

# Banjar Lexicons in The Baayun Anak Tradition: Cultural Meanings and Pedagogical Relevance

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## Abstract

This study explores the lexicons used in the Baayun tradition of the Banjar community in Banua Halat Village, Tapin Regency, South Kalimantan, and examines their cultural meanings using Ferdinand de Saussure's semiotic perspective. The study specifically focuses on Banjar lexical items found in Baayun Anak practices, which are preserved in household settings, while Baayun Maulid, performed in religious contexts, employs Arabic religious recitations and does not involve Banjar oral utterances. Using a qualitative descriptive approach, data were collected through observation, in-depth interviews with cultural figures and mothers who have performed the Baayun tradition, and document analysis. The findings reveal that the Banjar lexicons reflect parental hopes, values, and everyday experiences embedded in the tradition. In addition, the study identifies lexicons related to ritual equipment as cultural elements that provide contextual understanding of the Baayun tradition. This research also demonstrates the pedagogical relevance of the findings by illustrating how the Baayun tradition can be utilized as authentic-based material in English Language Teaching, particularly in the form of vocabulary enrichment and procedural texts to support students' reading and writing skills. The study highlights the importance of integrating local cultural practices into language learning to promote culture-based language teaching.

**Keywords:** Baayun Tradition; Banjar Lexicon; Cultural Meaning; Authentic Material, English Language Teaching

## INTRODUCTION

Local cultural practices play an important role in shaping language use and meaning within a community, as language is deeply embedded in social interaction and cultural experience. Local cultural practices play an important role in shaping language use and meaning within a community, as language is deeply embedded in social interaction and cultural experience. In the Indonesian context, many traditional practices are closely associated with oral expressions that convey local values, beliefs, and ways of life through songs, chants, and ritual utterances (Duranti, 1997; Foley, 1997). Recent studies on linguistic diversity and language sustainability emphasize that oral traditions continue to function as key sites for the transmission of local lexicons and cultural knowledge, particularly in multilingual societies such as Indonesia (Grenoble & Whaley, 2021; Sallabank, 2023).

However, these oral traditions are increasingly marginalized, especially among younger generations, due to the dominance of national and global languages in education, digital media, and everyday communication. Contemporary research highlights that language shift and the declining use of local oral practices pose significant risks to the maintenance of indigenous and regional lexicons (De Costa, Park, & Wee, 2020; UNESCO, 2021). As a result, local lexicons embedded in traditional practices are at risk of gradual decline, making documentation and linguistic analysis essential for sustaining local language resources and cultural knowledge in the current sociolinguistic landscape.

One such tradition is the Baayun Anak tradition practiced by the Banjar community in Banua Halat Village, Tapin Regency, South Kalimantan. Baayun Anak is a household-based practice in which parents swing their children while reciting lullabies and oral utterances in the Banjar language. Recent studies on oral traditions emphasize that domestic and everyday rituals play a crucial role in sustaining local languages, as they provide natural contexts for the transmission of lexicons and cultural meanings across generations (Grenoble & Whaley, 2021; Sallabank, 2023). In Baayun Anak, the oral utterances function not only to soothe the child but also to express parental hopes, affection, and culturally embedded values. In contrast, Baayun Maulid, which is performed in religious contexts, predominantly employs Arabic religious recitations and no longer utilizes Banjar oral lexicons. This distinction suggests that Baayun Anak remains a primary domain for the maintenance of Banjar oral lexicons related to the Baayun tradition. Contemporary sociolinguistic research highlights that such distinctions between ritual domains are significant, as language maintenance is more likely to occur in informal and family-based practices than in formal or institutionalized rituals (De Costa, Park, & Wee, 2020; UNESCO, 2021).

Previous studies have examined the use of ritual lexicons in Indonesian local traditions. For instance, Cantika, Budasi, and Rismadewi (2025) demonstrate that ritual lexicons in Balinese traditions carry cultural meanings and contribute to cultural preservation. Similarly, Putri and Mahyuni (2019) show that lexicons used in the Bapalas Bidan tradition among the Banjar community function as repositories of local knowledge, while Syahputra (2018) reveals that lexicons in Batak Toba wedding rituals serve as markers of cultural identity. Comparative studies across Indonesian ethnic groups demonstrate that traditional cultural practices and community identities strongly influence language maintenance, with local languages thriving in ritual domains and core cultural activities (Luardini & Sutarna, 2025). The study entitled *Ethnolinguistic Study of the Traditional Indonesian Parenting Song “Dindang Maayun Anak”: Cultural Reflection in the Socio-cultural Life of the Banjar in South Kalimantan* demonstrates that oral traditions embody culturally embedded lexicons that reflect collective belief systems and social values within the Banjar community. The study argues that traditional parenting songs serve as linguistic instruments for transmitting cultural knowledge intergenerationally. These findings reinforce the argument that lexical items in oral traditions function as repositories of cultural meaning rather than merely linguistic expressions (Rahman, 2022). However, more recent discussions in linguistic and educational research indicate that everyday domestic traditions remain underexplored, particularly regarding their potential contribution to culture-based English Language Teaching (CBLT) and the use of authentic local materials in language education (Erlina, 2023; Mamba, 2024). This gap underscores the relevance of examining Baayun Anak as both a linguistic and pedagogical resource.

The Baayun Anak tradition is a household-based cultural practice performed by the Banjar community, particularly in Banua Halat Village, Tapin Regency. This tradition involves parents or caregivers gently swinging a child while reciting oral utterances, such as lullabies or short expressions, in the Banjar language. The practice functions primarily to soothe the child and strengthen emotional bonds between parents and children. Within the Baayun tradition, it is important to distinguish between Baayun Anak and Baayun Maulid. Baayun Maulid is performed in religious contexts, such as during the commemoration of the Prophet Muhammad’s birthday, and employs Arabic religious recitations without Banjar oral utterances. In contrast, Baayun Anak is practiced in everyday domestic settings and remains the primary domain in which Banjar oral lexicons related to the Baayun tradition are actively used

and transmitted across generations. Therefore Baayun Anak plays a crucial role in preserving Banjar lexical items embedded in daily cultural practices.

Lexicon refers to the vocabulary items of a language that are used by a speech community to express meanings, experiences, and cultural values. According to Jackson and Amvela (2000), the lexicon represents the vocabulary of a language, including its words and expressions, and the knowledge that speakers have of these items. It serves as a mental dictionary that enables language users to produce and interpret utterances accurately in various communicative contexts. In traditional practices, lexicons are not merely linguistic units but are closely connected to the cultural context in which they are used.

This study adopts Ferdinand de Saussure's semiotic perspective (1983) to analyze the cultural meanings of lexicons used in the Baayun Anak tradition. According to Saussure, language is a system of signs composed of two inseparable elements: the signifier, which refers to the linguistic form of a word or expression, and the signified, which refers to the concept or meaning associated with it. By examining the relationship between signifier and signified, this study interprets how Banjar lexicons used in Baayun Anak represent cultural concepts related to parental care, affection, hope, and everyday life.

## METHOD

This study employed a qualitative descriptive approach, which is appropriate for investigating linguistic phenomena within their natural and cultural contexts. Qualitative descriptive research aims to provide a systematic and comprehensive summary of events, experiences, or linguistic features as they occur naturally (Creswell & Poth, 2018; Sandelowski, 2000). The data were collected in Banua Halat Village, Tapin Regency, South Kalimantan, through observation, in-depth interviews, and documentation, which are commonly used techniques in qualitative linguistic and ethnographic research (Miles, Huberman, & Saldaña, 2014). The participants consisted of cultural figures and community members who had performed the Baayun Anak tradition in household settings. The primary data comprised Banjar lexical items found in oral utterances used during the Baayun Anak tradition. These data were analyzed using Jackson and Amvela's lexical theory to classify and describe the lexical items, while the interpretation of meaning was guided by Ferdinand de Saussure's semiotic perspective, which conceptualizes language as a system of signs consisting of a signifier and a signified (Saussure, 1983). The signifier refers to the linguistic form of a word or expression, whereas the signified represents the conceptual meaning associated with it. Through this analytical framework, Banjar lexicons used in Baayun Anak were examined not only in terms of their literal meanings but also in relation to the cultural concepts they represent within the Banjar community.

## RESULTS AND DISCUSSION

### Results

The findings of this study are presented in this section to describe the lexicons identified in the Baayun Anak tradition based on field data through observation and interview. The utterance in baayun anak tradition were consistently used across different settings and performances. The following section presents the transcribed *Baayun* song lyrics collected during the observation.

#### Song Lyrics by people 1

*Laillahailah Muhammadarasulullah*  
*Guring- guring anak ku guring*

*Guring diakan dalam ayunan  
Laillahallah Muhammadarasulullah  
Guring-guring anak ku guring  
Matanya kalat disuruh guring*

**Song Lyrics by people 2**

*guring, guring anakku guring, mudahan bauntung batuah tarus, parazakian, disehtakan awak*

**Song Lyrics by people 3**

*Laillahallah Muhammadarasulullah  
Guring-guring anak ku guring  
Guring diakan dalam ayunan  
Laillahallah Muhammadarasulullah  
Guring-guring anak ku guring  
Matanya kalat disuruh guring*

**Song Lyrics by people 4**

*Laa ilaha illallah muhammadarrusulullah  
Yun ayun anakku guring, matanya kalat handak bapajam*

The results of this study present the types of lexicons found in the *Baayun Anak* tradition based on field observations and recorded utterances during the ritual process. The identified lexicons are classified into three main categories, namely Banjar cultural lexicon, religious lexicon, and general lexicon. In total, 20 lexicons were identified and analyzed, as presented in Table 1.

The first category is Banjar cultural lexicon, which consists of eight lexicons. These lexicons include *guring, guring-guring, ayun-ayun, ayunan, bamimpi, bauntung, batuah, parazakian, and kalat*. These lexicons are commonly used in the lullaby and utterances spoken during the *Baayun Anak* ritual. Most of the lexicons in this category describe actions, conditions, or hopes related to the child, such as sleeping, swinging, dreaming, and being fortunate.

The second category is religious lexicon, which consists of four lexicons, namely *Laa ilaha illallah, Muhammadar Rasulullah, shalawat nabi, and bismillah*. These lexicons are derived from Islamic expressions and prayers that are recited during the ritual. Their presence indicates that religious elements are integrated into the verbal expressions used in the *Baayun Anak* tradition.

The third category is general lexicon, which consists of eight lexicons, including *anakku, dalam, ditidurkan, tarus, awak, handak, and bapajam*. These lexicons are commonly used in daily communication in the Banjar language and appear naturally in the utterances spoken during the ritual.

To facilitate clarity, the results are summarized in table below.

**Table 1.** The Results of the Types of Lexicons Used in the *Baayun Anak* Tradition

No	Type of Lexicon	Lexicon	Meaning
1	Banjar Cultural Lexicon	<i>Guring</i>	Sleep
		<i>Guring-guring</i>	A repeated form of <i>guring</i> indicating sleeping.
		<i>Yun ayun</i>	Swing gently.
		<i>Ayunan</i>	A swing or a cradle.
		<i>Bamimpi</i>	Dreaming.

		<i>Bauntung</i>	Lucky or fortunate.
		<i>Batuah</i>	Blessed or virtuous.
		<i>Parazakian</i>	Abundance
		<i>Kalat</i>	Drowsy
<b>2</b>	<b>Religious Lexicon</b>	<i>Laa ilaha illallah</i>	There is no God other than Allah
		<i>Muhammadarasulullah</i>	Muhammad is the messenger of Allah.
		<i>Shalawat nabi</i>	Praises or prayers for the Prophet Muhammad.
		<i>Bismillah</i>	In the name of Allah.
<b>3.</b>	<b>General Lexicon</b>	<i>Anakku</i>	My child or my baby
		<i>Dalam</i>	Inside
		<i>Diandak</i>	To lay down or to place
		<i>Tarus</i>	Always or continue
		<i>Awak</i>	Body
		<i>Handak</i>	Want or desire
		<i>Bapajam</i>	Closing eyes
<b>Total</b>			<b>20</b>

Overall, the findings show that the lexicons used in the Baayun Anak tradition are dominated by Banjar cultural and general lexicons, while religious lexicons also play a significant role in the ritual utterances.

### Discussion

This section discusses the cultural meanings of the lexicons identified in the Baayun Anak tradition and interprets how these lexicons function within the ritual context. The discussion focuses on how Banjar oral lexicons reflect parental care, religious values, and cultural aspirations embedded in everyday practices.

The findings indicate that the Banjar cultural lexicons used in the Baayun Anak tradition are not merely descriptive linguistic units but function as meaningful resources that mediate parental care, emotional bonding, and cultural transmission. Lexicons related to sleep and calmness reflect the central purpose of the ritual, which is to soothe and nurture the child in a domestic setting. Rather than functioning as isolated words, these lexicons operate within a patterned system of repetition and rhythm that supports emotional regulation and creates a sense of security for the child. This suggests that language in Baayun Anak plays an active role in shaping affective interaction between parents and children, highlighting the close relationship between linguistic form and caregiving practices.

Lexicons associated with movement and physical action further emphasize the embodied nature of the Baayun Anak tradition. The coordinated use of verbal utterances and bodily movement demonstrates how language is integrated with physical practices to produce meaning. This integration indicates that meaning in Baayun Anak is constructed not only through lexical content but also through its situational use within ritualized action. Such findings underscore the role of everyday domestic rituals as sites where language functions holistically, combining speech, movement, and intention.

In addition, lexicons expressing hopes and aspirations reveal how Baayun Anak serves as a medium for projecting parental expectations and moral values onto the child. Through these utterances, parents articulate wishes for well-being, fortune, and a prosperous future. Linguistically, this reflects how lexical choices encode culturally valued concepts and function as symbolic expressions of care and responsibility. From a Saussurean perspective, these lexicons illustrate the relationship between the signifier (the spoken form) and the signified (the culturally shared concepts of blessing, fortune, and sufficiency), which are collectively understood within the Banjar community. These lexicons function as verbal representations of parental expectations and moral values within the Banjar cultural framework.

The presence of religious lexicons within Baayun Anak further indicates the integration of Islamic values into local linguistic practices. Rather than replacing Banjar oral expressions entirely, religious utterances coexist with local lexicons, suggesting a dynamic interaction between religious identity and local cultural expression. This finding highlights how language adapts to sociocultural change while maintaining continuity within domestic traditions. Meanwhile, the use of general Banjar lexicons derived from everyday language demonstrates that Baayun Anak remains closely connected to daily communicative practices. Ordinary words acquire heightened significance when used within the ritual context, indicating that ritual meaning does not necessarily depend on specialized or archaic vocabulary. Instead, meaning emerges from how familiar language is recontextualized in culturally significant activities. This supports the view that everyday domestic traditions play an important role in sustaining local language use, as they provide natural and accessible contexts for intergenerational transmission.

Overall, these findings suggest that Baayun Anak functions as an important linguistic domain for maintaining Banjar lexicons within family life. The tradition illustrates how local language continues to operate as a medium of emotional expression, cultural continuity, and socialization. The significance of this study lies in demonstrating that everyday domestic practices, rather than formal or institutional rituals alone, contribute substantially to the preservation of local linguistic resources and offer valuable insights into the relationship between language, culture, and social interaction.

In addition to its linguistic and cultural significance, the findings of this study consistent with previous research that highlights the pedagogical value of local cultural resources as authentic materials in English Language Teaching (ELT). Studies on authentic materials argue that texts originating from real communicative contexts can enhance learner engagement and relevance in language learning (Tomlinson, 2003; Erlina, 2023). Similarly, research in EFL contexts demonstrates that locally grounded materials, such as traditional songs, oral narratives, and community-based texts, support learners' reading and writing development by connecting new language input with familiar cultural knowledge (Mamba, 2024). In line with these findings, the lexicons embedded in Baayun Anak chants and lullabies may serve as authentic learning resources that reflect meaningful language use within a cultural context. When adapted into instructional tasks such as procedure texts, these lexicons allow learners to engage with culturally familiar content while developing literacy skills. This aligns with the principles of Culture-Based Language Teaching (CBLT), which emphasizes the integration of local culture as a resource for language learning rather than as an additional content focus (Tomlinson, 2003; Erlina, 2023). Importantly, this study does not evaluate classroom effectiveness but highlights the pedagogical relevance of Baayun lexicons as authentic materials, thereby extending existing research on culturally grounded resources in ELT. To illustrate the pedagogical applicability of Baayun lexicons as authentic materials, an example of a procedure text adapted from the Baayun Anak tradition is provided. To illustrate the pedagogical applicability of Baayun

lexicons as authentic materials, an example of a procedure text adapted from the Baayun Anak tradition is provided.

*Title: How to Soothe a Baby Using a Traditional Lullaby*

*Purpose: To explain the steps involved in soothing a baby by gently rocking and singing a traditional lullaby.*

*Materials Needed:*

1. *A swing or cradle*
2. *A calm and comfortable place*

*Steps:*

1. *First, prepare a safe swing for the baby.*
2. *Second, place the baby gently in the swing.*
3. *Third, rock the baby slowly and carefully.*
4. *Then, sing a lullaby softly.*

*Laillahaillah Muhammadarasulullah*

*Guring-guring anak ku guring*

*Guring diakan dalam ayunan*

*Laillahaillah Muhammadarasulullah*

*Guring-guring anak ku guring*

*Matanya kalat disuruh guring*

5. *After that, continue rocking until the baby falls asleep.*

## CONCLUSION

This study examined the lexicons used in the Baayun Anak tradition in Banua Halat Village, with a particular focus on Banjar oral utterances found in chants and lullabies. The findings reveal that the lexicons can be classified into Banjar cultural lexicons, religious lexicons, and general lexicons, each of which reflects everyday language use embedded in ritual practices. These lexicons function not only as linguistic units but also as expressions of parental care, religious values, and cultural continuity within the Banjar community. In addition, the study highlights the potential pedagogical relevance of Baayun lexicons as authentic materials in English Language Teaching (ELT). When adapted into learning activities such as procedure texts, these lexicons may support reading and writing skills by integrating local cultural content into language learning. However, this study does not examine classroom implementation or instructional effectiveness. Future research may explore the application of Baayun-based materials in classroom settings to investigate their impact on language learning outcomes.

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