

THE MEANING BEHIND THE CONCEPT OF *MAIMPU ANAK* AS A REFLECTION OF THE LOCAL EDUCATIONAL WISDOM OF THE BANJAR COMMUNITY

Rissari Yayuk¹, Jahdiah², Eka Suryatin³, Derri Ris Riana⁴

Badan Riset dan Inovasi Nasional¹⁻⁴

yrissariyayuk@yahoo.co.id

ABSTRACT

Parenting is an everyday activity that parents do for their children. Parenting in the Banjar language, is called *maimpu anak*. In this study, the researchers described the concept of *maimpu anak* in the parenting lexicon based on the Banjar people's culture. In addition, this research will reveal the value of the educational wisdom of the local Banjar community, which can develop the character from an early age. The research methods are observation, interviews, documentation, and literature study. Data collection techniques are involvement and observation. The research steps are observation, data collection, selection, analysis, presentation, and conclusions. Data collection was carried out from January to October 2022. The research locations were in Banjarmasin City and Banjar Regency. The validity of the data is done through source, time, theory, and place triangulation. The theory used are semantics, pragmatics, and anthropolinguistic approaches. The primary data source is the speech and activities of the Banjar people. The results of the study found that the lexicon with the concept of *maimpu anak* in the Banjar community includes (1) *maangkat* 'lifting' with supporting activities such as *mausung* 'carrying', *maasuh* 'taking care', *mahambin* 'carrying over the shoulder', *manimang* 'cradling', *manjaring* 'raising both hands child'; (2) *mangguringakan* 'lulling children' with supporting activities such as, *mangapuk* 'patting', *mamusut* 'stroking', *maayun* 'swinging', *maragap* 'hugging'; and (3) *bamainan* 'playing' with supporting activities, such as *manggalitiki* 'tickling', *badagangan* 'playing buy and sell', and *barurumahan* 'playing a house'. Local wisdom in the lexicon with the concept of parenting in the Banjar community are the educational wisdom of compassion, religion, intellectuals, skills, local culture, and sympathy/empathy. The conclusion of the research is that behind the parenting lexicon, it has a meaning with the context and function of each that reflects the value of wisdom that can develop children's character from an early age.

Keywords: *maimpu anak*, wisdom, education, Banjar

INTRODUCTION

Every parent needs to pay attention to parenting patterns. Good parenting from an early age will bring goodness in the future (Itai et al., 2022, p. 8). One part of a parenting strategy that has good value is education. Education is through formal institutions and daily activities when parents care for their children at home and in society. One of the education goals is to make children ethical, knowledgeable, compassionate, and have faith in God. Mandasari & Fauziah (2021, p. 762) state that education has goals, such as making children believe in and fear God. Tohri et al. (2022, p. 334) state that education will build human character based on local wisdom. These characters come from religious values, customs, and local socio-culture. Nurma (2022) mentions that instilling values can be done in daily routines

Win et al. (2022, p. 14) claimed that family parenting from fathers, mothers and grandmothers will affect the development of children's lives. Fitzpatrick et al. (2022, p. 10) state that monitoring and managing good children's activities is part of parenting. Sugono (in Baehaqie, 2010, p. 3) states that parenting, namely maintaining, caring for, educating, and making independent. Makagingge et al. (2019, p. 117) said that there are four parenting practices: controlling, guiding, communicating, and nurturing. Improper parenting patterns will affect the child's attitude later.

The concept of parenting in this study is the practice of parenting or looking after children carried out by families in their daily lives. The category of children is from infants to the age of under five years. As an activity, it certainly has actions conceptualised in parenting lexicons. The lexicon does not stand alone without meaning, but a socio-cultural context exists behind its use. Sugono (2008, p. 98) states that parenting involves guiding, helping, and training children.

Indonesian people have the same or different parenting patterns among ethnic groups, but parenting contexts may be missing over time due to several life factors. This can occur, such as political factors (Lamazhaa, 2021) and modern life factors (Mokhutso, 2022). One of the indications of the loss of this parenting pattern is the unfamiliarity of the parenting lexicon among the speech community because the supporting activities are no longer carried out. Dewanto (2018, p. 152) describes that the loss of cultural activity will result in the loss of valuable messages contained in the speech and no valuable inheritance for future generations.

Based on this, it is essential to research the lexicon of parenting in Banjar society amid the modern era. Previous research for parenting has been carried out, among others by Baqie (2010) who found baby parenting lexicon register which includes support tools and parenting activities. Meilinda (2020) found that children's independence can be sought through parenting patterns. For Adawiah (2017), the findings are permissive parenting and democratic patterns. The factors that influence the pattern of children's education are (1) family socioeconomic level, (2) parents' education level, (3) the distance between residence and school, (4) age, and (5) the number of children. Makagingge et al. (2019) found the effect of parenting styles on children's social behaviour. Rohmat (2010) provides an overview that the role of parents in raising children is critical from the aspect of communication, socialisation, personality, and others.

The five previous studies have similarities with what was studied from the theme of parenting. The difference between the previous studies and this study is that the researcher examines the lexicon of parenting children from toddlers to six years of age. The concept of parenting in hypernym is lifting, lulling, and playing around, which is related to the context of socio-cultural values. The issues raised are, what are the lexicons with the concept of *maimpu anak* based on the culture of the Banjar people and how the local educational wisdom values of the Banjar people can develop the character from an early age. The research aims to describe the concept of *maimpu anak* in the parenting lexicon based on the Banjar people's culture. In addition, this research will reveal the value of the local educational wisdom of the Banjar people, which can develop the character from an early age behind the concept of *maimpu anak* in the parenting lexicon.

The research results will provide information and inspiration to the broader community regarding the lexicon of parenting in the Banjar local language. They can provide knowledge in linguistic and sociocultural treasures.

METHODOLOGY

This research is descriptive qualitative. Researchers will describe the concept of *maimpu anak* descriptively (Istiqomah & Setyobudihono, 2017). This method was chosen because it is adapted to the information needed in research (Wardoyo & Sulaeman, 2017, Brahmanto, 2022, and Hadi & Ahied, 2017). Observations are used to determine the research area and who are the informants who will be part of the research. The selected informants are the Banjar people in Banjar Regency and Banjarmasin City. Because what is needed is based on the completeness of the data based on the problem, the number of top informants consists of five families, and the selection is random. The criteria for informants are: they are over 15 years of age, Banjar people. The researchers do not discriminate between sexes. Data collection techniques are interviews, skilled involvement, and documentation for primary data. The literature is used for secondary data. Interviews were conducted in a structured and unstructured manner. Structured interviews were used for lexicons with *maimpu* concepts in the Banjar community. Some of this lexicon are already known by researchers based on the results of observations so far and the background of researchers such as Banjar people who have been in parenting positions. Furthermore, through interviews we obtained information related to the answers to these problems. For the unstructured interviews, the researchers listen to conversations between informants, including the community around the research area, about the concepts and contexts of *maimpu* based on their respective versions. From the conversation that did not originate from the results of the researcher's questions, much information was obtained, which further confirmed the researcher's understanding of the lexicon with the *maimpu* concept in the Banjar language.

For *libat cakap* technique, the researcher tried to get stories out of the informants and other people whom the researcher accidentally met. From these results, an overview of their lives was

obtained in their parenting patterns when they were small with their parents. The description illustrates many similarities regarding the concept of parenting from the aspect of the general lexicon derivation *maangkat* 'lifting', *menggurungkan* 'lulling children', and *bamainan* 'playing'. This has been confirmed by Kamus Besar Bahasa Indonesia, the Indonesian Dictionary, published by Badan Pengembangan dan Pembinaan Bahasa, The Agency for Language Development and Cultivation. Another dictionary used is *Kamus Banjar Indonesia* by Hapip (2008). The next is *Kamus Banjar-Indonesia*, published by the Balai Bahasa Banjarmasin, Banjarmasin Language Center (2008).

Furthermore, we recorded the interviews. This data collection technique is also accompanied by literature. This is necessary to provide additional information from dictionaries and theoretical books related to research that researchers have carried out (Efriani et al., 2020, Wahyudy, 2019, Hadi et al., 2019); Haris et al., 2020).

The research steps are observation, data collection, selection, analysis, presentation, and conclusions. Data were collected from January to October 2022. The validity of the data was carried out by triangulating data, place and theory. The theory used is semantics, pragmatics, and ethnolinguistics. Semantics is the study of language about meaning; see Syarifuddin (2012), Yayuk (2018), Ghufar & Suhandano (2022), Anshari (2017) and Saphira (2014). Pragmatics interprets speech based on context; see Metrouh & Mebtouche (2022), Calnan (2018), Al-Hamdi (2013), Hess (2022), Herman & Liberatore (2022), and Kelly et al. (2022). While ethnolinguistics connects meaning in the concept of a language with culture; see Wardoyo & Sulaeman (2017), Baehaqie (2010), Pretkovic & Skrinjaric (2017) and Kanaza (2020). The data processing is done by classifying it according to the limitations of the theme of parenting which is then analysed according to the theory mentioned earlier, also added by using ethnopedagogic theory. Ethnopedagogic is education based on local wisdom; see Sari et al. (2021), Fakhroh et al. (2020), Susilaningtiyas & Falaq (2021), Putra (2017), and Panji Tresna et al. (2022).

ANALYSIS

1. The Concept of the Maimpu Anak Lexicon in the Banjar Community

This *maimpu* concept can be seen in examples [1], [2], and [3], along with the following explanation.

Data [1]

Idang dani mama pang satumat lagi haur batatapas nah. Impu dahulu ading di palataran.

'Idang helps Mom for a moment; she's busy washing. Take care of your little brother on the veranda.'

The context of speech with the concept of *maimpu* in data [1] describes a mother who is busy washing clothes in the back room of the house. At that time, he asked his 12-year-old son to play with his little brother, who was still in a swing. The children's swing is located on the veranda. His mother said *Idang dani mama pang satumat lagi haur batatapas nah. Impu dahulu ading di palataran*. 'Idang helps Mom for a moment; she's busy washing. Take care of your little brother on the veranda'.

Idang reacted to hearing his mother's request to do what was asked immediately. He then went to the veranda and approached the little brother's swing. Idang was seen rocking a baby swing while singing in the Banjar language. In between swinging activities, sometimes the swing is stopped, and one of Idang's palms pats the buttocks of his little brother, who is in the swing.

Guring-guring, guring guring, guring-guring, matanya mangantuk
'sleep-sleep, sleep-sleep, sleep-sleep, sleepy eyes'

Not long after, his little brother woke up. The little brother crawled here and there; Idang repeatedly lifted him by holding his armpits with both hands or carrying and placing him near the swing. Occasionally the little brother was placed on Idang's lap. In addition, if it is estimated that the little brother is crawling too far, almost to the edge of the verandah of the stilt house, Idang takes action to prevent his little brother from crawling too far.

Ding, jangan jauh-jauh pang, kaina gugur, sini haja nah
'Brother, don't go far, okay, you'll fall, just stay here okay'.

Data[2]

Hidin wayahini gawiannya maimpu cucu, embah sudah pangsiun jua. Sanang banar lagi hidin, santai, jaga manjaga hidin wan cucu. Tapi kada saurangan pang hidin maharagu, ada pambantu nang anak pang di rumah tuh

'His job now is taking care of his grandson because he has retired too. He's so happy now. Relax. He takes excellent care of his grandson. However, he does not care alone; a babysitter is in the house.'

Data [2] is uttered by a first neighbour to another neighbour. This was because other neighbours asked about the activities of someone they both knew at that time. The first neighbour also stated what he knew. Based on data [2], the background of this utterance is the speaker's observation when he sees how someone often carries his grandson with great care and plays with his grandson when the child's parents are not there. Those activities based on this example are part of *maimpu*. The context in data [2] describes a person happily choosing to look after his grandson in his free time. These *maimpu* activities include carrying the child, taking the child for walks on a mini bicycle, and playing with balloons. Even so, it doesn't mean that someone is taking complete care of it; there are other people outside of the family members who are helping with the babysitting activities.

Data [3]

Himpu disebut juga dengan impu. Pengertiannya, yaitu memelihara, mengasuh, menggendong, dan ngemong (Hapip, 2008:56-60).

Himpu is also known as *Impu*. The meaning is nurturing, carrying, and nursing (Hapip, 2008:56-60).

Data [3] comes from the Banjar-Indonesian Dictionary compiled by Hapip (2008). *Impu* means the same as *himpu* in the Banjar language. The meaning of this lexicon is related to taking care of children.

Based on these three data, *maimpu* in the Banjar language, generally means 'the activity of looking after and caring for a child from adults (parents, siblings, relatives, related parties)'. There are verbal and nonverbal actions that support these activities. The action referred to, among others, can be seen in the description of the concept of *maimpu* in the general lexicon, such as *maangkat* 'lifting', *mangguringakan* 'lulling children', and *bamainan* 'playing'.

Following is an explanation of the three lexicons with the concept of *maimpu*, with each specific lexicon supporting the activity. Table 1 briefly describes the lexicons included in the *maimpu anak* obtained from the research results on the Banjar community.

Table 1: Specific lexicons as supporting activities in the general lexicon of lifting, lulling, and playing in the concept of *maimpu anak*

No	General Lexicons of <i>Maimpu Anak</i>	Specific Lexicons of Supporting Activities <i>Maimpu Anak</i>	Characteristic
1	<i>Maangkat</i> 'lifting'	a. <i>Maasuh</i> 'taking care'	Sitting the child on the lap.
		b. <i>Mausung</i> 'carrying'	Lifting and carrying the child over the shoulders
		c. <i>Mahambin</i> <i>atau baubah</i> 'carrying over the shoulder'	Lifting the child on the back
		d. <i>Manimang</i> 'cradling'	Lifting the child above both palms while rocking.
		e. <i>Maambung</i> 'lifting and tossing'	Lifting and tossing the child over the head many times
		f. <i>Manjarinting</i> 'lifting'	Lifting by holding both wrists of the child
		g. <i>Manggingdung</i> 'carrying'	Carrying the child and attaching it to the body.

2	<i>Mangguringakan</i> 'lulling children'	a. <i>Mangapuk</i> 'patting'	Gently pat your palms on the child's body
		b. <i>Mamusut</i> 'stroking'	Stroking the child
		c. <i>Maayun</i> 'swinging.'	Pushing children with a tool called a swing
		d. <i>Maragap</i> 'hugging'	Wrap one hand around the child's body
3	<i>Bamainan</i> 'playing'	a. <i>Manggaritiki</i> 'tickling'	Playing with the fingers on the child's body
		b. <i>Badadagangan</i> 'playing buy and sell'	Pretend to buy and sell activities.
		c. <i>Barurumahan</i> 'playing a house'	Pretend to build and live in the house.

A more detailed explanation of the concepts in Table [1], including the value of local education, can be seen as follows.

The lexicon concept of *maangkat* 'lifting' in *maimpu* activities in the Banjar language

Maangkat in the Banjar language means *mengangkat* (lifting) in Indonesian. The lexicon associated with this *maimpu* activity has specific supporting activities, which include *maasuh*, *mausung*, *mahambin*, *maumbah*, *manimang*, *manjarinting*.

A particular lexicon in *maangkat* is related to the concept of *maimpu anak* in the Banjar language. The particular lexicon is part of general *maangkat* activities. Here is an explanation.

a. *Maasuh* 'taking care'

The concept of *mengasuh* (taking care of children) in the Banjar language includes sitting the child in front with the mother in a sitting position. In addition, another meaning is to lap the child on both thighs, either cross-legged or with the calves hanging down, while the child's body is hugged or held by both sides of the armpit. Children who can sit up are usually left alone on their laps without being held. The purpose of *mengasuh* is because the child cannot sit by himself, yet, it will make the child calm, does not go around, and it makes the child feel comfortable and calm.

KBBI (<https://kbbi.kemdikbud.go.id/entri/memangku>) states that *memangku* places something on the groin and knees. Sugono (2008, p. 1118) says that *memangku* is putting something on one's lap, carrying something on the arms folded flat across the chest, almost hugging. Hapip (2008:8) states that *maasuh* (taking care of children) has the meaning of caring for, taking, or sitting on a lap.

b. *Mausung* 'carrying'

Mausung is based on the definition of the Banjar people: placing the child on the upper part of the shoulder. Both sides of the child's armpits are held tightly. Sometimes when a child is considered strong enough to sit, it is enough for his waist to be held tightly. In Indonesian, the word *mausung* means *mengusung*, 'carrying'. This activity aims to move the child's position from one place to another, simply taking the child for a walk, making the child happy, preventing the child from falling, and so on. This activity can also be used when joking with children. Parents will pretend to lift the child higher after the child feels that his position is a bit higher than before; the person carrying him then immediately lowers him to his original position, and this is done repeatedly. The child will usually laugh out loud because he feels he is playing. Sugono (2008, p. 1793) states that *mengusung* 'carry' is a class of verbs related to transporting or carrying something by placing it on the shoulder. while *memanggul* is carrying on the shoulder or soaring. Mugeni et al. (2008) stated that *usung* in Banjarese has the same meaning as *usung* in Indonesian.

c. *Mahambin* atau *baubah*

In the concept of the Banjar language, *mahambin* is placing the child on the back (Hapip, 2008, p. 74). The left and right children's hands are wrapped around the neck that is shouldering. The child's hands are joined together using his left or right palm holding one wrist. The children's ankles are wrapped around the hips in a crossway. One of the hands that supports the palm is put under the child's

buttocks; the other hand holds the child's wrists tightly. This activity also has a few different aims. When doing this activity, parents who are *mahambin* can, jokingly, stomp their bodies so that the child looks happy because he feels like he is riding on something moving.

d. *Manimang* 'cradling'

Manimang in Banjar means carrying a child with both hands, then swinging him a little (Sugono 2008, p. 1704). The position of parents can be either sitting or standing. The purpose of cradling children is to show happiness for the children, to make them happy, and to show affection, or it could also make them fall asleep quickly. Even when the child is asleep, if it is seen that the child is not comfortable sleeping, the parents will rock him again so that the child looks soundly without being disturbed by anything. There are similarities in meaning between Banjar and Indonesian. Mugeni et al. (2008) stated that *manimang* in the Banjar language has the same meaning as *menimang* in Indonesian.

e. *Maambung* 'lifting and tossing'

Maambung, in the Banjar language, means lifting and throwing it up and down (Hapip, 2008, p. 25). In this context, the two armpits are held straight after the child is carried. Next, the child is thrown up repeatedly with the expectation that it is not harmful. It is usually done in a joking atmosphere so that the children laugh out loud.

f. *Manjarinting* 'lifting'

Jarinting is lifting the child with both hands (<https://kbbi.kemdikbud.go.id/entri/jaring>). In the context of the Banjar language, it is lifting the child by holding the child's hands together, then holding the child's wrists or both palms tightly, and then lifting them. *Manjarinting* can be when the child is still in place or moved from its original place. This activity is usually done accidentally. The reasons include feeling that their body is dirty, so it is not suitable to be carried to wash them immediately, wanting to move the child's position from a place where they feel uncomfortable to a comfortable place, such as from one side of the ditch to the other. Mugeni et al. (2008) stated that *manjarinting* has the same meaning as *jerinting*.

g. *Manggindung* 'carrying'

Manggindung carries a child using a cloth or hand, then attaches it to the parent's body. Both hands or a carrying device will usually tighten the child to the body carrying it (<https://kbbi.kemdikbud.go.id/entri/gendong>). Hapip (2008) states that the meaning of *manggindung* in the Banjar language is the same as *menggendong* in Indonesian. The purpose is to make a toddler can be more cared for when playing outside. Besides that, this activity is carried out for the Banjar people to make children calmer when they are fussy. Even when mealtime comes, this activity can be done for children. While holding, the parents can caress the child's head and kiss their baby's face. When carried, the child's position can be in front or at the back of the body.

2. The Concept of *Manguringakan* 'Lulling Children' in *Maimpu* Activities in the Banjar Language

The concept of *manguringakan* 'lulling children' in a lying position in the context of the Banjar community has a supporting lexicon. This lexicon includes *mangapuk* 'patting', *mamusut* 'stroking', *maayun* 'swinging', and *maragap* 'hugging'. Sugono (2008, p. 1701) mentions that *menidurkan* 'lulling children' is to make the children sleep or lulling children. Hapip (2008, p. 47) states that *manguringakan* is the same as Indonesian *menidurkan*. There are supporting activities when lulling children to sleep. This activity is part of a particular lexicon in lulling actions. Here's an explanation.

a. *Mangapuk* 'patting'

Hapip (2008, p. 171) and Sugono (2008, p. 1686) mention that *mangapuk* is patting, which is placing the palm in a way that is not too hard towards the back or side so that it makes a sound. In the context of the Banjar community, this concept is gently lapping one of the child's body parts with the palm, such as the buttocks, back, or shoulders. The position occurs when the child is lying straight, facing

up or sideways, facing the mother. The purpose is for children to feel comfortable and safe so they fall asleep quickly, which becomes a habit to show affection.

b. Mamusut 'stroking'

Mamusut is rubbing with palms affectionately or caressing (Sugono, 2008). Rubbing is the same as stroking (Hapip, 2008, p. 181). In this context, the way to put a child to sleep in the Banjar society is to rub the palms of the child's body until the child falls asleep. The purpose of this activity is the same as for *mamusut* and *mangapuk*.

c. Maayun 'swinging'

Maayun 'swinging' is moving the swing (a tool that hangs on putting the child to sleep) so that it moves (Sugono, 2008, p. 107). The child is put to sleep in a tool made of cloth at both ends on two ropes or from hanging rattan. This tool will be pulled by one end so that it continues to swing. Mugeni et al. (2008) mention that *maayun* has the same concept as *mengayun*.

d. Maragap 'hugging'

Maragap is the same as hugging or cuddling (Hapip, 2008, p. 146). When put to sleep, a mother will hug or cuddle until the child falls asleep. The purpose is usually to calm the child; the child feels safe and comfortable and doesn't move around. Sugono (2008, p. 332) mentions that *mendekap* 'cuddling' is wrapping both hands or one hand around the one being held.

3. The Concept of *Bamainan* 'Playing' in *Maimpu* Activities in the Banjar Language

Bamainan 'playing' is doing something to have fun (Sugono, 2008, p. 968). Another word for playing is *bapainan* (Hapip, 2008, p. 135). In the context of *maimpu*, playing in the Banjar community has a supporting lexicon such as *manggalitiki* 'tickling', *badagang* 'playing buy and sell', *barurumahan* 'playing a house'. Here's an explanation.

a. Manggalitiki 'tickling'

Manggalitiki, in the Banjar language, means playing with the fingers to touch some body parts that are easily amused; the child will usually laugh out loud. Parts that are tickled include the stomach, the two parts of the armpits, the nape of the neck, and the soles of the feet. This activity aims to make children happy.

b. Badagangan 'playing buy and sell'

Trade is related to buying and selling activities (Sugono, 2008, p. 203; Hapip, 2008, p. 52). In the context of *maimpu*, children in the Banjar community play buy and sell; this can be done to accompany girls. Parents desire to make their daughters happy with this activity.

c. Barurumahan 'playing a house'

A house is a building for residence. The shape of the house, which consists of walls and roofs, inspires children to build a house that is not real. However, it has similarities as a place to live in the child's imagination. This activity aims to make children feel happy in their world. Sugono (2008, p. 1325) states that houses are something like an imitation of a house or resemble a house.

2. Education on the Value of Local Wisdom in the Parenting Lexicon in the Banjar Community

The local wisdom of a community is a source of experience, knowledge, and ethics. Its preservation will be able to develop emotional bonds, solidarity, adaptability, and local characteristics that have positive values in various areas of community life. Efforts to preserve local wisdom can be carried out directly and indirectly through words and everyday actions that are educational. The following is education with the value of local wisdom behind the lexicon, which has the *maimpu* concept in the Banjar language.

Education in Terms of the Local Language

When a child is in an activity with a *maimpu* concept, utterances will be heard using the Banjar language. Examples in the lexicon with the concept of *mengangkat* 'lifting' has a unique lexicon, such as *maambung* 'tossing'. When a child is bounced repeatedly, a mother, father, or another adult will accompany him with sayings, among other things, *hurupakan wan wadai* 'swap for cake', *diambung sampai ka langit* 'tossing up to the sky', and so on. The utterances in the local language are repeated as many times as the bounces.

Likewise, it is also done when putting children to sleep. In the lexicon which has the concept of *mangguringakan* with the word especially *mangapuk-ngapuk* 'patting', there are usually utterances in the Banjar language, such as *guring-guring* 'sleep-sleep', *sayang-sayang*, *sayang-sayang*, *sayang-sayang matanya mengantuk* 'Honey- honey, honey, sleepy eyes'. Words and sentences using this local language will make children proficient in speaking the meaning of love and sleep in the Banjar language concept.

These two examples of the preservation of the Banjar language are a form of local wisdom in the local language which teaches parents or adults to children in *maimpu* activities. This supports children's mastery of the local language in the future. Ma et al. (2023) state that the home environment will affect children's language skills. Therefore, in parenting, parents are expected to be able to create a varied language environment, both vocabulary and sentences, because it helps children master the local language. Makagingge et al. (2019, p. 117) state that there are four parenting practices; they are controlling, guiding, communicating, and nurturing. Improper parenting patterns will affect the child's attitude later.

Education Value of Skill

Only sometimes will a child be calm in parental care. There are times when they actively play around with things that aren't real, just for their imagination, such as playing buy and sell and playing a house. Playing buy and sell or trading is an activity of buying and selling. This condition teaches how to sell and buy things. The same goes for playing a house. Children are taught to be skilled at making a place considered a home. The materials used are as simple as tying the four ends of the blanket at the four corners. The base is purun mats and mattresses, and the walls can also be made of blankets. Emm-Collison et al. (2022) states that children's physical activities, such as creative traditional games, significantly affect health and skill development.

Education Value of Preserving Tradition

The forms of parenting activities in the three lexicons with the concept of *maimpu anak* in the Banjar language with several lexicons, especially those that are hyponymous, are part of education that has the value of preserving traditions. This tradition has particularities, such as using local languages in all forms, such as words, sentences, songs, and stories or advice to support parenting activities. This tradition will continue to the next generation as a cultural heritage if it continues to be carried on at an early age. Without conservation efforts, a valuable value in people's lives will disappear. Dewanto (2018, p. 152) describes that the loss of cultural activity will result in the loss of the valuable message in the speech and there will be no valuable inheritance for future generations. Surtikanti et al. (2019) found that the role of parents is vital in introducing and teaching local traditions to children through various efforts. Tohri et al. (2022, p. 334) also state that education will build human character based on local wisdom such as religious values, customs, and local culture.

Education Value of Affection and Religion

There is a value of love behind the lexicon with the concept of parenting in the Banjar language. This relationship is formed because of the emotional bond in the activity between the mother and the child. Strong emotional bonds can be made in various ways to form feelings of sadness and trust. An example of an activity contained in the lexicon is the concept of *maayun*, 'swinging a child' and *manimang*, 'cradling'. In this context, while being rocked, the child will usually be sung with *Salawat* and sayings that show parental affection, including good prayers for the child in the future. Teixeira et al. (2021) state that affectionate relationships are related to emotional integration between oneself and

others, creating a feeling of joy and trust that can avoid sadness. In addition, parents have carried out indirect non-formal education towards their children through these expressions of affection. Affection for the people around will increase when love is given entirely to the child, including worshipping religious values depicted in the introduction to the cradle and when swinging it, such as *Salawat* and good prayers. Ahmadi et al. (2019) state that commitment to religion will be seen in daily actions. Religious values in a person will provide positive benefits psychologically, such as happiness and calmness (Mandasari & Fauziah, 2021, p. 762).

Education Value of Social Concern

There is a value of social concern education behind the lexicon with the concept of *maimpu anak* in the Banjar language. This value can be seen when the child is in that parenting. Usually, between these activities, parents will teach a sense of concern for others, such as trying to respond to greetings that people around make to the child in their care. Every parent needs to pay attention to parenting patterns. Good parenting from an early age will bring goodness in the future (Itai et al., 2022, p. 8). Humans are social beings who need friends, neighbours and relatives in their daily lives, communicate and work together, build relationships, and do things. Good communication is the first step in establishing interpersonal relationships. It is essential to teach this from an early age. Thus, even though in general a child is not perfect and can respond ideally to greetings from people around him, parents can teach this response by positioning themselves as the child being greeted. It is the parents who are on the child's side who communicate, whether in adult language or children's style (Nurma, 2022).

Based on the description of the analysis section, it has been shown that activities in raising children in the Banjar community have local wisdom values. These values strongly support children's character education from an early age. Children get to know and get used to everyday values that educate their minds and bodies. Examples of Banjar language habituation, including the preservation of local culture in parenting activities, can be seen when talking to children. The contents of the conversation vary depending on the activity being carried out, such as when lifting and tossing the child, lulling children to sleep, or playing with the child. The talk's content has a cultural message that will disappear if the activity is no longer there. Dewanto (2018, p. 152) describes that the loss of cultural activity will result in the loss of the valuable message in the speech and no valuable inheritance for future generations.

Good parenting from an early age will bring goodness in the future (Itai et al., 2022, p. 8). Children are taught to care about others, which can be seen when greetings occur between people around them. Instilling a sense of respect for others is carried out by parents through teaching indirectly to children, namely responding to greetings from people around them in a friendly manner. Children are also taught to respect the people around them through this response because honorific greetings are usually part of the intended response to the greeting party.

Thus, the lexicons that support the concept of parenting in the Banjar language have valuable life values. These lexicons become an integral part of the upbringing of the children of the Banjar people. Preservation is essential in shaping the personality of ethical, ethical, and happy children. The modern era could one day erode it. According to Makagingge et al. (2019, p. 117), there are four parenting practices: controlling, guiding, communicating, and nurturing. Improper parenting patterns will affect the child's attitude later.

CONCLUSION

The concept of *maimpu anak* in the lexicon of parenting based on the culture of the Banjar people includes (1) *maangkat* 'lifting' with supporting activities, such as *mausung* 'carrying', *maasuh* 'taking care of', *mahambin* 'carrying over the shoulder', *manimang* 'cradling', *manjaring* 'raising both hands child', (2) *Mangguringakan* 'lulling children' with supporting activities, such as *mangapuk* 'patting', *mamusut* 'stroking', *maayun* 'swinging', *maragap* 'hugging', and (3) *Bamainan* 'playing' with supporting activities, such as *manggaliliti* 'tickling', *badagang* 'playing buy and sell', and *barurumahan* 'playing a house'. Parents can develop the local educational wisdom of the Banjar people from an early age with the concept of *maimpu anak* in the parenting lexicon.

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