi Haruan		Haruan fish or snakehead fish have sharp and sharp teeth Sharp thinking	Ketajaman berpikir
2	Kambang Kacang		Daily vegetable food	Familiarity and kinship
3	Hiris Gagatas		A typical Banjar cake in the shape of a diamond	Beautiful
4	Kambang Sakaki		A flower that is widely used in typical Banjar ornaments	
5	Daun Jaruju		Jaruju leaves are used to repel rats	Reject reinforcements
6	Tampuk Manggis		The amount of contents of the mangosteen fruit according to the mangosteen fruit	Honesty and hard work
7	Bintang		Natural objects in the sky	Sign of the greatness of God, religious
8	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
9	Ombak Sinapur Karang		Waves crashing against the rocks	The struggle for human life
10	Bayam Raja		Someone respected and dignified	Dignified and respected
11	Kulat Kurikit		Mushrooms attached to tree trunks or branches	Live independently and endure suffering

12	Hiris Puduk		Puduk/pandanus smells good and has multiple uses as a colouring agent for cakes, floral arrangements, a complement to potpourri	Beneficial
13	Ular Lidi		A clever but venomous little snake	Ingenuity
14	Mayang Maurai		Mayang areca nut is used for bridal showers and 7 monthly baths for pregnant women	Beauty
15	Naga Balimbur		The dragon is bathing happily in the morning	Fun and exhilarating
16	Banawati		Studded stars	majesty
17	Dara Manginang		A girl eating betel	Beauty
18	Turun Dayang		A servant girl in the palace	Beauty
19	Ramak Sahang		Pepper is destroyed	Beauty
20	Gelombang		Water waves in the sea	Tenacity and patience
21	Daun Katu		Katu leaf shoots are used as a vegetable that can increase breast milk	Beneficial

(Source: Research Results, 2023)

Table 1 above clearly illustrates the symbolic meaning of the Sasirangan cloth motif and the local wisdom values contained in the Sasirangan cloth motif, namely teeth haruan (sharpness of thought), kambang kacang (friendship and kinship), hiris gagatas (beautiful), kambang sakaki (beauty), leaves of jaruju (reject reinforcements), tampuk mangosteen (honesty and hard work), bintang (a sign of God's greatness, religious), kangkung kaumbakan (withstand temptations/trials/tests, never give up, and not easily give up, waves of sinampur coral (struggle) life), amaranth king (respected and dignified), toadstool karikit (living independently and enduring suffering), hiris pudak (useful), snake stick (ingenuity), mayang maurai (honor), dragon balimbur (fun and exhilarating), banawati (majesty), dara manginang (beauty), down dayang (beauty), ramak sahang (beauty), waves (tenacity and patience), katu leaves (useful).

By knowing and understanding the value of the local wisdom of Sasirangan, people will love and preserve Sasirangan more as an archipelago literature. The application of art, culture, norms and environmental preservation is very important. In addition, pride in community identity must be instilled in each individual (Yiamjanya et al., 2022).

The principles of ecotourism development are environmental protection and ecosystem maintenance, conservation and exploitation of native cultural values, environmental education activities, and local community participation. The resource exploitation capacity of community-based ecotourism is influenced by the uniqueness of the landscape, local cultural values, stakeholder engagement and destination accessibility. Assessment of the potential of community-based ecotourism is based on resources, indigenous cultural values, conditions for serving tourists, and tourism development policies. Indigenous cultural values and the readiness of local communities have an important influence on the establishment and development of local tourism. Tourism is used as a means of alleviating the poverty of the local population, local cultural originality and social way of life (Nguyen Thi Phuong et al., 2022; Sitikarn et al., 2022; Halim et al., 2022).

Tolina Loulanski stated that cultural heritage includes the material cultural aspects of sites, buildings, landscapes, monuments and objects as well as an intangible (spiritual) culture which is embodied in social practices, people's lives, values, beliefs and expressive forms such as language, art, crafts, music and dance (Loulanski, 2006 dalam Peja, 2022). Furthermore, the expansion of digitalization and changes in social and cultural value systems bring many new visions in regulating and managing tourism which can result in increasing the value of the cultural heritage itself (Rivza et al., 2022).



Figure 1. Sasirangan cloth

(Source: Author, 2023)

Figure 1 shows several Sasirangan fabrics with various Sasirangan colours and motifs. Apart from being a Sasirangan tourist destination, Kampung Sasirangan is also a place for the production, promotion and preservation of Sasirangan in the city of Banjarmasin. Sasirangan village is located on the opposite side of the mosque and the Jingah River road. The people in Sasirangan Village become Sasirangan craftsmen who make Sasirangan cloth every day. Kampung Sasirangan is a tourist spot that is visited by many people who want to see the process of making Sasirangan cloth or buy Sasirangan cloth and processed products from Sasirangan cloth as souvenirs or souvenirs.



Figure 2. Sasirangan Village, Banjarmasin

(Source: Author, 2023)

Figure 2 shows Sasirangan Village as a Sasirangan tourist destination in the city of Banjarmasin, where there is a Sasirangan Village gate, Sasirangan tourist map, an introduction to Sasirangan motifs and the process of making Sasirangan cloth.



Figure 3. Sasirangan Craftsmen in Sasirangan Village, Banjarmasin

(Source: Author, 2023)

Figure 3 shows some of the craftsmen in Sasirangan village, Banjarmasin City. These Sasirangan craftsmen produce and market Sasirangan fabrics through online and offline social media by selling Sasirangan fabrics in their shops.

Dekranasda is a forum for the promotion of Sasirangan which has a shore as a place to learn Sasirangan starting from getting to know the basic motifs of Sasirangan, the process of making Sasirangan cloth until Sasirangan products are fully available at Dekranasda in Banjarmasin city.

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. Dekranasda 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 will 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 will definitely leave Sasirangan cloth for designers who have appearances. abroad." (Siti Wasilah, 18 January 2023).

From the results of the interview above, it can be seen that the local government continues to strive to develop and preserve Sasirangan through various activities such as Dekranasda, Banjarmasin Sasirangan Festival, Sasirangan workshops, Sasirangan competitions, as well as during out-of-town and foreign visits.

One of the prerequisites for tourism development is local and regional cooperation, and collaboration of local actors with the involvement of city government, industry organizations and associations. Efforts made to build a "smart tourism destination" also require collaboration between entities involved in the tourism industry, in addition to maintaining a strong technological infrastructure (Csobán et al., 2022).



Figure 4. Dekranasda Banjarmasin and Dekranasda South Kalimantan show rooms

(Source: Author, 2023)

Figure 4 shows the Dekranasda showroom for the city of Banjarmasin and the Dekranasda for the South Kalimantan Province. The Dekranasda showroom introduced Sasirangan cloth with various motifs and the process of making Sasirangan cloth. In addition, Sasirangan products were also sold, namely Sasirangan cloth, clothes, bags, wallets, accessories, and others.

Sasirangan exhibitions are also often held in the city of Banjarmasin, such as the anniversary of the city of Banjarmasin and the anniversary of the province of South Kalimantan. This cast aims to promote and market Sasirangan products to the public.



Figure 5. Sasirangan exhibition in the city of Banjarmasin

(Source: Author, 2023)

Figure 5 shows the Sasirangan exhibition held in the city of Banjarmasin. Sasirangan products sold at the exhibition include Sasirangan fabrics, clothes, hats, bags, wallets, and others.

The city of Banjarmasin annually holds the Banjarmasin Sasirangan Festival. In 2023 the 7th Banjarmasin Sasirangan Festival has been held with a series of activities, namely the Sasirangan fashion show, fashion carnival, Basasirangan parade, selection of Sasirangan sons and daughters, MSME exhibition, mass bashing, Sasirangan motif design competition, photo competition, and singer performances and the capital band.



Figure 6. Banjarmasin Sasirangan Festival

(Source: Research Results, 2023)

Figure 6 shows the activities of the Banjarmasin Sasirangan Festival which is held every year to preserve Sasirangan in the city of Banjarmasin.

To maximize the dissemination of tourism information, various methods can be used, one of which is promotion through exhibitions and festivals. Exhibitions, bazaars and festivals have helped in the promotion process of tourist areas (Ali et al., 2023).

Table 2. Sasirangan tourism in the city of Banjarmasin

No.	Sasirangan Attractions	Tourist	Information
1	Sasirangan Village	Opposite the Mosque	Center for souvenirs of Sasirangan cloth, and a place for marketing Sasirangan cloth and Sasirangan products
2	Sasirangan Village	Sungai Jingah	A place for production and marketing of Sasirangan fabrics and Sasirangan products
3	Blue Village	Education Village	A place to learn how to make Sasirangan cloth, and make flower pots with Sasirangan motifs.
4	Anno House 1925		Located on the banks of the Martapura River as a place to learn Banjar culture and learn Sasirangan starting from getting to know Sasirangan motifs to the process of making Sasirangan cloth, showroom for Sasirangan products
5	Banjarmasin City Dekranasda		The Regional National Crafts Council (Dekranasda) of the city of Banjarmasin has the task of promoting and preserving Sasirangan in the city of Banjarmasin, as well as fostering Sasirangan craftsmen. It has a showroom for Sasirangan products and is the centre for souvenirs from the city of Banjarmasin
6	Dekranasda of South Kalimantan Province		The Regional National Crafts Council (Dekranasda) of the city of Banjarmasin has the task of promoting and preserving typical South Kalimantan products, one of which is Sasirangan. Has a showroom for Sasirangan products and is the centre for souvenirs from South Kalimantan.
7	Creative Sasirangan House		Centre for souvenirs for UMKM Sasirangan products
8	Banjarmasin Festival (BSF)	Sasirangan	Activities include the Sasirangan fashion show, Sasirangan fashion carnival, Basasirangan parade, selection of Sasirangan sons and daughters, Sasirangan exhibition, mass laying of Sasirangan cloth, Sasirangan motif design

	competition, Sasirangan workshop and discussion forum, as well as the Banjarmasin Sasirangan Festival photo contest
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(Source: Research Results, 2023)

Table 2 shows the tourist attractions of Sasirangan in the city of Banjarmasin which can be visited as a centre for souvenirs of Sasirangan products.

South Kalimantan, including Sasirangan Village Opposite the Mosque, Sasirangan Sungai Jingah Village, Blue Village/Educational Village, Anno's 1925 House, Dekranasda Banjarmasin city and South Kalimantan Province, Sasirangan Creative House (RSK), and Banjarmasin Sasirangan Festival (BSF).

Conclusion

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 not easily give up), ombak sinampur karang (struggle for life), bayam raja (respected and dignified), kulat karikit (living independently and enduring suffering), hiris pudak (useful), ular lidi (ingenuity), mayang maurai (honor), naga balimbur (fun and joyous), banawati (majesty), dara manginang (beauty), turun dayang (beauty), ramak sahang (beauty), gelombang (tenacity and patience), daun katu (useful). The value of Sasirangan local wisdom plays a role in encouraging the development of Sasirangan tourism in the city of Banjarmasin, South Kalimantan, including Sasirangan Village Opposite the Mosque, Sasirangan Sungai Jingah Village, Blue Village/Educational Village, Anno's 1925 House, Dekranasda Banjarmasin city and South Kalimantan Province, Sasirangan Creative House (RSK), and Banjarmasin Sasirangan Festival (BSF).

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