

# Cultural value transformation in Anang Ardiansyah's song lyrics: a hermeneutic inquiry into banjar people's identity



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## ABSTRACT

This research deeply examines how the lyrics of Anang Ardiansyah's songs reflect the dynamics of character values and cultural identity of the people of Banjarmasin, by using Paul Ricoeur's hermeneutic approach which consists of 5 stages: (1) Theme Identification; (2) Naive Understanding; (3) Deep Interpretation; (4) Fusion Horizon that allows researchers to capture the various layers of meaning contained in song lyrics. This systematic analytical process provides a solid methodological framework to examine the representation of fundamental values such as Islamic religiosity, local wisdom, patriotism, and social solidarity, which are inherent in the cultural identity of the Banjar people. This research analyses the symbolic and metaphorical meanings in four selected songs: Bastamiyah, Bismillah Kata Bamula, Puhun Rambai, and Paris Barantai. Through a systematic interpretive analysis, which involves a layer-by-layer interpretation to decipher the text based on its cultural and historical context, this study reveals that the lyrics represent fundamental values such as Islamic religiosity, local wisdom, patriotism, and social solidarity that are deeply rooted in the cultural identity of the Banjar people. The findings show that the songs function as a medium for transmitting and preserving cultural values, bridging tradition and modernity. The significance of this research lies in identifying the mechanisms through which traditional art has a role in transmitting and preserving cultural values.



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## 1. Introduction

In the era of globalization, local communities, including the Banjar, face serious challenges regarding preserving their character and cultural identity [1]. The pervasive influence of popular culture often threatens to displace local values that underpin community identities. The Banjar community, with its rich history, culture, and social environment, is no exception. It possesses unique characteristics, deeply rooted in diverse values reflecting centuries of local wisdom. However, these cultural dynamics are subject to significant transformations as globalization progresses. Character values in the Banjar community are distinguished by altruism and communal practices such as bagarumutan, reinforced by religious and traditional beliefs promoting social cooperation and maintaining cultural identity. These values help resist the homogenizing pressures of modernization [2]. Previous studies, such as Rusyadi *et al.* [3], highlight the Banjar's resilience, religious principles, and strong trading ethos, where economic activities are closely intertwined with Islamic values, fostering a unique socio-economic identity.

Despite these insights, a critical gap remains in understanding how these character values are articulated and preserved in cultural expressions, specifically in traditional song lyrics. This research

aims to address this gap by examining how Anang Ardiansyah's song lyrics, including *Bastamiyah*, *Bismillah Kata Bamula*, *Puhun Rambai*, and *Paris Barantai*, reflect and contribute to the preservation of Banjar character values and cultural identity. By focusing on these song lyrics' symbolic and metaphorical dimensions, this study seeks to elucidate important character traits such as Islamic religiosity, local wisdom, patriotism, and social solidarity, thereby advancing our understanding of their role in cultural resilience. The city of Banjarmasin, rich in cultural heritage and diversity, serves as a microcosm of Indonesia's intricate social fabric. Traditional values such as *gotong royong* (mutual cooperation) and mutual respect are central to this community's cultural identity, which are deeply embedded in daily social interactions [4]. *Gotong royong* functions as the cornerstone of communal life, manifesting in social activities including weddings, circumcisions, and holiday celebrations, thereby fostering strong social bonds and a sense of belonging. Similarly, the value of mutual respect is integral to Banjarmasin's societal interactions, guiding communication through courteous language that respects differing opinions and maintains social harmony [5]. Research by Kiptiah *et al.* added that Adat Badamai, a traditional conflict resolution method, highlights the community's commitment to harmony and respect for diversity [6]. This custom encourages kinship and peaceful living, strengthening Banjarmasin's social fabric. While these values are visible in everyday practices, they are also vividly reflected and perpetuated through cultural expressions such as traditional songs. These songs act as artistic media and vital repositories of local wisdom and moral teachings. However, the relationship between these character values and their portrayal in traditional song lyrics remains underexplored.

This study aims to bridge this gap by analyzing the reflection and preservation of *gotong royong* and mutual respect within song lyrics by renowned Banjarmasin songwriter Anang Ardiansyah. Through his works like *Bastamiyah*, *Bismillah Kata Bamula*, *Puhun Rambai*, and *Paris Barantai*, we seek to uncover how these songs encapsulate and promote these fundamental character values. By employing a qualitative content analysis of the lyrical themes and narratives, this research intends to demonstrate the pivotal role of song lyrics in maintaining cultural identity and values against the backdrop of modernization and globalization. By establishing the connection between traditional values and their representation in cultural media, this study contributes to a broader understanding of how Banjarmasin continues to safeguard its unique cultural identity through the arts. The findings may serve as a model for other communities facing similar cultural challenges in the face of global influences. However, with modernisation and globalisation, these values face significant challenges. The focus of the study [7] showed concerns over the decline of civility and traditional values among youth through their reduced participation in cultural activities. A local survey found that more than 60% of young respondents pointed to the decline of certain aspects of *gotong royong*. Along with increasing global influence, there is a tendency among the younger generation to prioritise personal interests over collective interests [8]. For example, a report from a social research institute in Banjarmasin shows that the level of youth participation in traditional social activities has reportedly fallen by 25% in the past decade, replaced by consumptive activities that soon leave an impact on collective social and ethical values. In addition, attitudes towards traditional events have also undergone significant changes, with Harisuddin's [8] research highlighting that 70% of youth prefer attending modern events over traditional cultural festivals. This phenomenon signals a shift in values that needs to be evaluated by policymakers and society at large.

Traditional values need to be preserved so that they do not become extinct. One way to do this is by integrating these values into the knowledge and understanding of traditional arts, especially through folk songs. The existence of local songs plays an important role as a medium of expression and preservation of cultural values passed down between generations. With their emotional appeal and philosophical depth, local songs can bridge the gap between tradition and modernity while strengthening the cultural roots of society [9]. In this research, the analysis will focus on Banjar songs in South Kalimantan, highlighting the works of Anang Ardiansyah as a case study. We will analyse the lyrics of his songs to explore the messages of character values contained therein. This analysis will use a qualitative approach and discourse analysis method to see how his song lyrics reflect cultural identity, express social norms, and reinforce the collective values of the people of Banjarmasin [10], [11]. The main focus of this research is to explore the role of lyrics in maintaining the continuity and relevance of traditional values in the modern era. Although Banjar songs have great potential to preserve cultural values, Hadi [12], reality shows that people, especially the younger generation, are increasingly losing touch with their local cultural heritage. In Banjarmasin, this phenomenon is evident in the lack of appreciation for traditional Banjar art, including song lyrics that are rich in moral

messages and character values [13]. For example, a survey study by Widiantho found students who no longer recognise local musical works, in this case Banjar songs, instead of understanding, loving, and appreciating this auditory art [14]. Modernisation and globalisation have shifted cultural preferences from locally-based to global popular culture, which often ignores traditional elements rooted in community identity [15].

A review of the existing literature shows that most studies on Banjar songs focus more on their aesthetic and musical aspects than on their contribution to cultural identity formation. For example, the study by Kamariah [16], Noortyani *et al.* [13], and Rusma Noortyani *et al.* [17] highlights the musical elements, structure, and function of Banjar songs, but does not examine their role in cultural identity formation. In addition, studies by Asiba [18], Hadi [12], and Alimi [19] focus on analysing the musical structure without discussing the cultural and moral values contained in the lyrics. This lacuna highlights the need for further research that understands traditional art as a cultural product and as an instrument capable of strengthening community identity amidst global dynamics. By approaching Anang Ardiansyah's songs as cultural artefacts rich in character values and local identity, this research contributes to the development of a more comprehensive understanding of the relationship between traditional arts and socio-cultural dynamics. Traditional Banjar music, particularly Anang Ardiansyah's songs, plays an important role in maintaining the cultural identity and character of the community amidst globalisation. Given the scarcity of research that explores the function of song lyrics as a means of transmitting cultural values and local identity formation, this study aims to fill that void. The main objective of this research is to identify and analyse how Anang Ardiansyah's song lyrics reflect the character values of the Banjarmasin community and their role in the formation and preservation of local cultural identity. Through a cultural analysis approach combined with character values studies, this research offers a new perspective that is expected to not only enrich the academic literature but also produce strategic recommendations for cultural preservation.

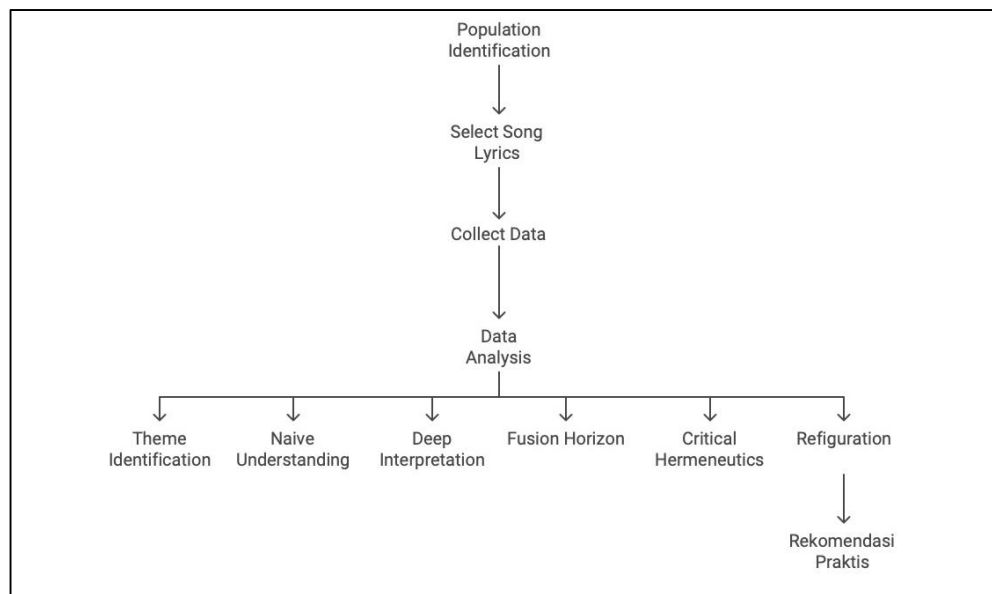
## 2. Method

This research uses a qualitative approach with a descriptive-analytical design. This design was chosen to reveal the deep meanings in the lyrics of traditional Banjar songs and analyse their role in the formation of character values and cultural identity [20], [21]. The population in this study is all traditional Banjar song lyrics created by Anang Ardiansyah. Four song lyrics were selected from this population as research samples, namely *Bastamiyah*, *Bismillah Kata Bamula*, *Puhun Rambai*, and *Paris Barantai*. The sample selection was done purposively based on the relevance of the song lyrics to the research theme, namely the representation of character values and cultural identity of the people of Banjarmasin. Data were collected through a document study of traditional Banjar song lyrics that became the research sample. To analyse the data, this research uses Paul Ricoeur's Hermeneutic Framework with five analysis stages: description, distantiation, appropriation, interpretation, and validation. Through an interpretive approach, the analysis was conducted inductively to understand the underlying meaning of the messages contained in the lyrics [22]. In this process, the thematic analysis method was applied to identify the main themes that emerged from the lyrical texts, allowing researchers to dig deeper into the characters' values and cultural identity elements.

The research began by identifying the lyric texts of Anang Ardiansyah's songs, such as *Bastamiyah* and *Paris Barantai*, and ascertaining their authenticity through reliable sources. We accessed official archives from libraries and cultural institutions, and referred to academic works or previous research for validity. We also endeavoured to obtain copies of the original notes or official publishing documents of the song. We checked the accuracy of online sources by comparing different sources and relying on official websites. All sources were carefully scrutinised to ensure that the transcriptions of the lyrics used in this research were accurate and reliable. These steps were taken to maintain integrity and credibility in data collection. The next stage is naive comprehension, where the lyrics are read in their entirety to get an initial impression of the themes and values contained, and capture the literal and emotional meaning of each text. In the context of lyric analysis, the stage of naive comprehension corresponds to the initial step of reading the lyric as a whole to capture the themes, values, and emotions contained, before proceeding to a more in-depth analysis. Ricoeur emphasises that this literal understanding is important as a basis for richer interpretation [23]. After that, in-depth interpretation is done through analysing the structure of the text, mapping elements such as themes, symbols, and narratives, and linking them to the cultural, social, and historical context of Banjarmasin

society. Continuing with Paul Ricoeur's hermeneutic approach, the next stage is an in-depth understanding that leads to a deeper interpretation of the symbols and metaphors in the song lyrics. The lyrics convey moral and religious messages explicitly and contain implicit meanings related to the character values of the people of Banjarmasin.

The next stage in Paul Ricoeur's Hermeneutics theory is horizon fusion, which integrates the researcher's perspective as a translator with the original meaning of the lyrics according to the local context, so as to obtain a new understanding that reconciles local values with modern challenges. This process is followed by critical hermeneutics, where the findings are critically analysed to assess the relevance of cultural values in the face of globalisation and the role of lyrics in strengthening cultural identity and community character building [24]. Finally, this research enters the refiguration stage, where the results of the interpretation are formulated in a narrative that describes the dynamics of character values in song lyrics. At this stage, practical recommendations are also produced, such as the integration of local cultural values into education, cultural policies, and the strengthening of traditional arts to preserve the collective identity of the people of Banjarmasin. This process ensures that the research proceeds in a structured manner and produces significant academic and practical contributions. The operational framework of this research method can be seen in Fig. 1.



**Fig. 1.** Visual of Research Methodology

### 3. Results and Discussion

#### 3.1. Theme Identification

In the first stage of this research, the texts selected for analysis were carefully identified. These texts are the lyrics of four iconic songs created by Anang Ardiansyah: Bastamiyah, Bismillah Kata Bamula, Puhun Rambai, and Paris Barantai. Each song is considered to have deep cultural significance and is a source of values that reflect Banjar identity. The themes explored in these songs include religiosity, the importance of social solidarity, commitment to nature conservation, and pride in the Banjar homeland. However, while these four songs reflect certain aspects of Banjar cultural identity, it is important to note that it is not possible for one set of songs to represent the entire complexity of the community's broader cultural identity. Banjar cultural identity is a mosaic of various influences, traditions, and values that may not be fully expressed by these four songs alone. In relation to previous research on Banjar Fiction, as analysed in the works of Jamal T. Suryanata, it plays an important role in depicting the life and culture of the Banjar people. Themes of unity, social change, and the challenges of modernisation are prevalent, reflecting the community's search for identity amidst external influences [25]. The Banjar diaspora in areas such as Tungkal Ilir demonstrates the community's ability to adapt while maintaining cultural values such as family ties and Islamic teachings. This adaptability is crucial for maintaining cultural identity in a new environment [26]. Therefore, it is important to view these findings in terms of their cultural relativity and reflect on how cultural identity consciousness can adapt and evolve with social change. For example, these songs can be interpreted not only as cultural heritage but also as reflections of values that continue to find

relevance today, in line with current social challenges and dynamics in the Banjar region and beyond. Therefore, critical analyses of these songs should be enriched with comparisons to broader socio-political developments and their relevance in sustaining the Banjar community. Table 1 is the Identification of Banjar Song Texts.

**Table 1.** Text Identification

Song	Main Theme	Symbol/ Metaphor	Moral/Religious Message	Contemporary Relevance
Bastamiyah	Balance between custom and law	Needles, customs, laws	Starting everything with prayer and maintaining intentions.	Maintaining local traditions in modern life without ignoring formal laws.
Bismillah Kata Bamula	Implementation of the pillars of Islam	Prayer, worship, zakat, fasting	Obedience in worship and sharing sustenance.	Affirming the importance of religious values in daily life amid secularism.
Puhun Rambai	Harmony between man and nature	Rambai tree, nature	Nature conservation and spirituality.	Strengthening environmental awareness in local and global culture.
Paris Barantai	Pride in one's homeland and social solidarity	Mountain, homeland, togetherness	Love of country and social unity	Fostering a sense of nationalism and pride in local identity in a globalised world.

At the text identification stage, each song lyric was mapped based on the main themes contained within. *Bastamiyah's* lyrics highlight the importance of balance between adat and legal traditions, emphasising the importance of starting everything with good intentions and prayers. The song contains a moral message about the importance of maintaining intentions and behaviour in accordance with the law and adat. The text is full of religious symbols, such as prayer and worship, reflecting the Banjar people's close relationship with Islamic values. The song *Bismillah Kata Bamula* conveys a moral message about the implementation of religious teachings, particularly the pillars of Islam, as a guide to life. The song emphasises religious values and spirituality, with an emphasis on the implementation of the pillars of Islam. Moral messages about obedience to worship, fasting, zakat, and hajj are the core of the lyrics of this song, which are relevant for strengthening religious character. The lyrics of *Puhun Rambai* focus more on the harmony between humans and nature, with the rambai tree as a symbol of nature conservation that is also related to the religious life of the Banjar people. Finally, *Paris Barantai* depicts a sense of pride in the homeland and the spirit of social solidarity of the Banjar people. The lyrics use the rambai tree as a symbol of local wisdom and the harmonious relationship between humans and nature. Themes such as the life of coastal communities, the tradition of reading the Qur'an, and social solidarity dominate the lyrics. The song symbolises love for the homeland and pride in local identity. With metaphors of togetherness and homesickness, the song expresses the spirit of unity and social solidarity of the Banjar people.

### 3.2. Naive Understanding

At the naive comprehension stage, the analysis begins with reading and capturing the immediate impression of the lyrics. At this stage, the researcher does not conduct an in-depth interpretation, but focuses on the explicit message and the first impression obtained from the lyrics. Table 2 summarizes each song's first impressions based on naive understanding.

**Table 2.** Naive understanding

Song	First Impression	Explicit Message
Bastamiyah	The importance of good intentions and prayer before action.	Starting everything with a prayer to Allah.
Bismillah Kata Bamula	The necessity of practising religious teachings and sharing.	Obedience in worship and sharing sustenance.
Puhun Rambai	Human harmony with nature and religion.	Nature conservation and community religious activities.
Paris Barantai	A sense of pride in one's homeland and social unity.	Social solidarity and pride in one's homeland.

At this stage, we identified the explicit message of the song lyrics. *Bastamiyah* emphasises the importance of good intentions and prayer in every action as a form of surrender to God. The lyrics



highlight the role of prayer as a beginning in a life coloured by the religious values of the Banjar people. Symbols such as '*jarah kept, needle used*' underline the balance between tradition and formal rules. Meanwhile, the lyrics of *Bismillah Kata Bamula* convey the consistent practice of religious teachings and sharing during Ramadan, inviting listeners to live in harmony with the pillars of Islam. Messages about worship, fasting, zakat, and haji illustrate the religious life of the Banjar people, highlighting the harmony between the life of this world and the hereafter. The song *Puhun Rambai* expresses the relationship between humans and nature, with the rambai tree witnessing the community's religious activities. The lyrics describe the close relationship between humans, nature, and spirituality. The Rambai tree is used as a symbol to witness various religious activities, such as praying and reading the Qur'an. The lyrics give the impression of calm and harmony, reflecting the life of the Banjar people who are one with nature and religious values. *Paris Barantai* depicts the spirit of pride in the homeland and the importance of social solidarity in maintaining the unity of the Banjar people. The song gives the impression of pride and love for the homeland. Metaphors such as '*kotabaru gunungnya bamega*' create an image of natural beauty and a sense of belonging to the area of origin. The message of togetherness and social solidarity is dominant, reflecting the *gotong royong* culture of the Banjar people. Each song lyric reflects strong character values, such as religiosity, love of the environment, solidarity, and love of country. At this stage, the explicit message of the lyrics provides an initial overview of the major themes that reflect the cultural identity of the people of Banjarmasin. The result of this naive understanding becomes the basis for in-depth interpretation, where symbols, metaphors, and socio-cultural contexts will be further analysed to find more complex meanings. Furthermore, the analysis process will enter the Explanation Stage.

### 3.3. Deep Interpretation

At the in-depth interpretation stage, the song lyrics are further analysed to explore the symbolic and metaphorical meanings contained therein. Table 3 is a table summarising the results of the in-depth interpretation, where key symbols are analysed to uncover the deeper meaning of each song.

**Table 3.** In-depth Interpretation

Song	Symbol/Metaphor	Implied Meaning
Bastamiyah	Needles, customs, laws	It shows the importance of integrating customary and legal traditions into life.
Bismillah Kata Bamula	Prayer, worship, zakat, fasting	Depicts the implementation of religious teachings as moral guidance in life.
Puhun Rambai	Rambai tree, nature	A symbol of nature conservation and religious life in harmony with nature.
Paris Barantai	Mountain, homeland, togetherness	Pride in local identity and the importance of social solidarity in society.

This stage will explore each lyric's symbolic and metaphorical meanings through a hermeneutic approach, specifically based on Paul Ricoeur's theory that investigates the depth of meaning behind symbols and metaphors. In Bastamiyah's song, the symbols '*jarum*' and '*adat*' can be analysed through Ricoeur's hermeneutic lens. Ricoeur explains that symbols have more than one layer of meaning, where '*jarum*' can symbolise precision or balance, while '*adat*' functions as a framework of cultural values. This analysis is in line with the study [27] on how '*adat*' influences legal life and social balance in Banjar, as well as the documentation study on the application of adat traditions in local community regulations. Traditions foster a shared identity, strengthening regional or national unity, which is crucial in a changing society. They encapsulate collective experiences and values, guiding individuals in their moral decision-making process. For the song *Bismillah Kata Bamula*, the repetition of the themes of prayer and worship can be linked to Ricoeur's concept of 'living texts', where lyrics reflect a dynamic spiritual reality. Prayer and worship, in Ricoeur's context, can be considered as symbolic acts that strengthen one's spiritual character. In the song *Puhun Rambai*, the rambai tree that symbolises peace and harmony can be analysed as a symbol of the symbiotic relationship between humans and nature, according to Ricoeur's understanding of the cultural interpretation of nature. The symbols of mountain and homeland in *Paris Barantai* express pride of origin and social solidity. Ricoeur states that collective identity is often visible in these symbols; hence, *gotong-royong* is described not only as a social act, but also as a symbol of cultural togetherness. Empirical data, such as research in sociology on the practice of gotong-royong in the Banjar region, can confirm this symbolism [28].

### 3.4. Fusion Horizon

In the Horizon Fusion stage, the results of the in-depth interpretation of each song lyric are combined with the modern context to create a broader and more relevant understanding (Table 4). Horizon fusion aims to link the messages contained in the lyrics with the challenges and issues faced by today's society.

**Table 4.** Fusion Horizon

Song	Fusion Horizon	Contemporary Relevance
Bastamiyah	Maintain a balance between custom and law, and start everything with good intentions.	Maintain traditions in modern life without compromising legal and religious values.
Bismillah Kata Bamula	Carrying out religious teachings sincerely as a guide to life.	Maintaining a balance between spiritual and material life in the modern world.
Puhun Rambai	Harmony between humans, nature, and religion.	The message of nature conservation is becoming increasingly relevant amidst the global environmental crisis.
Paris Barantai	Pride in one's homeland and social solidarity within the community.	The spirit of pride in one's homeland remains relevant amidst globalisation and modernisation.

At this stage, the values contained in the lyrics of the song remain relevant in the modern world. The song *Bastamiyah* teaches the importance of balance between customary traditions and the law, a message that is relevant to maintaining cultural identity in the increasingly complex context of modern life. *Bismillah Kata Bamula* reminds us that although the world is increasingly materialistic, spiritual values must be maintained as a moral foundation. With a hermeneutic approach, it can be seen that the song lyrics are not just an expression of art, but also a medium of cultural education that reminds people of the importance of maintaining local values in the face of the challenges of globalisation. The songs *Bastamiyah* and *Bismillah Kata Bamula* lyrics remind the Banjar people to stick to religious teachings. At this stage, the interpretation of the song lyrics is linked to the social, cultural, and historical context of the Banjar people. These song lyrics not only speak of the local identity of the Banjar people, but also serve as a tool to remind the younger generation of the values contained in their traditions. *Puhun Rambai* delivers a profound message about the importance of nature conservation, a theme that resonates deeply in the face of today's escalating global environmental crisis. This song invites listeners to reconnect with nature and embrace the values of local wisdom, emphasizing the harmony between humans and their natural surroundings. On the other hand, *Paris Barantai* carries a powerful message of social solidarity and pride in local identity. This message holds significant relevance in the modern era, where the forces of globalization often challenge traditional cultural values. By highlighting the spirit of togetherness and a deep love for one's homeland, *Paris Barantai* underscores two essential elements in preserving and strengthening local cultural identity. Together, these songs not only celebrate the rich heritage of the Banjar people but also serve as a call to action for addressing contemporary social and environmental challenges.

### 3.5. Critical Hermeneutics

In the Critical Hermeneutics stage, Table 5, an evaluation of the meanings found in the song lyrics is conducted, focusing on the relevance of the values contained in the text to modern social and cultural challenges.

**Table 5.** Critical Hermeneutics

Song	Critical Analysis	Social Relevance
Bastamiyah	Maintaining traditional values without compromising the law.	Maintaining indigenous traditions in an increasingly secular and modern world.
Bismillah Kata Bamula	Strengthening religion as a counterweight to modern, materialistic life.	Maintaining religious values in an increasingly secular world of globalisation.
Puhun Rambai	Reminding the importance of nature conservation and human relations with the environment.	The message of nature conservation is relevant in the face of climate change and natural destruction.
Paris Barantai	Fostering a sense of pride and nationalism amidst globalisation.	Strengthening the sense of nationalism and pride in the homeland in a global context.

At the critical hermeneutics stage, it can be assessed how these song lyrics play a role in strengthening the social and cultural values of the Banjar people amidst the challenges of

globalisation. The song *Bastamiyah* reminds us to adhere to traditions and customs, despite the changing world. *Bismillah Kata Bamula* teaches us to prioritise spirituality, a value that is increasingly marginalised in modern society. *Puhun Rambai* has an important message about the importance of preserving nature, which is relevant to the pressing environmental crisis. *Paris Barantai* reinforces a sense of nationalism and pride in the homeland, which is indispensable in maintaining local identity amidst globalisation. Using a critical hermeneutics perspective, Anang Ardiansyah's song lyrics can be assessed as an effective form of cultural preservation in the midst of globalisation. Each lyric contains moral and cultural messages that strengthen the identity of the Banjar people and convey the importance of maintaining noble values. These lyrics make a significant contribution to enriching local culture and suggest that traditional arts can be used as a means to strengthen collective character and identify the cultural roots of a community. The lyrics of these songs offer valuable insights into how the character values inherent in Banjar culture can be preserved and transmitted to future generations. They serve as a cultural bridge, ensuring that the wisdom and traditions of the past remain relevant in the present and future. The moral messages embedded in each song provide practical guidance for the Banjar people to cultivate harmonious relationships with others and the natural environment and foster a deeper appreciation of their cultural heritage. By embracing these values, the Banjar community can strengthen its collective identity, nurture a sense of belonging, and create a more cohesive and culturally aware society that thrives amidst the challenges of modernity.

### 3.6. Refiguration

In the Refiguration stage, Table 6, the findings from the analyses are synthesized into comprehensive conclusions that illuminate the role of these song lyrics in reinforcing the cultural identity of the Banjar people and shaping the character of their community. This stage delves into the ways in which the messages and values embedded in the lyrics contribute to preserving traditional beliefs, fostering a sense of unity, and promoting moral virtues within the society. Furthermore, the conclusions drawn from this analysis provide a foundation for actionable recommendations to safeguard and revitalize Banjar culture in the face of modern challenges. These recommendations emphasize the importance of integrating cultural heritage into contemporary life, ensuring that the richness of Banjar traditions continues to inspire future generations while adapting to the demands of the modern era.

**Table 6.** Refiguration

Song	Conclusion	Recommendation
Bastamiyah	Maintain a balance between custom and law as a guide to life.	Maintain customary values in cultural and legal education.
Bismillah Kata Bamula	Implementing religious teachings with good intentions as the basis of morality.	Integrate religious teachings in education and cultural policies.
Puhun Rambai	Preservation of nature and a harmonious relationship between humans and nature.	Use nature conservation values in cultural and environmental programmes.
Paris Barantai	Pride in one's homeland and a spirit of social solidarity.	Promote pride in local identity in nationalism policies.

The interpretation and analysis of the song lyrics resulted in a deeper understanding of how traditional arts, especially music, can be an effective medium in preserving cultural values. The results of this study show that Anang Ardiansyah's song lyrics are not just entertainment, but also a means to strengthen and maintain the cultural identity of the people of Banjarmasin. The recommendation from this research is to strengthen the integration of the arts in education, cultural policy, and the preservation of local cultural heritage amidst the challenges of modernisation. By utilising song lyrics as a medium for learning and reflection, the people of Banjarmasin can strengthen their cultural ties and their local identity as part of Indonesia's cultural diversity. In the Refiguration stage, all the results of the interpretations that have been carried out in the previous stages will be compiled in the form of a more comprehensive narrative. The main objective of this stage is to formulate a deeper understanding of how Anang Ardiansyah's song lyrics function as a medium to strengthen the cultural identity of the people of Banjarmasin, as well as their role in shaping the collective and social character of the Banjar people in the modern era. The lyrics of Anang Ardiansyah's songs, such as *Bastamiyah*, *Bismillah Kata Bamula*, *Puhun Rambai*, and *Paris Barantai*, demonstrate the importance of the relationship between individuals, society, and local cultural values. Each song conveys messages about: (1) Religiosity: Through the invitation to consistently practise religious teachings, these songs



reflect the very strong religious character of Banjar society; (2) Local Wisdom: The song *Puhun Rambai* illustrates the Banjar people's closeness to nature, which is an integral part of their cultural identity; (3) Pride in the Motherland: The song *Paris Barantai* shows a spirit of pride and love for the homeland, which is increasingly relevant amidst the challenges of globalisation. Through these lyrics, the cultural identity of the Banjar people is strengthened with an emphasis on religious, social, and environmental values that synergize with people's daily lives. These songs convey moral messages and serve as a means to preserve and pass on these values to the next generation.

These lyrics also play an important role in shaping the collective character of the Banjar people. Through the invitation to start everything with a prayer, to maintain traditions, and to respect nature, these songs convey the message of the importance of harmony in social life. The message of social solidarity in *Puhun Rambai* and *Paris Barantai* reinforces a sense of community, where each individual feels bound by the shared values underpinning Banjar life. For example, the *Bismillah Kata Bamula* and *Bastamiyah* illustrate the importance of living with good intentions and practising religious teachings as a moral guide. This reflects the character of the Banjar people, who value the balance between religion, adat, and law as the basis for harmonious living. These song lyrics also have significant relevance in a modern context. Amid globalisation and modernisation that tend to shift local values, the messages in these songs remind the younger generation of the importance of maintaining and preserving their local culture. These songs also teach the importance of spirituality in everyday life, a value that can be a balance in an increasingly materialistic world. The messages in *Bastamiyah* and *Bismillah Kata Bamula* about faith and worship also have the appeal to reawaken religious awareness in modern social life, while *Puhun Rambai* and *Paris Barantai* remind us of the importance of human relationships with nature and with each other as the basis for creating a more harmonious and sustainable society.

### 3.7. Discussion

The visualisations presented in this study highlight the thematic distribution of subthemes derived from the qualitative analysis (Fig. 2). These themes summarise important aspects of socio-cultural and spiritual dynamics, including the balance between customs and laws, the practice of Islamic teachings, human-nature-spiritual harmony, and patriotism and solidarity. By quantifying the subthemes, this analysis provides a structured understanding of thematic prevalence, which offers insight into underlying patterns and priorities in the context under study. These visualisations serve as a basic tool for exploring the interconnections and relative emphasis given to these themes, contributing to a deeper understanding of the cultural and spiritual fabric under investigation.

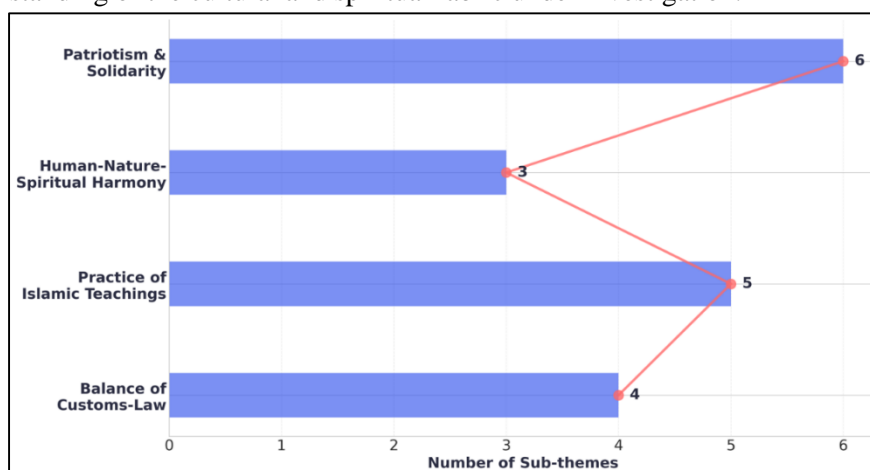


Fig. 2. Thematic distribution of subthemes

This visualisation reveals a nuanced distribution of subthemes, with 'Patriotism & Solidarity' emerging as the most prominent theme (six subthemes), in line with Menchik's findings in 'Islam and Democracy in Indonesia: Tolerance without Liberalism,' which emphasises the important role of civic nationalism in Indonesian society [29]. However, while these findings highlight patriotism as the dominant theme, Judijanto *et al* suggest potential regional or temporal variations in societal priorities [30]. The prominence of the 'Islamic Practices' theme (five subthemes) is consistent with research by Robert W. Hefner [31], published in Asian Survey, which documents the growing importance of Islamic practices in contemporary Indonesian society. Nonetheless, our finding of a balanced

integration of adat and law (four subthemes) presents an interesting contrast to the observations of Butt in the Australian Journal of Asian Law, where legal frameworks often supersede adat practices in urban areas [32]. Of particular note is our finding on 'Human-Alam-Spiritual Harmony' (three subthemes), which seems to be underemphasised compared to the other themes. This is in contrast to the findings of Nurhidayah *et al.*, who identified environmental-spiritual relationships as a major concern in Indonesian society [33]. This difference may reflect what Maryamah *et al.* described as shifting priorities in modern Indonesian society, where traditional ecological wisdom increasingly competes with the imperatives of modernization [34]. The balanced distribution of customary law and Islamic teachings in our findings supports the argument of Kholis *et al.*, in 'Islam Indonesia: Mainstream Muslims and Politics', about the successful integration of religious and cultural elements in contemporary Indonesian society [35]. However, this integration appears more nuanced than suggested by previous research [36], which predicted a stronger dominance of religious elements over adat practices. These comparative insights suggest that while our findings partly align with established research patterns, they also reveal unique variations worthy of further investigation. The prominence of patriotism and solidarity and a relatively low emphasis on human-nature-spiritual harmony may point to an evolving societal paradigm that differs from traditional assumptions about Indonesia's cultural priorities.

#### 4. Conclusion

A hermeneutic analysis of Anang Ardiansyah's song lyrics reveals the vital role of traditional arts in shaping and strengthening the cultural identity of the Banjar people. The study identifies that the lyrics contain fundamental values, such as Islamic religiosity, local wisdom, patriotism, and social solidarity, through symbols and metaphors that are deeply rooted in Banjar cultural traditions. The findings suggest that the songs are effective instruments for transmitting and maintaining cultural values between generations through the dynamic interaction between musical, linguistic, and cultural elements. The lyrics contain fundamental values such as Islamic religiosity, local wisdom, patriotism, and social solidarity through symbols and metaphors that are deep in the Banjar cultural tradition. Recommendations for educational policy development and cultural preservation sound interesting, but the concretisation of steps that can be applied in practice is needed. For example, there is a need for initiatives to involve schools in developing local educational programmes, cooperation with the local government to support traditional art festivals, and the use of digital technology to digitize Banjar cultural archives. In this way, the study can make a real contribution to designing relevant and sustainable programmes. Through this approach, further discussion on how modernisation can synergise with the preservation of traditional values is opened up, in order to create sustainable cultural harmony in contemporary society. Future research should consider these limitations and explore more deeply how local traditions can be more effectively integrated in a changing global context. This research recommends systematic efforts to integrate local cultural values into the formal education curriculum, develop preservation and revitalisation programmes for traditional arts, and utilise digital technology to preserve and disseminate Banjar cultural heritage. As such, this report opens further discussion on how modernisation can be synergised with the preservation of traditional values to create sustainability.

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#### Declarations

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|-------------------------------|---|---|
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