



Anthrop linguistics Analysis on Vocabulary of Agricultural Tools and Activities in the Kuala Dialect of Banjarese



Muhammad Rafiek ^a

Jumadi ^b

Faradina ^c

Raudhatun Nisa ^d

Article history:

Submitted: 27 November 2022

Revised: 18 December 2022

Accepted: 09 January 2023

Keywords:

activity;

agriculture;

Kuala dialect of Banjarese;

tools;

vocabulary

Abstract

Research on the vocabulary of agricultural tools and activities in South Kalimantan mostly has been conducted using an agricultural science approach and anthropological sociology. There has been no specific research related to the vocabulary of agricultural tools and activities in the Kuala dialect of Banjarese using an anthrop linguistics approach. Thus, this research is a preliminary study on vocabulary of agricultural tools and activities in the Kuala dialect of Banjarese using an anthrop linguistics approach. This study aims to describe and explain anthrop linguistics analysis of the vocabulary of agricultural tools and activities in the Kuala dialect of Banjarese. The anthrop linguistics research method from Danesi (2004) is utilized in this research. The data analysis technique uses semantic analysis techniques in anthrop linguistics. There are some findings in this study, they are: (1) Vocabulary of agricultural tools and the activities of sabalum batanam (prabatanam) in the Kuala dialect of Banjarese, (2) Vocabulary of agricultural tools and activities of wayah batanam (planting time) in the Kuala dialect of Banjarese, (3) Vocabulary of tools and farming activities of wayah mangatam (harvesting time) in the Kuala dialect of Banjarese, (4) Vocabulary of tools and activities of mangatam (post-harvest) in the Kuala dialect of Banjarese, and (5) Activity vocabulary related to the tradition of limbah tuntung maulah banih becomes baras (after processing paddy grains becoming rice) and mahadang musim batanam (waiting for planting) in the Kuala dialect of Banjarese. The pedagogical research implications are very useful for the development of teaching materials for agricultural vocabulary with local content in Banjarese.

International journal of linguistics, literature and culture © 2023.

This is an open access article under the CC BY-NC-ND license

(<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

^a Indonesian Language and Literature Education Study Program, FKIP, Lambung Mangkurat University, Banjarmasin, Indonesia

^b Indonesian Language and Literature Education Study Program, FKIP, Lambung Mangkurat University, Banjarmasin, Indonesia

^c Indonesian Language and Literature Education Study Program, FKIP, Lambung Mangkurat University, Banjarmasin, Indonesia

^d MTsN 1 Banjarmasin, Indonesia

Corresponding author:

Muhammad Rafiek,

Indonesian Language and Literature Education, Postgraduate Program, Lambung Mangkurat University,
Banjarmasin 70123, Indonesia.Email address: rfk2073@gmail.com

1 Introduction

Banjar tribe in Banjar Regency, South Kalimantan Province uses Banjarese as a tool of communication. Banjar people make a living as farmers. In farming activities, Banjar farmers name farming tools and the activities with vocabulary and terms in Banjarese. Agricultural vocabulary is closely related to agricultural activities in the wet rice fields, garden and fields. Agricultural vocabulary is also related to the tools and activities used in farming. The decrease of agricultural land makes it difficult for people to do farming activities because of the limited area land for farming. Thus, farming tools will be rarely used and farming activities will also be rarely carried out by residents (Zia et al., 2013; Gerakis & Kalburtji, 1998). The fewer people who farm and less agricultural land will make the tools and stages of farming rarely seen or known by the community, especially the younger generation (Moghadam et al., 2012; Huang et al., 2012). It can make more residents no longer familiar with traditional farming tools and activities in the Banjarese. In addition, because of technological advances in agricultural tools, Banjar farmers tend to use modern agricultural tools. Hence, the use of traditional farming tools will be abandoned. Sooner or later the vocabulary of agricultural tools will also be lost since it is no longer used by Banjar farmers. This was stated by Aziz & Amery (2016), related to the early signs of language shift in young speakers in Aceh. Aziz & Amery (2016), state that nowadays children use Indonesian as their first language in their family. Al-Auwal (2017), found that the Acehese language is only used in homes and in villages. This point is supported by research from Ulfa et al. (2018). Ulfa et al. (2018), found that in Acehese language, there is also a language shift. The language shift occurred from Acehese to Indonesian in the domains of education and friendship (Ulfa et al., 2018).

There are no researchers who have researched the vocabulary of agricultural tools and terms in the wetlands of Banjar Regency. Therefore, this study is a preliminary study on this matter. Existing research was conducted by Yanti et al. (2003), Effendi (2011), Hastuti et al. (2017), and Hastuti et al. (2019). Yanti et al. found out the agricultural systems in swampland ecosystems. In their paper, Yanti et al. mentioned the existence of *aand ya tajak, baluran, puntalan, palaian, ampakan or lacakan, tangkar anak, anakan, teradakan or menugal, lambakan, gorong-gorong, ranggaman, arit, and blek* (Yanti et al., 2003). Moreover, in his research, Effendi found out agricultural terms in Limpasu Sub-district, Hulu Sungai Tengah Regency. The term agriculture concerns pre-*bahuma*, *bahuma*, and post-*bahuma*. Pre-*bahuma* includes *barincah, mammuntal, mambalik, and mampar* (Effendi, 2011). The period or during the *bahuma* includes *manaradak, malacak, Batangjang, marumput, mamupuk, and mangatam* (Effendi, 2011). Post-*bahuma* includes *bairik, malabang, manggumba, manutuk, mahanyari, bajak, and mambaca manakip* (Effendi, 2011). Effendi also found out the common agricultural terms such as *baarian, kindai, and padaringan*. Traditional farming tools have not been discovered and discussed by Effendi (2011). Therefore, this research will try to find out the vocabulary of agricultural tools and terms that are different from the research of Yanti et al. (2003) and Effendi (2011). The two studies above do not clearly depict photos of these agricultural tools and terms in photos or drawings. This point will make this research different from the previous research. This research will be equipped with photos of vocabulary tools and agricultural terms in the Banjarese including their use in each stage of *bahuma* or farming (Brent & Siskind, 2001).

This study also refers to the findings of Hastuti et al. (2017), about the traditional rice cultivation ritual practices of Banjar tribal farmers in Dalam Pagar village. In their research, they found *manaradak, batanam, mangatam, and imbah katam* (Hastuti et al., 2017). In *manaradak*, it is known as *mamalai, maampak or malacak* (Hastuti et al., 2017). In *batanam*, it is known as *and gau and tugal* (Hastuti et al., 2017). In *mangatam* (harvest) there are terms *malapat* which means *mandapat* and *kakoleh* which means *bapakoleh* atau *kulihan* (can) ((Hastuti et al., 2017). In *imbah katam* (post-harvest) there are several terms such as *salamatan mahanyari banih, manampung di kindai, bahalarat banih* atau *salamatan pisit banih* atau *tuntung katam, and mamalas handil* (Hastuti et al., 2017). In their research, Hastuti et al. mentioned *manaradak, tabas-puntal-balik-ampar (tapulikampar), tajak, taradak, ampak, lacak, and ranggaman* Barito Kuala Regency (Hastuti et al., 2017). Based on the findings of Hastuti et al. above, it can be seen that the vocabulary of traditional Banjarese agricultural tools was not specifically studied. Therefore, this research is very important to find, document, and make an inventory of the vocabulary of the traditional Banjarese

concerning agricultural tools specifically at the *bahuma* or farming stage. Based on the background above, the research question can be formulated as follows. How is the vocabulary of agricultural tools and activities in the Kuala dialect of Banjarese in Banjar Regency?

Literature review

a. Agricultural tool vocabulary and terms as anthropological studies

In anthropolinguistics studies, agricultural vocabulary and terms are related to culture as knowledge, culture as communication, and culture as a system of practice and culture as a system of participation (Duranti, 1997). In relation to culture as knowledge, the vocabulary of tools and agricultural terms are terms of knowledge about the world, which includes objects, places, and people. Thus, the vocabulary of agricultural tools and terms has thinking patterns, ways of understanding the world, inferences and predictions (Duranti, 1997).

In terms of culture as communication, the vocabulary of agricultural tools and terms are seen as a sign system (Duranti, 1997). In this case, the semiotic theory of culture, agricultural vocabulary and terms are seen as culture that is the representation of the world, a way of making sense of reality about objects in stories, myths, descriptions, theories, proverbs, products and artistic performance (Duranti, 1997).

In terms of culture as a participatory system, agricultural vocabulary and terms are associated with culture as a system of practice and are based on assumptions about action in the world (Duranti, 1997). The vocabulary of agricultural tools and terms is related to verbal communication, which has become social, collective, and participatory (Duranti, 1997). Therefore, agricultural vocabulary and terms are useful cultural ideas or ideas to see how language is used in the real world because speaking a language means enabling participation to be interactive with the world (Duranti, 1997).

b. Anthropology theory and its studies

Anthropology is the study of language as a source of culture and speech as a cultural practice (Duranti, 1997). Anthropologists start from the assumption that the dimensions of speech can only be captured by the study of whether people actually act with language, with the correspondence of words, silence, and gestures with the context in which signs are produced (Duranti, 1997).

The three main areas studied in anthropolinguistics are (1) performance, (2) indexicality, and (3) participation (Duranti, 1997). Performance is a dimension of language use that is evaluated by the listener and is based on the idea of creativity (Duranti, 1997). Indexicality is an expression property that has been conveyed in many linguistic communications (Duranti, 1997). Participation is a concept that is currently used to understand the fact that speaking is part of a larger activity (Duranti, 1997). Thus, these three main areas of anthropolinguistics study are closely related. The goal of anthropological linguistics is to learn language by collecting data directly from native speakers (Duranti, 1997).

c. Vocabulary of Agricultural Tools and Terms in Banjar Regency as the Kuala dialect of Banjarese

Vocabulary tools and agricultural terms in Banjarese such as *padang* (wet rice field), *parang*, *paung* (seed), *ranggaman* (ani-ani), *saun* (garden), *tabuk* (digging) (Hapip et al., 1981). The vocabulary of tools and agricultural terms in Banjarese is mostly mentioned in Hulu dialects. In the Hulu dialect of Banjarese, there are *banih*, *taradak*, *malabuh*, *maandal*, *malacak*, *tajak*, *pacak*, *kuku kambing*, *maumang*, *ranggaman*, *huma baruh*, *huma gunung*, *huma tugal*, *pamatang*, *galangan*, and *tungkungan* (Suryadikara et al., 1981).

In Holle's list of words found *baras*, *botong bonih*, *mayang bonih*, *kindoi*, *lasung*, *halu*, *runggaman*, *pakumaan*, and *bairik* (Stokhof & Almanar, 1986). Based on the reading of these words, it can be seen that there are some errors in the previous documents related to listening and documentation. The vocabularies that are wrong in listening and documentation should be written as *batang banih*, *mayang banih*, *kindai*, *ranggaman*, and *pahumaan*. These vocabularies were listed in 1936 in Martapura (Stokhof & Almanar, 1986).

2 Materials and Methods

a. *Ethnographic Method*

The research team used ethnographic methods in this study. The ethnographic method aims to study linguistic forms as constitutive elements of social life (Duranti, 1997). In the ethnographic method, the research team must have a way of relating linguistic forms to specific cultural practices (Duranti, 1997). Ethnographic methods can be integrated with other methods for documenting speech patterns (Duranti, 1997).

In this study, the research team became ethnographers as cultural mediators (Duranti, 1997). As cultural mediators, the research team tried to be as objective as possible to describe and explain the vocabulary of tools and agricultural terms in the Banjarese in the results and discussion of the research. For the results and objective discussion, the research team used techniques in the ethnographic method. This is supported by the statement of Danesi (2004). Danesi (2004), states that by using ethnographic methods, linguists can get a better understanding of a language and its relationship to culture as a whole. This can be conducted by linguists by observing the language used in its natural social context.

b. *Research Sites*

This research was conducted in Banjar Regency, South Kalimantan Province. Banjar Regency was chosen as the research site because there are quite a lot of wet rice fields and have been converted into houses, shop houses, shops, stalls, hotels, and housing. This becomes the basis for consideration of site selection because agricultural land is decreasing for the use of agricultural tools and terminology by residents whose livelihoods are farming or farming. The main locations of this research are in four sub-Sub-districts in Banjar Regency, namely Astambul, East Martapura, Tatah Makmur, and Kertak

Hanyar sub-Sub-districts. The selection of these four sub-Sub-districts shows a difference in location with previous research conducted by Yanti et al. (2003) and Hastuti et al. (2017). Yanti et al. conducted research in the village of Aluh-Aluh Besar, Aluh-Aluh Sub-district, Banjar Regency (2003). Meanwhile Hastuti et al. conducted research in the village of Dalam Pagar, Banjar Regency (2017).

c. *Data and Data Sources*

This study uses two data sources, namely informants and documents. The main data source comes from the informant's speech. The informants are native speakers of the Banjar people who were chosen because they are considered to have a lot of knowledge and experience in agriculture. The second data source is written documents such as books, articles, research reports related to the vocabulary of tools and agricultural activities in the Banjar community. There were twenty-one informants in this study consisting of fifteen men and six women. All informants make a living as farmers in the four sub-districts of the research location. The twenty-one informants were M (male, 55 years old), AT (male, 50 years old), ZH (male, 60 years old), AYR (male, 45 years old), Z (male, 50 years old), MA (male, 64 years old) in Astambul Sub-districts, IM (male, 60 years old), AY (male, 42 years old), SUR (male, 40 years old), FAT (female, 53 years old) in East Martapura Sub-districts, MR (male, 55 years old), W (female, 48 years old), AS (male, 72 years old), ZTN (female, 62 years old), SRW (female, 56 years old), and AZ (male, 57 years old) in Kertak Hanyar Sub-districts, and SUL (male, 57 years old), AM (female, 38 years old), HHT (female, 52 years old), BRN (male, 60 years old), AP (male, 22 years old) in Tatah Makmur Sub-districts.

To choose the informants, the researcher put some characteristics of the informants as follows: (i) Banjarese people who can speak Banjarese, (ii) Being settled and never moved outside the Banjar Regency area, (ii) male and female, minimum age 20 years old, (iii) understanding Indonesian, (iv) has relatively good articulation, and (v) farmers or being active in agriculture, such as the users of traditional farming tools and making a living as farmers. The data of this research are the vocabulary tools and agricultural activities in Banjarese in Banjar Regency. Data were collected from twenty-one informants who were interviewed and recorded (Kraljic et al., 2008; Sumner & Samuel, 2009).

d. *Data Collection Procedure*

Data was collected using participant observation techniques, interviews, identifying and using local languages, and electronic recording techniques. With these four techniques, it is expected to collect a lot of valid data. Data collection was done in July 2022 in four sub-Sub-districts in Banjar Regency, South Kalimantan Province.

i. *Participant Observation*

Participant observation is also known as participatory observation. In this case, the research team collected data by participating and continuing to observe farming activities so each tool used can be recorded or written in terms of their vocabulary, meaning, and functions. Participant observations were conducted by the research team to explore more complete and in-depth information about the vocabulary of tools and agricultural activities in Banjarese.

ii. *Interview technique*

The interview technique was used by the research team to collect incomplete data during participant observation. In conducting the interview technique, the research team first prepared interview questions based on the research question and a vocabulary list of agricultural tools and the activities.

iii. *Techniques for Identifying and Using Local Languages*

The technique of identifying and using the local language was used by the research team to determine the vocabulary of tools and agricultural activities in the Banjarese. The research team can ask whether the names of the tools and agricultural activities are in the Banjarese. In addition, in collecting data, the research team used an identification technique and the use of the local language (Banjarese) to ask questions and to be close with informants so the informants do not feel unfamiliar with the questions asked because it is their mother tongue. By doing those, the research team hopes that the informants can provide complete and detailed information regarding the desired data.

iv. *Electronic Recording Techniques*

The electronic recording technique was conducted by the research team to obtain complete recorded data in collecting research data. The results of the electronic recording can be played back to listen to the speech and see the informants' gesture. Speeches that are not clear in participant observation and interviews can be complemented by data collection techniques. Unclear data were replayed and slowed down to get clear data. In addition, if the photos are not clear, the screenshots from the video recording can be done as another choice. The use of agricultural tools and the activities can be seen clearly because the images move. This will greatly assist the research team in describing and explaining the vocabulary of agricultural tools and activities (Toribio, 2000).

e. *Data Analysis*

In this study, the researchers use the linguistic analysis model from Danesi (2004). The linguistic analysis of the Danesi (2004), is a phonological analysis of phonetic and phonemic studies, morphological analysis, syntactic analysis, and semantic analysis. In analyzing this data, the research team used semantic analysis. Semantic analysis can be a dictionary meaning form and grammatical meaning form (Danesi, 2004). Therefore, in analyzing each vocabulary of agricultural tools and activities in the Banjarese, the research team used dictionary meaning and grammatical meaning.

3 Results and Discussions

3.1 Results

Vocabulary of Sabalum Batanam (Prabatanam) Agricultural Tools and Activities in the Kuala Dialect of Banjarese in Banjar Regency

i. *Vocabulary of Tools for Cleaning Rice Fields in the Kuala Dialect of Banjarese*

1) *Lexeme Tajak*

Tajak is a tool used to cut grass or weeds in rice fields. Activities using the *tajak* are called *marincah*. *Tajak* is a traditional tool for cutting grass or weeds used for preparing agricultural land used by swamp or lebak rice farmers in South Kalimantan, including in Banjar Regency. This tool is used to cut weeds and flip a little topsoil without causing the pyrite to rise (minimum tillage) (Dewi et al., 2011).



Figure 1. *Tajak* in East Martapura Sub-district

Tajak is a parang laid down and made into an L shape with the upper part extended and given a wooden handle. *Tajak* is used to cut grass or weeds on cleared land. *Tajak* is used by swinging it from right to left repeatedly. *Tajak* is also called as a special parang to cut grass in the fields before planting. All informants stated that they used *Tajak* in clearing and preparing agricultural land. *Tajak* is a lawn mower in rice fields (Hapip, 2017).



Figure 2. *Tajak* in East Martapura Sub-district

2) Lexeme *Parang*Figure 3. Medium *Parang* for *Batabas*

Parang used for *batabas* is a medium length *parang*. *Parang* is different from the *parang* used for *batanam*. The *parang* used for the *batanam* is rather short. *Parang* for *batanam* usually is placed hanging on the farmer's waist.

Figure 4. A Short *Parang*

3) Lexeme *Sisir*

A *sisir* is a tool for pushing grass or weeds to the edge of the field. This is what the research team found in Kertak Hanyar Sub-district. *Sisir* is used by farmers in Kertak Hanyar Sub-district because the land is watery or swampy. In addition, a *sisir* can be used to avoid snake bites or other and gerous animals if you only use your hands. The *sisir* is a tool used by farmers to pull and unite the grass produced by *marincah* or *batabas* so that it rots quickly.

ii. Vocabulary Activities *Mambarasihi Tanah Pahumaan (Cleaning Rice Fields) in the Kuala Dialect of Banjarese*

The activities of cultivating traditional agricultural land are *marincah* or *malingai* or *batabas* or *batajak*, *gulung* or *puntal*, *angkat* or *tuyuk* or *tanggalamkan* or *angkut*, and *busukkan*. These activities are different from previous findings which stated that the activities of cultivating agricultural land are *tajak*, *puntal*, *balik*, *hambur* (*tapulikbur*) (Wahdah et al., 2016).

1) Lexeme *Marincah* or *Malingai* or *Batabas* or *Batajak*

Marincah is cutting grass or weeds in the field (the land that will be used to plant rice or paddy fields) by using a tool called a *tajak* and a *parang*. This was explained by an informant named M in Astambul Sub-district. M's explanation is based on the meaning of *marincah* in Banjarese dictionary. In Banjarese dictionary, it is explained that *marincah* is slashing (grass in the fields) (Hapip, 2017).



Figure 5. *Marincah* or *Malingai* or *Batabas* or *Batajak*

Malingai is preparing land by cutting grass and weeds using *parang* and *tajak*. This was conveyed by ZH and AYR in Astambul Sub-district. The explanation of ZH and AYR is in accordance with the meaning of *malingai* in Banjarese dictionary. In Banjarese dictionary, it is explained that *malingai* is cleaning the grass (Hapip, 2017). This is also supported by the statement of an informant named AY in the eastern Martapura Sub-district that *malingai* is cutting grass in rice fields. According to ZH and AYR in Astambul Sub-district, *malingai* is also called *batajak* because in cutting grass using a tool called a *tajak*. However, according to the explanation of M, ZH, AYR, Z, and MA in Astambul Sub-district, the *batajak* was carried out on high or hard ground (in tabing). *Malingai* was also done by an informant named AS in Kertak Hanyar Sub-district, and HHT, BRN and AP in Tatak Makmur Sub-district. SUL and AM in Tatak Makmur Sub-district said that the stage of land preparation is cleaning the grass as *batabas* or *batajak*.

In Kertak Hanyar Sub-district, the term *marincah* or *malingai* is known as *batajak* and *batabas*. *Batajak* is also known in the East Astambul and Martapura Sub-district. *Batabas* is cutting grass with a *parang*. The *batabas* activities are carried out by both male and female farmers. Beside using these two tools for clearing land, farmers in Kertak Hanyar Sub-district also use *Sisir* to lift, move aside and move the traces of grass that have been cut.

Z and MA said that in Astambul Sub-district, there are four steps in cultivating agricultural land, they are (1) *ditabas*, (2) *digulung*, (3) lifting or raising or *dituyuk* in the shipyard, and (4) turning it into fertilizer. *Ditabas* with a *parang* and *digulung* by hand to roll *kayapu* or grass or weeds up the edge or onto the dock. To be lifted and *dituyuk* is to raise and pile *kayapu* or grass or weeds into the paddy field. According to Z and MA in Astambul Sub-district, *tajak* is only used on tabing (cliffs). However, based on information from informants named MR and W in Kertak Hanyar Sub-district, *tajak* is also used for *batajak* in swamp or peat soil.

2) Lexeme *Bagulung-gulung* or *Dipuntal-Puntal*

Bagulung-gulung is to roll up the grass that has been cut by drowning it until it rots. In addition, while doing *Bagulung-gulung*, grass can also be moved to the shipyard. After the grass becomes rotten and the water begins to recede, then the land can be planted. It takes about a month to start *malacak*. It was explained by ZH and AYR in Astambul Sub-district. *Bagulung-gulung* is an activity done by farmers after *malingai*. The term *bagulung-gulung* is called *dipuntal-puntal* by AT in Astambul Sub-district. Z and MA in Astambul Sub-district said that the *bagulung-gulung* is also called *digulung-gulung*.

3) Lexeme Lifted or *Dituyuk-tuyuk* or *Ditanggalamkan* or Transported

According to Z and MA's explanation in Astambul Sub-district, after the *kayapu* or grass or weeds are rolled up, they are lifted and *dituyuk* (piled) at the top of the shipyard or to the edge of the rice fields. Then, *kayapu* or grass or weeds are left as fertilizer. Being lifted is called *diangkut* by AT in Astambul Sub-district. *Kayapu*, grass or weeds are raised to the top of the shipyard or *dituyuk-tuyuk* (stacked) and left to become fertilizer. This step is the third step after *ditabas* and *digulung*.

4) Lexeme Rotting to make Fertilizer

Z and MA in Astambul Sub-district explained that the cut grass or weeds are removed and stacked into fertilizer. Based on SUL's explanation in Tatah Makmur Sub-district, grass or weeds are cut with a *parang* and *batajak* with a *tajak*. The grass is then left to rot. After the rot, the new land can be planted with rice. According to SUL's explanation, the grass is rotted into fertilizer.

iii. *Vocabulary Activities for Preparing Rice Seedlings Sabalum Batanam (Before Planting) in the Kuala dialect of Banjarese in Astambul and East Martapura Sub-district*

In general, the activity of preparing rice seeds or sowing in Astambul and East Martapura Sub-district consists of two stages, namely (1) *manaradak* and (2) *malacak* and *mamacah* or *mambalah*. This is because the type of soil in Astambul Sub-district is dry soil and lowland soil. While in the eastern Martapura Sub-district, the type of soil is clay or loam. *Mamalai* is the activity of sowing rice seeds into rice seedlings. In *mamalai* of rice seeds into rice seedlings, there are two stages that are passed in Astambul and East Martapura Sub-district, namely *manaradak* and *maampak* or *malacak*.

1) Lexeme *Manaradak*

Manaradak is an activity of sowing rice seeds into *taradakan*. *Manaradak* is also called the first nursery activity. *Manaradak* is cutting rice seedlings (Hapip, 2017).

2) Lexeme *Malacak* or *Maampak*

Malacak is an activity of seeding *taradakan* into *lacakan*. After that, *mamacah* or *mambalah* is done (separating into smaller rice seeds). *Mamacah* or *mambalah* is separating rice seeds into small parts so that they can be planted immediately. *Malacak* or *maampak* in Astambul and East Martapura Sub-districts is called the second seeding activity. *Malacak* means moving rice seedlings to another place to be raised.

iv. *Vocabulary Activities for Preparing Rice Seedlings Sabalum Batanam (Before Planting) in the Kuala dialect of Banjarese in Kertak Hanyar and Tatah Makmur Sub-district*

In general, the activity of preparing rice seeds or sowing in Kertak Hanyar and Tatah Makmur Sub-districts consists of three stages, namely (1) *manaradak*, (2) *malambak* or *maampak*, and (3) *malacak*

- 1) Lexeme *Manaradak*
Manaradak is the activity of sowing rice seeds into *taradakan*. The first seeding in a dry state is called *manaradak* (Salamiah & Wahdah, 2015).
- 2) Lexeme *Malambak* or *Maampak*
Malambak or *maampak* is an activity of sowing rice seeds into *lambakan* or *ampakan*. *Maampak* is an activity of pulling *taradakan* which is 35-40 days old and is separated into 4-5 parts and then planted in watery rice fields (Salamiah & Wahdah, 2015).
- 3) Lexeme *Malacak*
Malacak is an activity of sowing rice seeds into *lacakan*. *Malacak* is the transfer and planting of harvested crops that are 35-45 days old to another place in the fields so that they grow for 50-70 days before planting (Salamiah & Wahdah, 2015).

Vocabulary of Wayah Batanam Agricultural Tools and Activities (Planting Time) in Banjarese Language of Kuala Dialect in Banjar Regency

v. *Vocabulary of Wayah Batanam Tool (Planting Time) of the Kuala Dialect of Banjarese*

- 1) Lexeme *Cacikang* or *Talajuk* or *Asak* or *Tatanjang* or *Tatujah* or *Tantajuk*
Cacikang is a tool used by farmers to grow rice in the fields. *Cacikang* is made of tree branches which are sharpened at the ends (the lower part), while the *cikang* is for grip. *Cacikang* is used by sticking the pointed end into the rice field. The small hole in the rice field, which was pierced by the *cacikang*, is used as a place to put rice. It is called *Cacikang*, based on the explanation of informants M and AT in Astambul Sub-district. Informants named ZH and AYR in Astambul Sub-district called the *cacikang* as *talajuk* or *asak*. IM and AY from the Sub-district of eastern Martapura also stated that the tool for *batanam* is an *asak*. *Cacikang* or *talajuk* or *asak* are the same thing but they are written in different words.



Figure 6. *Cacikang* or *Talajuk* or *Asak* in Astambul Sub-district

In Kertak Hanyar Sub-district, according to MR and W's information, the tools for *batanam* are *tatanjang* or *tatujah*. This is also supported by the statement of an informant named AZ who stated that the tool for planting rice seeds was *tatujah* or *tatanjang*. In Tatah Makmur Sub-district, the tools for planting rice seeds are called

asak or *tatujah* by SUL and AM. SUR in the eastern Martapura Sub-district mentions that a tool for planting rice seeds is called *tantajuk* or *tatujah*. The FAT in the eastern Martapura Sub-district said the tool for planting rice seeds was an *asak*.



Figure 7. *Asak* or *Tantajuk* or *Tatujah* in East Martapura Sub-district

Asak is a digging tool used for planting rice (Hapip, 2017). *Asak* is also called *tatujah* in the Kuala dialect of Banjarese (Hapip, 2017). The existence of variations in the naming of the digging tools for planting rice shows the richness of the vocabulary. One tool has six names.

2) Lexeme *Tugal* or *Tatugal*



Figure 8. *Tugal* or *Tatugal* in Astambul Sub-district

Tugal is a tool made of long wood with a pointed tip to make holes in the ground for *batanam*. This was explained by ZH and AYR in Astambul Sub-district. They use *tugal* to plant rice. Z and MA in Astambul Sub-district call it *tatugal*. *Tatugal* is used as a hole in the ground to plant rice seeds. This is supported by Hapip (2017, p. 192) who states that *tatugal* is a wood used as a digging tool.

vi. *Wayah Batanam Activity Vocabulary (While Planting) Kuala Dialect of Banjarese*

Lexeme *Batanam*

Batanam is an activity of growing rice in the rice fields using a tool called *talajuk* or *asak* according to ZH's explanation in Astambul Sub-district. *Batanam* is the activity of planting rice seeds after *malacak*. Fourteen informants stated that the activity of planting in the Banjarese Language is *batanam*. Six informants stated that the activity of planting in Banjarese Language is called planting. The fourteen informants who gave information about *batanam* were M, AT, ZH, AYR, Z, and MA in Astambul Sub-district, AY and FAT in eastern Martapura Sub-district, MR, W, AS, ZTN, SRW in Kertak Hanyar Sub-district, HHT, BRN, and AP in Tatah Makmur Sub-district. Meanwhile, the six informants who stated that they were planted were IM and SUR in East Martapura Sub-district, and SUL and AM in Tatah Makmur Sub-district. This is also corroborated by Hapip (2017), which states that *batanam* is planting rice. The *batanam* vocabulary which is a verb is also supported by the explanation of Salamiah & Wahdah (2015). *Batanam* is the activity of planting *lacakan* or rice seeds that are quite large and tall in rice fields (Salamiah & Wahdah, 2015).

Vocabulary of Wayah Mangatam Farming Tools and Activities (While Harvesting) in the Kuala Dialect of Banjarese in Banjar Regency

vii. *Vocabulary of Mangatam Tools (Harvest) in the Kuala Dialect of Banjarese*

1) Lexeme *Ranggaman*



Figure 9. *Ranggaman* in the East Martapura Sub-district

Ranggaman is a tool used to harvest rice. When people use *Ranggaman*, it is knocked out using *dirapai* or *diirik* or *dilincai* by stepping on it. All the informants know the variety as a tool for harvesting. The summary was used

in the four sub-districts of the research location. The word *ranggaman* was known and used by all informants in the four Sub-districts of the research location. *Ranggaman* is an *ani-ani* or rice picking tool (Hapip, 2017).



Figure 10. *Ranggaman* in Tatah Makmur Sub-district

2) Lexeme *Arit*



Figure 11. *Arit* in Tatah Makmur Sub-district

When *arit* is used for harvesting, it can be also threshed by using a threshing machine or threshing tool. According to AY's explanation in the eastern Martapura Sub-district, the cost of threshing using a thresher machine is about 4,000 rupiah per *seblek*. However, there are also those who use a *sebat* to take the rice stalks from the grains. The use of the *sebat* tool is found in Tatah Makmur Sub-district. All informants know *arit* as a tool for harvesting. The word *arit* was known and used by all informants in the four Sub-districts of the research location. *Arit* is (knife) sickle (Hapip, 2017).

viii. *Vocabulary Harvesting Activities in the Kuala Dialect of Banjarese*

Lexeme *Mangatam*

Mangatam is an activity of harvesting rice. Twenty-one informants said that the activity of harvesting in Banjarese is called *mangatam*. *Mangatam* as a Banjar word for harvesting was known by all informants in the four research Sub-districts. *Mangatam* means to reap (Hapip, 2017).

Vocabulary of Limbah Mangatam Tools and Activities (Post Harvest) in the Kuala Dialect of Banjarese in Banjar Regency

i. *Vocabulary of Limbah Mangatam Tools (Post-Harvest) in the Kuala Dialect of Banjarese in Banjar Regency*

1) Lexeme *Perontok Banih*

Based on M's explanation in Astambul Sub-district, the newly harvested rice is put into the *banih* thresher (paddy). Only rice harvested using *arit* is put into the thresher.

2) Lexeme *Kompa Banih* or *Kompa*



Figure 12. *Kompa Banih* or *Kompa* in East Martapura Sub-district

After drying or *dilabang*, it is then put into a *kompa banih*. *Kompa* is used to remove the chaff. *Kompa Banih* is a tool to separate the rice grains from chaffs after being *dilabang* or dried in the sun.



Figure 13. *Kumpa* in Tatah Makmur Sub-district

3) Lexeme *Putaran*

Putaran is a tool used for separating the rice hulls in ancient times. The information about *Putaran* was given by informants named M and AT in Astambul Sub-district. Now, *putaran* is deprecated.

4) Lexeme *Mesin Penggiling padi* (Rice Grinding Machine)

Rice Grinding Machine is in the rice mill warehouse. Farmers call it a factory.

5) Lexeme *Kindai* or *Keriang*

Kindai is a rice barn ([Hapip, 2017](#)). Freshly harvested rice is usually stored in *kindai*.



Figure 14. *Kindai* or *Keriang* in East Martapura Sub-district

Kindai or *Keriang* is a large place to store freshly harvested and unmilled rice. Storing rice in *Kindai* can last a year. After a year, the rice will turn into obsolete rice. *Kindai* is made of boards. *Kindai* is also called *Keriang* by an informant named M in Astambul Sub-district. *Kindai* was also known and mentioned by another informant, AT. AT in Astambul Sub-district said that it is difficult to save crops when there is a flood. On the other hand, the sacks are easy to lift and save when floods occur.

6) Lexeme Sacks or *Kampil*

Kampil is a sack (Hapip, 2017). *Sakampil* means one sack (Hapip, 2017). *Bakampil* means with a *kampil* measure (Hapip, 2017).



Figure 15. Sacks or *Kampil* in East Martapura Sub-district

Sacks are large bags made of strong materials such as burlap or plastic used for storing rice. One sack of rice is measured by using the term *kampil*. *Sakampil* means a sack (one sack of rice). The use of sacks makes it easier for farmers to lift them quickly when there is a flood. This sack or *kampil* was explained by M in Astambul Sub-district.

7) Lexeme *Kalumpu*

In East Martapura Sub-district, according to IM's explanation, sacks are called as *kalumpu*. *Kalumpu* comes from fertilizer sacks or cement sacks.

8) Lexeme *Padaringan*

Padaringan is a rice container to store rice for daily meals (Hapip, 2017).



Figure 16. *Padaringan* in East Martapura Sub-district

Based on ZH and AYR's explanation in Astambul Sub-district, *Padaringan* is a container to store rice, it is a large bucket or an empty large plastic can of paint. This was supported by the explanation of IM and AY in the eastern Martapura Sub-district that *Padaringan* is a large bucket where rice is stored.

ii. *Vocabulary of Limbah Mangatam (Postharvest) in the Kuala Dialect of Banjarese in Banjar Regency*

1) Lexeme *Barapai* or *Marapai* or *Balincai* or *Bairik* or *Diirik* or *Dilincai* or *Malincai*

Barapai is an activity of separating the rice grains from the stalks by trampling them. *Barapai* is a term used by speakers of the Kuala dialect of Banjarese, while *marapai* is a term used by speakers of Hulu dialect of Banjarese. *Marapai* means releasing the rice grains from the stalks (Hapip, 2017). *Barapai* was explained by an informant named M in Astambul Sub-district. According to IM in the eastern Martapura Sub-district, he called it *barapai* is *balincai*.

Balincai is also the activity of separating the rice grains from the stalks by trampling them. In the Sub-district of East Martapura, the harvest is done using a *ranggaman* that can be done by *balincai* or *dilincai*. This is based on the explanation of an informant named IM. IM and AY in the eastern Martapura Sub-district also call *balincai* as *bairik*. *Bairik* is removing the rice grains from the stalks by trampling (Hapip, 2017).

Z and MA in Astambul Sub-district mentioned it as *diirik*. Z said that *diirik* is *dilincai* or stepped on with the feet. In Kertak Hanyar Sub-district it is called *malincai*. This was stated by an informant named AS. Likewise in Tatah Makmur Sub-district, *mairik* is known as *malincai*. This was stated by an informant named BRN.

SUL and AM in Tatah Makmur Sub-district explained that if rice is harvested using *ranggaman*, it will be *diirik* or stepped on with their feet. The activity of stepping on rice yields with the feet is called *bairik* or *bajajak* or *barapai*. SUR in East Martapura Sub-district stated that the activity of removing rice grains using *ranggaman* was *barapai batis*.

2) Lexeme *Dirontok* (Threshed)

Rice harvested using a sickle is usually put into a thresher machine to separate the grains from the stalks. The term of threshing the newly harvested rice with a thresher is called threshed (*dirontok*).

3) Lexeme *Dihambat* or *Bahambat*

Based on SUL and AM's explanation in Tatah Makmur Sub-district, rice that has just been harvested is directly *dihambat* or *disebat* over the *sebatan* so the rice grains are separated from the stalks. Rice that is

dihambat or *disebat* must be rice harvested using a sickle. The activity of removing rice yields with a sickle is called *bahambat*.

4) Lexeme *Lebangan* or *Dilebang* or *Dilabang* or *Malabang Banih*



Figure 17. *Malabang Banih* in Tatah Makmur Sub-district

Lebangan or *dilebang* or *dilabang* is drying the newly harvested seeds on four to five *purun* mats under the hot sun. *Lebangan* or *dilebang* mentioned by M in Astambul Sub-district. Meanwhile *dilabang* was mentioned by an informant named AT, ZH, AYR in Astambul Sub-district. IM in the eastern Martapura Sub-district also mentioned *dilabang* which means drying. According to AY's explanation in the eastern Martapura Sub-district, it is called *malabang banih*.

According to AT in Astambul Sub-district, the purpose of harvesting *dilabang* is to prevent the occurrence rice weevil and to keep them for a year. *Dilabang* means dried. ZH and AYR in Astambul Sub-district also call it *dilabang*. Z and MA in Astambul Sub-district are *dilabang* or dried in the sun. SUL and AM in Tatah Makmur Sub-district mentions that after the rice is *dihambat*, it is then *dilabang* or dried in the sun. In Malabang, farmers use a tool called *kakakar banih*. *Kakakar banih* is used to flatten the surface of the seeds that are dried in the sun so that they dry evenly.

5) Lexeme *Dikompa* or *Dikumpa* or *Digumba*

Based on M's explanation in Astambul Sub-district, after the rice is dried, it is then *dikompa*. *Kompa* is a tool to remove rice grains from the rice hulls. After the rice is *dikompa*, it can be directly put into the sack. The harvest is *dikompa* to get rid of the *ampa* (chaff). *Ampa* (chaff) is an empty seed. All informants know *kompa* as a tool to get rid of *ampa*. Z and MA in Astambul Sub-district also stated that after the rice was dried, it was then *dikompa*. There are two types of *ampa* or chaff, namely western *ampa* and kite *ampa*. *Ampa* or western *ampa* is rice fields, along with *banih*, it falls down and so does its western *ampa*. This was explained by M in Astambul Sub-district. *Ampa* or empty kite is a kind of rice panicle blanking or can be said as chaffs, flies away. This was explained by M in Astambul Sub-district. All informants in the four Sub-districts of the research location stated that after the rice was harvested or *diirik* or *dilincal* or *dironok* or *disebat*, it would be put into a *kompa* or *kumpa* or *gumbaan*.

Vocabulary Activities Related to the Tradition of Limbah Tuntung Maulah Banih Manjadi Baras (After Processing Paddy Rice into Rice) and Mahadang Musim Batanam (Waiting for Planting Period) in the Kuala Dialect of Banjarese in Banjar Regency

1) Lexeme *Mamulai Banih and Salamatan*

Based on M's explanation in Astambul Sub-district, the event that was held after the *limbah mangatam* (after harvesting) is *mamulai banih* by reading *shalawat* and *membaborehi* the rice fields. *Mamulai banih* by *dibaborehi*. *Dibaborehi* using a tool made from banana leaves which is made in such a way to be *dibaborehi* with *baborehi* oil mixed with water. *Sabut nyiur* (coconut) and agarwood are burned into *parapen*.

As for the readings spoken by the people who *mulai banih*, they are as follows:

Memanggil banih supaya jangan lari, supaya terkumpul. Kena hari anulah mangatamnya, hari anu, jam anu. Oi si galuh anu-galuh anu dari anu. Bakumpul ikam di sini nah, bakumpulan ikam di sini nah, Jangan lari lagi nah, handak aku ambili ikam barataan. Inyakan urang balayar kesahnya. Batulak ka nagari urang seumpamanyakan. Inyakan nang ahli tahu banih tu ulun and gar-and gar. Inyakan kita mulai batanam tu, kita tulakan balayar inya, jar urang bahari. Tulak Balayar. Lalukan manjadikan hasil, ya jadi banih. (Calling rice so it doesn't run away, so that it can be collected. Later it will be harvested in particular days, in particular days, in particular hours. *Oi si galuh anu*. Gather here, well, gather here now! Don't run again now, I want to pick you all up. People will tell the story. Going to other people's lands, for example. I've heard of him being the one who knows rice. Then we'll start planting it, we'll bring it away, the ancients said, go sailing! Get something and it must be paddy rice.)

The eleventh month has begun to *mamalai* again, it grows for a month and a half, in the first month it starts to become *traces*, after a month and a half it has just been planted again, waiting to be a plant for four months before harvesting.

2) Lexeme *Mahanyari Baras and Salamat Prayer*

Mahanyari baras is cooking rice that has just been harvested and milled at the factory by reading individual prayers. This was explained by an informant named M in Astambul Sub-district.

Mahanyari baras is also doing a salvation event at home by eating rice from freshly harvested rice topped with coconut milk and brown sugar. In Mahanyari Baras, a congratulatory prayer is held. This was explained by AY in the eastern Martapura Sub-district. AY calls it as a thanksgiving day.

3) Lexeme *Badoa Salamata Tahun*

According to AT's explanation in Astambul Sub-district, after processing rice at the factory, there is *badoa salamata tahun* or *bamajelis*.

4) Lexeme *Baulah Lukah* (Making *Bubu*) in East Martapura Sub-districtFigure 18. *Lukah* in East Martapura Sub-district

According to an informant named IM in the Sub-district of the eastern Martapura, the activity after the harvesting period and waiting for the planting period is *baulah lukah*. *Lukah* is a trap or fish trap made of bamboo and shaped like a torpedo after being woven. The fish that are usually caught in the *lukah* are *haruan* (cork fish), *papuyu* (betok fish), and *sapat siam* (large sepat fish). The AT in Astambul Sub-district said the word of *baulah-ulah bubu* (making *bubu*). However, according to AT, *baulah-ulah bubu* are rarely done.

5) Lexeme *Basalamatan Padang*

MA as an informant in Astambul Sub-district explained that there was an event after processing rice into rice, namely *basalamatan padang*. In *basalamatan padang*, there were cows and goats slaughtered and the *basalamatan* was near two tall coconut trees around the rice fields, according to MA's explanation.

6) Lexeme *Mancari Iwak*

According to the MA's explanation in Astambul Sub-district, after the water in the rice fields is drained with a water pump, farmers can find and catch *haruan* fish (cork fish), *papuyu* (betok fish), *sapat siam*, *baung*, *pipih* (belida fish), catfish, and *lampam*. *Mancari iwak* is carried out in the dry season

3.2 Discussion

Comparison of Vocabulary Tools and Activities in the Kuala Dialect of Banjarese in Banjar Regency

Table 1

Comparison of Vocabulary Tools for *Mambarasihi Tanah Pahumaan* (Cleaning Agricultural Land) Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Tajak</i> and <i>parang</i>	Noun (monomorphemic)
2	AT (male)	Astambul	<i>Parang</i> di tanah gambut, <i>tajak</i> di tanah tabing	Noun (monomorphemic)
3.	ZH (male) and AYR (male)	Astambul	<i>Parang</i> , <i>tajak</i>	Noun (monomorphemic)

Rafiek, M., Jumadi, J., Faradina, F., & Nisa, R. (2023). Anthropolinguistics analysis on vocabulary of agricultural tools and activities in the Kuala dialect of Banjarese. *International Journal of Linguistics, Literature and Culture*, 9(1), 28–60. <https://doi.org/10.21744/ijllc.v9n1.2248>

4.	IM (male)	East Martapura	<i>Parang, tajak</i>	Noun (monomorphemic)
5.	AY (male)	East Martapura	<i>Parang</i>	Noun (monomorphemic)
6.	MR (male) and W (female)	Hanyar Kertak	<i>Tajak, parang, sisir</i>	Noun (monomorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Parang</i>	Noun (monomorphemic)
8.	SUL (male) and AM (female)	Tatah Makmur	<i>Tajak, parang</i>	Noun (monomorphemic)
9.	SUR (male)	East Martapura	<i>Parang</i>	Noun (monomorphemic)
10.	FAT (female)	East Martapura	<i>Parang</i>	Noun (monomorphemic)
11.	AS (male)	Hanyar Kertak	-	
12.	ZTN (female)	Hanyar Kertak	-	
13.	SRW (female)	Hanyar Kertak	-	
14.	HHT (female)	Tatah Makmur	-	
15.	BRN (male)	Tatah Makmur	-	
16.	AP (male)	Tatah Makmur	-	

Based on the table above, it can be seen that in Astambul Sub-district, some farmers use *parang* in *marincah* or *batabas* or *malingai* and some use *tajak* in *batajak*. In the eastern Martapura Sub-district, farmers usually use *parang* in *manabas* or *batabas* or *malingai*. In Kertak Hanyar Sub-district, farmers use *parang* and *tajak* as well as *sisir* in *manabas* and *batajak*. In Tatah Makmur Sub-district, farmers use *parang* and *tajak* in *batabas* and *batajak*. *Tajak*, *parang*, and *sisir* are nouns. *Tajak*, *parang*, and *sisir* vocabulary are monomorphemic because they consist of only one free morpheme.

Table 2
Comparison of the Vocabulary of *Mambarasihi Tanah Pahumaan* Activities (Cleaning Agricultural Land) Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Marincah</i>	Verb (polymorphemic)
2.	AT (male)	Astambul	<i>Digawi, batabas, dipuntal-puntal, angkut</i>	Verb (polymorphemic)
3.	ZH (male) and AYR (male)	Astambul	<i>Malingai, batajak, digulung-gulung, dibusukkan or dibawa naik</i>	Verb (polymorphemic)
4.	IM (male)	East Martapura	<i>Manabas di</i>	Verb (polymorphemic)
5.	AY (male)	East Martapura	<i>Manabasi or malingai</i>	Verb (polymorphemic)
6.	MR (male) and W (female)	Hanyar Kertak	<i>Manabas, batajak</i>	Verb (polymorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Ditabas, digulung, dinaikkan ke atas galangan, dituyuk-tuyuk, dibiarkan jadi pupuk</i>	Verb (polymorphemic)
8.	SUL (male) and AM (female)	Tatah Makmur	<i>Ditabas, batabas, batajak</i>	Verb (polymorphemic)
9.	SUR (male)	East Martapura	<i>Batabas or ditabas and</i>	Verb (polymorphemic)

			<i>diangkut</i>	
10.	FAT (female)	East Martapura	<i>Batabas</i>	Verb (polymorphemic)
11.	AS (male)	Hanyar Kertak	<i>Malingai</i>	Verb (polymorphemic)
12.	ZTN (female)	Hanyar Kertak	-	
13.	SRW (female)	Hanyar Kertak	-	
14.	HHT (female)	Tatah Makmur	<i>Malingai</i>	Verb (polymorphemic)
15.	BRN (male)	Tatah Makmur	<i>Malingai</i>	Verb (polymorphemic)
16.	AP (male)	Tatah Makmur	<i>Malingai</i>	Verb (polymorphemic)

Based on the table above, it can be seen that the terms of cleaning grass or weeds in rice fields in Astambul Sub-district are known as *marincah*, *batabas*, *malingai*, and *batajak*. In East Martapura Sub-district, it is known as *manabas* or *batabas* or *malingai*. In Kertak Hanyar Sub-district, it is known as *manabas* and *batajak*. In Tatah Makmur Sub-district, they are called as *batabas* and *batajak*. For *marincah*, *batabas*, *malingai*, and *batajak*, there are some next stages, they are to be rolled or spun, decomposed or transported or carried up in piles to become fertilizer. The vocabulary of *marincah*, *malingai*, *manabas* or *manabasi* or *batabas*, and *batajak* are active verbs. The words of *digawi*, *dipuntal-puntal*, *digulung-gulung*, *dibusukkan*, *dibawa naik*, *ditabas*, *digulung*, *dinaikkan*, *dituyuk-tuyuk*, and *diangkut* are passive verbs. Vocabulary of *marincah*, *malingai*, *manabas* or *manabasi* or *batabas*, *batajak*, *digawi*, *dipuntal-puntal*, *digulung-gulung*, *dibusukkan*, *dibawa naik*, *ditabas*, *digulung*, *dinaikkan*, *dituyuk-tuyuk*, and *diangkut* are polymorphemic because it consists of bound morpheme and free morpheme. The bound morphemes are prefix *ma-*, suffix *-i*, prefix *ba-*, and prefix *di-*. While the free morpheme is the root word.

Tabel 3

Comparison of Vocabulary Activities for Preparing Sabalum Batanam Rice Seeds (Before Planting) Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Palaian, lacakan, anak banih,</i>	Noun (polymorphemic) and gabungan kata
2.	AT (male)	Astambul	-	-
3.	ZH (male) and AYR (male)	Astambul	<i>Paung, palaian, Lacakan, pecahan,</i>	Noun (monomorphemic and polymorphemic)
4.	IM (male)	East Martapura	<i>Palaian, taradakan, lacakan, diliburi</i>	Noun and Verb (polymorphemic)
5.	AY (male)	East Martapura	<i>Bibit, bahambur, liburi</i>	Noun and Verb (monomorphemic and polymorphemic)
6.	MR (male) and W (female)	Hanyar Kertak	<i>Paung, taradak, lambak, lacak</i>	Noun (monomorphemic and polymorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Palai, taradakan, lacakan, belahan,</i>	Noun (monomorphemic and polymorphemic)
8.	SUL (male) and AM (female)	Makmur Tatah	<i>Palai, taradak, lambak, lacak,</i>	Noun monomorphemic)
9.	SUR (male)	East Martapura	<i>Palai, taradak, lacakan,</i>	Noun (monomorphemic and polymorphemic)
10.	FAT (female)	East Martapura	<i>Palai, taradak, ampak, lacak,</i>	Noun (monomorphemic)
11.	AS (male)	Kertak Hanyar	<i>Palai, Taradak, pacah, lacak</i>	Noun (monomorphemic)
12.	ZTN (female)	Kertak Hanyar	-	-
13.	SRW (female)	Kertak Hanyar	-	-
14.	HHT (female)	Tatah Makmur	<i>Palai. lacak</i>	Noun (polymorphemic)

15.	BRN (male)	Tatah Makmur	<i>Palai, taradak, pacah, lacak</i>	Noun (polymorphemic)
16.	AP (male)	Tatah Makmur	<i>Palai, taradak, pacah</i>	Noun (polymorphemic)

Based on the table above, it can be seen that the stages of preparing rice seeds before planting in Astambul and East Martapura Sub-districts consist of two, namely *palai* or *taradak* and *ampak* or *lacak*. Meanwhile, the stage of preparing rice seeds before planting in Kertak Hanyar and Tatah Makmur Sub-districts consists of three, namely *taradak*, *lambak*, and *lacak*. The vocabulary of *paung*, *bibit*, *taradak*, *lambak*, *lacak*, *ampak*, and *pacah* are nouns. The vocabulary of *paung*, *paung*, *bibit*, *taradak*, *lambak*, *lacak*, *ampak*, and *pacah* are monomorphemic because they only consist of one word or free morpheme. Vocabulary *palaian*, *lacakan*, *anak banih*, *pecahan*, *taradakan*, *belahan* are nouns. While *diliburi* (mud is raised to the embankment), *bahambur*, *liburi* are verbs. Vocabulary of *palaian*, *lacakan*, *pecahan*, *taradakan*, *belahan*, *diliburi* (mud is raised to the embankment), *bahambur*, *liburi* are polymorphemic because they consist of bound morpheme and free morpheme. The bound morphemes are suffix *-an*, confix *di-i*, prefix *ba-*, and suffix *-i*. While the free morpheme is the root word. *Anak banih* are a combination of two free morphemes or a combination of two words.

Table 4

Comparison of Vocabulary Activities for Preparing Sabalum Batanam Rice Seeds (Before Planting) Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Dilacak</i> ,	Verb (polymorphemic)
2.	AT (male)	Astambul	<i>Malacak</i>	Verb (polymorphemic)
3.	ZH (male) and AYR (male)	Astambul	<i>Malacak, mamacah, dipalai, dilacak, dipacah, ditanam</i>	Verb (polymorphemic)
4.	IM (male)	East Martapura	<i>Mamalai, manaradak, malacak, dipalai, dilacak,</i>	Verb (polymorphemic)
5.	AY (male)	East Martapura	<i>Mamalai, malacak,</i>	Verb (polymorphemic)
6.	MR (male) and W (female)	Tatah Makmur	<i>Taradak, dilambak, dilacak</i>	Verb (polymorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Dipalai, taradak, dilacak, dibelah</i>	Verb (polymorphemic)
8.	SUL (male) and AM (female)	Tatah Makmur	<i>Dipalai, manaradak, ditaradak, malambak, dilambak, malacak, dilacak</i>	Verb (polymorphemic)
9.	SUR (male)	East Martapura	<i>Mamalai, manaradak, maampak, malacak</i>	Verb polymorphemic)
10.	FAT (female)	East Martapura	<i>Mamalai, manaradak maampak or malacak</i>	Verb (polymorphemic)
11.	AS (male)	Kertak Hanyar	<i>Mamalai, manaradak, mamacah, malacak</i>	Verb (polymorphemic)

12.	ZTN (female)	Kertak Hanyar	-	-
13.	SRW (female)	Kertak Hanyar	<i>Mamalai, malacak</i>	Verb (polymorphemic)
14.	HHT (female)	Tatah Makmur	<i>Mamalai, malacak</i>	Verb (polymorphemic)
15.	BRN (male)	Tatah Makmur	<i>Mamalai, manaradak, mamacah, malacak</i>	Verb (polymorphemic)
16.	AP (male)	Tatah Makmur	<i>Mamalai, manaradak, mamacah</i>	Verb (polymorphemic)

Based on the table above, it can be seen that the activity of preparing rice seeds before planting in the Astambul and East Martapura Sub-districts consists of two, namely *mamalai* or *manaradak* and *maampak* or *malacak*. Meanwhile, the activity of preparing rice seeds before planting in Kertak Hanyar and Tatah Makmur Sub-districts consisted of three, namely *manaradak*, *malambak*, and *malacak*. *Mamalai*, *manaradak*, *maampak*, *malambak*, *mamacah*, and *malacak* are active verbs. Meanwhile, *dilacak*, *dipalai*, *dipacah*, *ditanam*, *dilambak*, *dibelah*, and *ditaradak* are passive verbs. The prefix *ma-* has to do something. While the meaning of the prefix *di* on is *dilacak*, *dipalai*, *dipacah*, *ditanam*, *dilambak*, *dibelah*, and *ditaradak* are action verbs. They all are polymorphemic because all words consist of bound morphemes and free morphemes. Bound morphemes are prefixed *ma-* and *di-*. While the free morpheme is the basic word.

Table 5
Comparison of the Vocabulary of the *Wayah Batanam* Tools (While Planting) Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>cacikang</i>	Noun (monomorphemic)
2.	AT (male)	Astambul	<i>cacikang</i>	Noun (monomorphemic)
3.	ZH (male) and AYR (male)	Astambul	<i>Talajuk, asak and tugal</i>	Noun (monomorphemic)
4.	IM (male)	East Martapura	-	-
5.	AY (male)	East Martapura	<i>Asak, parang, lading</i>	Noun (monomorphemic)
6.	MR (male) and W (female)	Tatah Makmur	<i>Tatanjang or tatujah</i>	Noun (monomorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Tatugal</i>	Noun (monomorphemic)
8.	SUL (male) and AM (female)	Tatah Makmur	<i>Asak or tatujah</i>	Noun (monomorphemic)
9.	SUR (male)	East Martapura	<i>Tantajuk or tatujah</i>	Noun (monomorphemic)
10.	FAT (female)	East Martapura	<i>Asak and tangan</i>	Noun (monomorphemic)
11.	AS (male)	Kertak Hanyar	<i>Asak or tatujah</i>	Noun (monomorphemic)
12.	ZTN (female)	Kertak Hanyar	-	-
13.	SRW (female)	Kertak Hanyar	-	-
14.	HHT (female)	Tatah Makmur	-	-
15.	BRN (male)	Tatah Makmur	-	-
16.	AP (male)	Tatah Makmur	<i>Asak or tatujah</i>	Noun (monomorphemic)

Based on the table above, it can be seen that the names of the tools used for *batanam* have various names. In Astambul Sub-district, the tools for *batanam* are called *cacikang* or *talajuk* or *asak* and *tugal* or *tatugal*. In the eastern Martapura Sub-district, the tool for *batanam* is called *asak* or *tantajuk* or *tatujah*. In Kertak Hanyar Sub-district, the tool for *batanam* is called *tatanjang* or *tatujah* or *asak*. In Tatah Makmur Sub-district, the tool for *batanam* is called *asak* or *tatujah*. Based on these findings, there are two tools for *batanam* in Astambul Sub-district, while in the other three Sub-districts only one tool. Even though in Astambul Sub-district there are two tools, in their use, farmers only choose or use one tool. The vocabulary of *cacikang*, *talajuk*, *asak*, *tugal* or *tatugal*, *tatanjang*,

tatujah, and *tantajuk* are nouns. The vocabulary of *cacikang*, *talajuk*, *asak*, *tugal* or *tatugal*, *tatanjang*, *tatujah*, and *tantajuk* are monomorphemic because they consist of one morpheme, namely free morpheme.

Table 6
Comparison of Vocabulary Activities of *Wayah Batanam* (While Planting) in the Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Batanam</i>	Verb (polymorphemic)
2.	AT (male)	Astambul	<i>Batanam</i>	Verb (polymorphemic)
3.	ZH (male) and AYR (male)	Astambul	<i>Batanam</i>	Verb (polymorphemic)
4.	IM (male)	East Martapura	<i>Ditanam</i>	Verb (polymorphemic)
5.	AY (male)	East Martapura	<i>Batanam</i>	Verb (polymorphemic)
6.	MR (male) and W (female)	Tatah Makmur	<i>Ditanam</i>	Verb (polymorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Batanam</i>	Verb (polymorphemic)
8.	SUL (male) and AM (female)	Tatah Makmur	<i>Ditanam</i>	Verb (polymorphemic)
9.	SUR (male)	East Martapura	<i>Ditanam</i>	Verb (polymorphemic)
10.	FAT (female)	East Martapura	<i>Batanam</i>	Verb (polymorphemic)
11.	AS (male)	Kertak Hanyar	<i>Batanam</i>	Verb (polymorphemic)
12.	ZTN (female)	Kertak Hanyar	<i>Batanam</i>	Verb (polymorphemic)
13.	SRW (female)	Kertak Hanyar	<i>Batanam</i>	Verb (polymorphemic)
14.	HHT (female)	Tatah Makmur	<i>Batanam</i>	Verb (polymorphemic)
15.	BRN (male)	Tatah Makmur	<i>Batanam</i>	Verb (polymorphemic)
16.	AP (male)	Tatah Makmur	<i>Batanam</i>	Verb (polymorphemic)

Based on the table above, it can be seen that in the four Sub-districts of the research location, all informants stated that the activity of planting rice seeds was called *batanam* or planted. *Batanam* is an active verb while planted is a passive verb. The words *batanam* and planted are polymorphemic because they consist of bound morpheme and free morpheme. The bound morpheme is prefix *ba-* and *di-*, while the free morpheme is *tanam*.

Tabel 7
Comparison of *Mangatam* Tool Vocabulary (Harvest) in the Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Ranggaman, arit</i>	Noun (monomorphemic)
2.	AT (male)	Astambul	<i>Ranggaman, arit</i>	Noun (monomorphemic)
3.	ZH (male) and AYR (male)	Astambul	<i>Ranggaman, arit</i>	Noun (monomorphemic)
4.	IM (male)	East Martapura	<i>Ranggaman, arit</i>	Noun (monomorphemic)
5.	AY (male)	East Martapura	<i>Ranggaman, arit</i>	Noun (monomorphemic)
6.	MR (male) and W (female)	Tatah Makmur	<i>Combine</i>	Noun (monomorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Ranggaman, arit</i>	Noun (monomorphemic)
8.	SUL (male) and AM (female)	Tatah Makmur	<i>Ranggaman, arit</i>	Noun (monomorphemic)
9.	SUR (male)	East Martapura	<i>Ranggaman, arit</i>	Noun (monomorphemic)
10.	FAT (female)	East Martapura	<i>Ranggaman, arit</i>	Noun (monomorphemic)
11.	AS (male)	Kertak Hanyar	<i>Harit</i>	Noun (monomorphemic)
12.	ZTN (female)	Kertak Hanyar	-	-
13.	SRW (female)	Kertak Hanyar	-	-
14.	HHT (female)	Tatah Makmur	-	-
15.	BRN (male)	Tatah Makmur	<i>Harit</i>	Noun (monomorphemic)
16.	AP (male)	Tatah Makmur	<i>Ranggaman, harit</i>	Noun (monomorphemic)

Based on the table above, it can be seen that the vocabulary of tools for *mangatam* or harvesting rice consists of two, namely *ranggaman* and *arit*. *Ranggaman* or *arit* are nouns. Those two tools were mentioned by all informants in the

four sub-districts where the research was conducted. The words of *ranggaman* and *arit* are nouns. *ranggaman* and *arit* are monomorphemic because they consist of only one free morpheme.

Tabel 8
Comparison of Vocabulary Harvesting Activities in the Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Mangatam</i>	Verb (polymorphemic)
2.	AT (male)	Astambul	<i>Mangatam</i>	Verb (polymorphemic)
3.	ZH (male) and AYR (male)	Astambul	<i>Mangatam</i>	Verb (polymorphemic)
4.	IM (male)	East Martapura	<i>Mangatam</i>	Verb (polymorphemic)
5.	AY (male)	East Martapura	<i>Mangatam</i>	Verb (polymorphemic)
6.	MR (male) and W (female)	Tatah Makmur	<i>Mangatam</i>	Verb (polymorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Mangatam</i>	Verb (polymorphemic)
8.	SUL (male) and AM (female)	Tatah Makmur	<i>Mangatam</i>	Verb (polymorphemic)
9.	SUR (male)	East Martapura	<i>Mangatam</i>	Verb (polymorphemic)
10.	FAT (female)	East Martapura	<i>Mangatam</i>	Verb (polymorphemic)
11.	AS (male)	Kertak Hanyar	<i>Mangatam</i>	Verb (polymorphemic)
12.	ZTN (female)	Kertak Hanyar	<i>Mangatam</i>	Verb (polymorphemic)
13.	SRW (female)	Kertak Hanyar	<i>Mangatam</i>	Verb (polymorphemic)
14.	HHT (female)	Tatah Makmur	<i>Mangatam</i>	Verb (polymorphemic)
15.	BRN (male)	Tatah Makmur	<i>Mangatam</i>	Verb (polymorphemic)
16.	AP (male)	Tatah Makmur	<i>Mangatam</i>	Verb (polymorphemic)

Based on the table above, it can be seen that the term for harvesting in the Banjarese Language is *mangatam*. The term is used in the four sub-districts where the research is located, namely in Astambul, East Martapura, Kertak Hanyar, and Tatah Makmur sub-districts. *Mangatam* is a verb. *Mangatam* is polymorphemic because it consists of bound morpheme and free morpheme. The bound morpheme is the prefix *ma-* and the free morpheme is *katam*.

Table 9
Comparison of Vocabulary for *Limbah Mangatam* Tools (Post Harvest) in the Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Perontok banih, kompa banih, penggilingan, putaran, karung, kindai atau keriang</i>	Compound words and Noun (monomorphemic)
2.	AT (male)	Astambul	<i>Putaran, karung, kindai</i>	Noun (monomorphemic)
3.	ZH (male) and AYR (male)	Astambul	<i>Kompa, Padaringan, kindai,</i>	Noun (monomorphemic)
4.	IM (male)	East Martapura	<i>Kalumpu, kindai, padaringan</i>	Noun (monomorphemic)
5.	AY (male)	East Martapura	<i>Mesin rontok, Kindai, ember cat</i>	Compound words and Noun (monomorphemic)
6.	MR (male) and W (female)	Tatah Makmur	<i>Combine</i>	Noun (monomorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Kompa, gilingan</i>	Noun (monomorphemic)
8.	SUL (male)	Tatah Makmur	<i>Gumba, karung</i>	Kata benda (monomorphemic)
9.	SUR (male)	East Martapura	<i>Dirontok, karung</i>	Noun (polymorphemic and monomorphemic)
10.	FAT (female)	East Martapura	<i>Dirontok, karung</i>	Noun (polymorphemic and

11.	AS (male)	Kertak Hanyar	<i>Kumpaan</i>	monomorphemic Noun (monomorphemic)
12.	ZTN (female)	Kertak Hanyar	-	-
13.	SRW (female)	Kertak Hanyar	-	-
14.	HHT (female)	Tatah Makmur	<i>Kumpa, gilingan</i>	Noun (monomorphemic)
15.	BRN (male)	Tatah Makmur	<i>Kumpa</i>	Noun (monomorphemic)
16.	AP (male)	Tatah Makmur	<i>Kumpaan, gilingan</i>	Noun (monomorphemic)

Based on the table above, it can be seen that the vocabulary of *limbah mangatam* tools (postharvest) in Banjarese in Astambul Sub-district are *perontok banih, kompa banih, penggilingan, putaran, karung, kindai* or *keriang*, and *padaringan*. The vocabulary of *limbah mangatam* (post-harvest) tools in Banjarese in the eastern Martapura Sub-district is *mesin rontok, kalumpu, kindai, padaringan* or paint bucket, and sacks. The vocabulary of the Banjarese *limbah mangatam* tool (postharvest) in Kertak Hanyar Sub-district is *kompa* or *kompaan*. The vocabulary of *limbah mangatam* tools (postharvest) in Banjarese in Tatah Makmur Sub-district is *kompa* or *kumpa* or *kompaan* and *gilingan*. *Perontok banih* or *mesin rontok, kompa banih* or *kompa* or *kompaan, gilingan* or *penggilingan, putaran, karung, kalumpu, kindai* or *keriang*, and *padaringan* are classified as nouns. *Perontok banih, kompa banih, mesin rontok*, paint bucket is a combination of two words. *Penggilingan* or *gilingan, putaran, karung, kindai* or *keriang, kompa* or *gumba* or *kumpa* or *kumpaan, padaringan, kalumpu, combine* are monomorphemic because they consist of one morpheme. Vocabulary *dirontok* is a passive verb. The word *dirontok* is polymorphemic because it consists of bound morphemes and free morphemes. The bound morpheme is prefixed *di-* and the free morpheme falls out (*rontok*).

Table 10
Comparison of *Limbah Mangatam* Activity Vocabulary (Post-harvest) in the Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Dirapai</i> or <i>Barapai, lebang, dilebang, dikompa, ampa barat, ampa layang</i>	Verb (polymorphemic), Noun (monomorphemic), and Compound words
2.	AT (male)	Astambul	<i>Diinjak- injak, dilabang,</i>	Verb (polymorphemic)
3.	ZH (male) and AYR (male)	Astambul	<i>Barapai, dilabang, dikompa, hampa</i>	Verb (polymorphemic) and Noun (monomorphemic)
4.	IM (male)	East Martapura	<i>Diirik, yang dipanen dengan arit dengan mesin, yang dipanen dengan ranggaman dilincai</i> or <i>balincai, dilabang, dikompa,</i>	Verb (polymorphemic)
5.	AY (male)	East Martapura	<i>Diirik dengan Kaki kalau dipanen dengan ranggaman, malabang banih, bairik, dikompa, ampa, antah</i>	Verb (polymorphemic), Compound words, and Noun (monomorphemic)
6.	MR (male) and W (female)	Tatah Makmur	<i>Dijamur, dikompa</i> or <i>digumba</i>	Verb (polymorphemic)
7.	Z (male) and MA (male)	Astambul	<i>Diirik</i> or <i>balincai, dilabang, dikompa, digilingdi</i>	Verb (polymorphemic) and Compound words

8.	SUL (male) and AM (female)	Tatah Makmur	<i>pabrik</i> <i>Bahambat or</i> <i>Dihambat kalau</i> <i>baarit (memanen</i> <i>dengan</i> <i>arit),</i> <i>bairik or</i> <i>bajajak or barapai</i> <i>kalau barangaman</i> <i>(memanen dengan</i> <i>ranggaman),</i> <i>dilabang,</i> <i>digumba, dikarungi</i>	Verb (polymorphemic)
9.	SUR (male)	East Martapura	<i>Barapai,</i> <i>batis,</i> <i>dilabang,</i> <i>digumba,</i> <i>dibuatdalam</i> <i>karung</i>	Compound words and Verb (polymorphemic)
10.	FAT (female)	East Martapura	<i>Malabang, dikompa,</i> <i>karung</i>	Verb (polymorphemic) and Noun (monomorphemic)
11.	AS (male)	Kertak Hanyar	<i>Malincai, malabang,</i> <i>mangumpa,</i> <i>manggiling</i>	Verb (polymorphemic)
12.	ZTN (female)	Kertak Hanyar	-	-
13.	SRW (female)	Kertak Hanyar	-	-
14.	HHT (female)	Tatah Makmur	<i>Manjamur,</i> <i>mangumpa,</i> <i>manggiling</i>	Verb (polymorphemic)
15.	BRN (male)	Tatah Makmur	<i>Malincai,</i> <i>manjamur,</i> <i>mangumpa</i>	Verb (polymorphemic)
16.	AP (male)	Tatah Makmur	<i>Manjamur,</i> <i>mangumpa,</i> <i>manggiling</i>	Verb (polymorphemic)

Based on the table above, it can be seen that the vocabulary of Banjarese *limbah mangatam* (post-harvest) in Astambul Sub-district consists of *dirapai* or *barapai* or *dilincai* or *balincai*, *dilebang* or *dilabang*, *dikompa*, and *digiling*. The vocabulary of Banjarese *limbah mangatam* (post-harvest) in East Martapura Sub-district is *diirik* or *bairik* or *dilincai* or *balincai* or *barapai batis*, *dilabang* or *malabang banih*, and *dikompa* or *digumba*. The vocabulary of the Banjarese of *limbah mangatam* (post-harvest) in Kertak Hanyar Sub-district consists of *malincai*, *malabang*, *mangumpa*, and *manggiling*. The vocabulary of the Banjarese for *limbah mangatam* (post-harvest) in Tatah Makmur Sub-district is *malincai*, *manjamur*, *mangumpa*, and *manggiling*. However, there were also informants who stated that the vocabulary of the Banjarese for *limbah mangatam* (post-harvest) in Tatah Makmur Sub-district consisted of *bairik* or *bajajak* or *barapai* when harvested by *ranggaman* and *bahambat* or *dihambat* when harvested with *arit*, *dilabang*, and *digumba*. *Barapai* or *barapai batis*, *bairik* or *mairik*, *balincai* or *malincai*, *malabang* or *malabang banih*, *mangompa* or *manggumba*, and *manggiling* are classified as verbs. *Dirapai*, *barapai*, *malabang*, *dilebang* or *dilabang* or *dijamur*, *dikompa* or *digumpa*, *diinjak-injak*, *bajajak*, *diirik*, *bairik*, *dilincai*, *balincai*, *bahambat*, *dihambat*, *dikarungi*, *mangumpa*, *malincai*, *mangumpa*, and *manggiling* are verbs. *Dirapai*, *barapai*, *malabang*, *dilebang* or *dilabang* or *dijamur*, *dikompa* or *digumpa*, *diinjak-injak*, *bajajak*, *diirik*, *bairik*, *dilincai*, *balincai*, *bahambat*, *dihambat*, *dikarungi*, *mangumpa*, *malincai*, *mangumpa*, and *manggiling* are polymorphemic because they consist of bound morpheme and free morpheme. The bound morpheme is the prefix *di-*, *ba-*, *ma-*, and the confix *di-i* while the free morpheme is the root word.

Lebangan, hampa, ampa, antah, and karung are nouns. *Lebangan, hampa, ampa, antah, and karung* are monomorphemic. This is because *Lebangan, hampa, ampa, antah, and karung* consist of only one morpheme, namely the free morpheme. *Ampa barat, ampa layang, malabang banih, digiling di pabrik, barapai batis*, is a combination of two words. *Dibuat dalam karung* is a combination of three words.

Table 11
Comparison of Vocabulary Related to the Tradition of *Limbah Tuntung Maulah Banih manjadi Baras* (Finished Processing Paddy Rice into Rice) and *Mahadang Batanam* (Waiting for Planting Period) in the Kuala Dialect of Banjarese

No.	Informants	Location (Sub-district)	Vocabulary	Word Type
1.	M (male)	Astambul	<i>Mahanyari baras, mamulai banih, Dibaborehi, basyalawat, badoa selamat</i>	Compound words and Verb (polymorphemic)
2.	AT (male)	Astambul	<i>Badoa selamat tahun, bamajelis, baulah-ulah bubu</i>	Compound words and Verb (polymorphemic)
3.	ZH (male) and AYR (male)	Astambul	-	-
4.	IM (male)	East Martapura	<i>Baulah- ulahlukah</i>	Compound words
5.	AY (male)	East Martapura	<i>Makan baras hanyar, basalamatan, syukuran</i>	Compound words and Verb (polymorphemic)
6.	MR (male) and W (female)	Tatah Makmur	<i>Mahanyari baras</i>	Compound words
7.	MA (male)	Astambul	<i>Basalamatan padangand mencari iwak</i>	Compound words
8.	SUL (male)	Tatah Makmur	<i>Basalamatan</i>	Kata kerja (polymorphemic)
9.	SUR (male)	East Martapura	<i>Mahanyari baras mulai mangatam</i>	Compound words
10.	FAT (female)	East Martapura	<i>Mahanyari baras, badoa selamat</i>	Compound words
11.	AS (male)	Kertak Hanyar	-	-
12.	ZTN (female)	Kertak Hanyar	-	-
13.	SRW (female)	Kertak Hanyar	-	-
14.	HHT (female)	Tatah Makmur	-	-
15.	BRN (male)	Tatah Makmur	-	-
16.	AP (male)	Tatah Makmur	-	-

Based on the table above, it can be seen that the vocabularies related to the Tradition of *Limbah Tuntung Maulah Banih manjadi Baras* (Finished Processing Paddy Rice into Rice) and *Mahadang Batanam* (Waiting for Planting Period) in Astambul Sub-district are *mahanyari baras, mamulai banih, dibaborehi, basyalawat, badoa selamat, badoa selamat tahun, bamajelis, baulah-ulah bubu, basalamatan padang*, and fishing. Vocabulary related to the Tradition of *Limbah Tuntung Maulah Banih manjadi Baras* (Finished Processing Paddy Rice into Rice) and *Mahadang Batanam* (Waiting for Planting Period) in East Martapura Sub-district is *baulah-ulah lukah*, eating *baras hanyar* or *mahanyari baras, basalamatan, syukuran* or *badoa selamat*. Vocabulary related to the Tradition of *Tradisi Limbah Tuntung Maulah Banih manjadi Baras* (Finished Processing Paddy Rice into Rice) and *Mahadang Batanam* (Waiting for Planting Period) in Kertak Hanyar Sub-district is *mahanyari baras*. Vocabulary related to *Tradisi Limbah Tuntung Maulah Banih manjadi Baras* (Completed Processing Paddy Rice into Rice) and *Mahadang Batanam* (Waiting for Planting Period) in Tatah Makmur Sub-district are *basalamatan*.

Mahanyari baras, mamulai banih, badoa selamat basalamatan padang, and mencari iwak are a combination of two words. *Badoa selamat tahun, baulah-ulah bubu, baulah-ulah lukah, makan baras hanyar* are a combination of three words. *Dibaborehi, basyalawat, bamajelis, basalamatan, and syukuran* are verbs. *Dibaborehi, basyalawat, bamajelis, basalamatan, and syukuran* are polymorphemic because they consist of bound morphemes and free morphemes. The bound morphemes are confix *di-i*, prefix *ba-*, confix *ba-an*, and suffix *-an*. The free morphemes are *baboreh, syalawat, majelis, selamat, and syukur*.

Comparison of Vocabulary of Agricultural Tools and Activities in the Kuala dialect of Banjarese with Other regional Languages in Indonesia

The findings of this study are different from research findings from Budhiono (2017), Septiana (2018), Suryasa & Dewi (2018), Suyanto (2019), and Rosidin & Muhyidin (2021). Budhiono (2017), found a lexicon that includes rice planting tools such as *blak, luku, garu, korokan, peret, pacul, dan pancong*. Budhiono (2017), also found that the lexicon included in rice farming activities include *nyebar, ngluku, nggaru, tandur, ngorok, derep, matun, gampung, nggejok, lajo, mbaron, pelanggaran, meret, dan nggaleng*. The vocabulary of tools and rice farming activities in Javanese found by Budhiono is different from the findings in this study.

In her research, Septiana (2018), found that there are 13 lexicons related to the steps taken to produce rice, starting from looking for land at harvest time and 25 lexicons related to agricultural equipment or tools in the Maanyan community. In addition, Septiana (2018), also found that there are 24 lexicon descriptions regarding the condition of rice since it was planted until it became something edible and the activities carried out related to paddy rice until it became rice. The 13 lexicons starting from looking for land to harvest time are *suwuk jumpun, ngulah siri, tamaruh, neweng, hanradah atau iradah, nelai jawe, nutung jawe, mupuh ume, ipandruk, muau, nyawah, ngandrei parei, dan masi*. The 25 lexicons of agricultural tools are *alu, bagah, bajut, buntat, bungai, dahuru, ehek, kakurung, gentu, gantang, gaben, jukan, lehung, upak, panuk pamaaman, panunu, puru, tapan, taruh, turi barung, ummut, witang, tampatai, wirang, and wadiun*. The 24 lexicons about the condition of rice are *wini, parei, parei gilai, parei raden, parei haring, jurang, weah, dite, ata, bulut, wurai, karau, hewang, hemmai, pareeang, lelaian, werang or merang, papai, rabun, rariwut, mutu parei, mutu taweah, reah, and gedup or gagedup*. So there is no vocabulary of agricultural tools and activities in the Maanyan language which has the same name as the Kuala dialect of Banjarese.

Suryasa & Dewi (2018), found some Balinese agricultural vocabulary in Canggü village. Balinese agricultural vocabulary in Canggü village are *anggapan, arit, caluk, srampang, tenggala, tambah, camok, lelakut, gerejag, traktor, kakul, kapu-kapu, pici-pici, lintah, kedis perit, katak, balang, manyi, biukukung, nangluk merana, majukut, and matekap*. Those Balinese agricultural vocabulary are different from the vocabulary of agricultural tools and activities in the Kuala dialect of Banjarese found in this study.

Suyanto (2019), found about 18 terms in rice cultivation in Banjarsari Village, Cilacap Regency, Central Java Province. The eighteen terms consist of four terms in the nursery stage, namely *nggawe winih, ngisis, nyebar, ndaut*; four terms for land preparation stage, namely *mluku, ngeleb, nggaru, leleran*; four stages of plant care terms (*tandur, matun, nglemoni/ngemes, nyemprot*); three terms that indicate the condition of rice plants are *meteng, mratak, and nguningi*; and three terms for the harvest stage (*jabelan, ngarit, nggepyok*). In addition, Suyanto (2019), found two terms of post-harvest activity (*mepe and nyelip*). None of the vocabulary that Suyanto found was the same as the agricultural vocabulary in the Kuala dialect of Banjarese.

Rosidin & Muhyidin (2021), found a lexicon of the name of the rice cultivation process in the form of monomorphemic words, they are *babut, mipit, milihan, nukuh, panen, singkal, and tandur*. Rosidin & Muhyidin (2021), also found a lexicon of the name of the process of cultivating rice fields in the form of polymorphisms. They are *dialus, dicaplak, dietem, digaleng, digebot, digowo, dikuber, dileler, dioyos, dipacul, dipeuyeu, dipupuk, diramas, ditaplak, ngagaru, ngagasrok, ngagebot, ngagowo, ngalektor, ngarabut, ngararata, ngarit, ngaseuk, ngawiluku, ngobat, ngorea, ngoyos, nguber, nyacar, nyalampak, nyaplak, nyebar, nyemprot, mabal, mupuk, digarisan, dan galeng (gagaleng)*. Rosidin & Muhyidin (2021), found a combination of two words, they are *babal galeng, digaruk kebo, macul galeng, mupuk buah, mupuk dasar, mupuk pare, namping galeng, naplok galengan, ngalektor alus, ngeueum binih, nyabut binih, nyaian sawah, nyebar binih, and nyieun panyebaran*. Rosidin & Muhyidin (2021), found a lexicon of process names after harvesting rice in the form of polymorphisms such as *dibawa, diganggang, digantung, digiling, dihuru, dipoe, diselip, ditapi, ditutu, ngagiling, ngahuru, ngunjal, nganyaran, dikarangan, dilanaian, and digaringkeun*. Rosidin & Muhyidin (2021), found a lexicon of the name of the process after harvesting rice in a combination word forms, they are *moe gabah and ngingkeun saminggu*. Rosidin & Muhyidin (2021), found a lexicon of names of agricultural tools in the form of monomorphemic words, they are *ajir, arit, aseuk, balencong, bedog, caluk, caplak, etem, garpuh, garu, gasrok, lisung, and rengkong*. Rosidin & Muhyidin (2021), found a lexicon of agricultural equipment names in the form of polymorphisms, namely *caplakan, gasrokan, and gebotan*. Rosidin & Muhyidin (2021), found a lexicon of the names of agricultural tools in the form of a Sisirination of words, namely *garu kebo and perah bedog*. Based on the search of Rosidin and Muhyidin's findings,

there is no single vocabulary naming of agricultural tools and activities that is the same as the Kuala dialect of Banjarese.

Research findings have pedagogical implications for the development of teaching materials with local Banjarese content, especially agricultural vocabulary (Oliver et al., 2010; Kostencki et al., 2021). The vocabulary of agricultural tools and activities in the Kuala dialect of Banjarese can also be used as a picture dictionary of the Kuala dialect of Banjarese and a learning medium for the local contents of the Banjarese. It will make the learning of Banjarese more interesting especially in elementary school and middle school in South Kalimantan. This supported the findings of Lubis et al. (2019). In his research, Lubis et al. (2019), found that the local content of Nandong in schools can increase the talent and interest of students to learn it. In addition, the findings of this research on the vocabulary of tools and agricultural activities in the Kuala dialect of Banjarese can improve the semantic level knowledge for those who study it. Students will increase their knowledge of the vocabulary of agricultural tools and activities in the Kuala dialect of Banjarese.

4 Conclusion

Regarding to the vocabulary found and discussed, it can be concluded that: (1) Vocabulary of agricultural tools and activities of *sabalum batanam* (*prabatanam*) in the Kuala dialect of Banjarese in Banjar Regency, (2) Vocabulary of agricultural tools and activities of *wayah batanam* (when planting) in the Kuala dialect of Banjarese in Banjar Regency, (3) Vocabulary of farming tools and activities of *wayah mangatam* (when harvesting) in the Kuala dialect of Banjarese in Banjar Regency, (4) Vocabulary of tools and activities of *limbah mangatam* (post-harvest) in the Kuala dialect of Banjarese in Banjar Regency, and (5) Vocabulary of activities related *limbah tuntung maulah banih manjadi baras* (after processing paddy rice into rice) and *mahadang musim batanam* (waiting for planting) in the Kuala dialect of Banjarese in Banjar Regency.

The limitation of this research is that not all sub-districts in Banjar Regency are used as research locations to collect data. This study only examined four Sub-districts in Banjar Regency, namely Astambul, East Martapura, Kertak Hanyar, and Tatah Makmur Sub-districts. As it is known that Banjar Regency, South Kalimantan Province has twenty sub-districts. Therefore, it is suggested to the next researcher to examine the vocabulary of agricultural tools and activities in fifteen other sub-districts in Banjar Regency that have not been used as the location of this research, except for Martapura Kota Sub-district which has become a city since there is no longer has agricultural land there. The fifteen sub-districts suggested are Aluh-Aluh, Aranio, Beruntung Baru, Gambut, Karang Intan, West Martapura, Mataraman, Pengaron, Paramasan, Sambung Makmur, Sungai Pinang, Tabuk River, Simpang Empat, Telaga Bauntung, and Cintapuri Darussalam.

Conflict of interest statement

The authors declared that they have no competing interest.

Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

Acknowledgments

This research was funded by DIPA PNB University of Lambung Mangkurat for fiscal year 2022 Number: SP DIPA-023.17.2.677518/2022 dated November 17, 2021.

References

- Al-Auwal, T. M. R. (2017). Reluctance of Acehese youth to use Acehese. *Studies in English language and education*, 4(1), 1-14.
- Aziz, Z. A., & Amery, R. (2016). The effects of a linguistic tsunami on the languages of Aceh. *Studies in English Language and Education*, 3(2), 100-108.
- Brent, M. R., & Siskind, J. M. (2001). The role of exposure to isolated words in early vocabulary development. *Cognition*, 81(2), B33-B44. [https://doi.org/10.1016/S0010-0277\(01\)00122-6](https://doi.org/10.1016/S0010-0277(01)00122-6)
- Budhiono, R. H. (2017). Leksikon alat dan aktivitas bertanam padi dalam bahasa Jawa. *Kandai*, 13(2), 235-248.
- Danesi, M. (2004). *Messages, signs, and meanings: A basic textbook in semiotics and communication* (Vol. 1). Canadian Scholars' Press.
- Dewi, I., Syuaib, M. F., & Mandang, T. (2011). Studi Ergonomi Pada Penyiapan Lahan Sawah Lebak Menggunakan Alat Tradisional Tajak di Kabupaten Banjar Kalimantan Selatan. *Jurnal Keteknikan Pertanian*, 25(2).
- Duranti, A. (1997). *Linguistic Anthropology*. Cambridge University Press.
- Effendi, R. (2011). A cultural meaning of agricultural terminologies: a case of limpasu sub-district in indonesia. *Man In India*.
- Gerakis, A., & Kalburttji, K. (1998). Agricultural activities affecting the functions and values of Ramsar wetland sites of Greece. *Agriculture, ecosystems & environment*, 70(2-3), 119-128. [https://doi.org/10.1016/S0167-8809\(98\)00119-4](https://doi.org/10.1016/S0167-8809(98)00119-4)
- Hapip, A. D. (1981). *Struktur Bahasa Banjar Kuala*. Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan.
- Hastuti, T. K., & Yuliati, U. (2017). A model for mangrove forest management based on community empowerment in Bantul Regency. *Journal of Environmental Management & Tourism*, 8(6 (22)), 1232-1237.
- Huang, Y. M., Huang, Y. M., Huang, S. H., & Lin, Y. T. (2012). A ubiquitous English vocabulary learning system: Evidence of active/passive attitudes vs. usefulness/ease-of-use. *Computers & Education*, 58(1), 273-282. <https://doi.org/10.1016/j.compedu.2011.08.008>
- Kostencki, P., Stawicki, T., & Królicka, A. (2021). Wear of the working parts of agricultural tools in the context of the mass of chemical elements introduced into soil during its cultivation. *International Soil and Water Conservation Research*, 9(2), 229-240. <https://doi.org/10.1016/j.iswcr.2020.11.001>
- Kraljic, T., Brennan, S. E., & Samuel, A. G. (2008). Accommodating variation: Dialects, idiolects, and speech processing. *Cognition*, 107(1), 54-81. <https://doi.org/10.1016/j.cognition.2007.07.013>
- Lubis, R. R., Irwanto, I., & Harahap, M. Y. (2019). Increasing learning outcomes and ability critical thinking of students through application problem based learning strategies. *International Journal for Educational and Vocational Studies*, 1(6), 524-527.
- Moghadam, S. H., Zainal, Z., & Ghaderpour, M. (2012). A review on the important role of vocabulary knowledge in reading comprehension performance. *Procedia-Social and Behavioral Sciences*, 66, 555-563. <https://doi.org/10.1016/j.sbspro.2012.11.300>
- Oliver, Y. M., Robertson, M. J., & Wong, M. T. F. (2010). Integrating farmer knowledge, precision agriculture tools, and crop simulation modelling to evaluate management options for poor-performing patches in cropping fields. *European Journal of Agronomy*, 32(1), 40-50. <https://doi.org/10.1016/j.eja.2009.05.002>
- Rosidin, O., & Muhyidin, A. (2021). Khazanah Leksikon Agrikultura Dalam Lingkup Budaya Masyarakat Di Kecamatan Sumur Kabupaten Pandeglang: Perspektif Ekolinguistik. In *Prosiding Seminar Nasional Sastra, Lingua, Dan Pembelajarannya (Salinga)* (Vol. 1, No. 1).
- Salamiah, S., & Wahdah, R. (2015). The utilization of Plant Growth Promoting Rhizobacteria (PGPR) in controlling local rice tungro diseases in South Kalimantan. In *Prosiding Seminar Nasional Masyarakat Biodiversitas Indonesia* (Vol. 1, No. 6, pp. 1448-1456).
- Septiana, D. (2018). Proses Morfologis Verba Bahasa Waringin (Morphological Process of Verb in Waringin Language). *Kandai*, 14(2), 287-302.
- Stokhof, W. A. L., & Almanar, A. E. (1986). *Holle lists, vocabularies in languages of Indonesia, Vol. 8: Kalimantan (Borneo)*. Dept. of Linguistics, Research School of Pacific Studies, The Australian National University.
- Sumner, M., & Samuel, A. G. (2009). The effect of experience on the perception and representation of dialect variants. *Journal of memory and language*, 60(4), 487-501. <https://doi.org/10.1016/j.jml.2009.01.001>
- Suryadikara, F. dkk. 1981. *Geografi Dialek Bahasa Banjar Hulu*. Jakarta: Pusat Pembinaan dan.

- Suryasa, W., & Dewi, A. A. S. C. (2018). Language maintenance of Balinese vocabulary in agriculture: Eco linguistic studies. *International Journal of Linguistics, Literature and Culture*, 4(4), 38-43.
- Suyanto, S. (2019). Flipping onsets to enhance syllabification. *International Journal of Speech Technology*, 22(4), 1031-1038.
- Toribio, A. J. (2000). Setting parametric limits on dialectal variation in Spanish. *Lingua*, 110(5), 315-341. [https://doi.org/10.1016/S0024-3841\(99\)00044-3](https://doi.org/10.1016/S0024-3841(99)00044-3)
- Ulfa, M., Isda, I. D., & Purwati, P. (2018). The shift of Acehnese language: A sociolinguistic study to preserve regional languages. *Studies in English Language and Education*, 5(2), 161-174.
- Wahdah, R., Rusmayadi, G., & Zulhidiani, R. (2016). Performing of agronomic characters of M6 of local rice mutant lines of South Kalimantan. *International Journal of Biosciences*, 9(6), 114-124.
- Yanti, N. D., Lumley, S., & Rumley, D. (2003). *Farming systems in swampland ecosystems: a case study in South Borneo, Indonesia* (No. 414-2016-26062).
- Zia, H., Harris, N. R., Merrett, G. V., Rivers, M., & Coles, N. (2013). The impact of agricultural activities on water quality: A case for collaborative catchment-scale management using integrated wireless sensor networks. *Computers and electronics in agriculture*, 96, 126-138. <https://doi.org/10.1016/j.compag.2013.05.001>