

# THE ROLE OF BAJARMASIN POLITICAL JARGON (BARASIH WAN MANY) IN EDUCING BAJARMASIN COMMUNITIES TO SAVE THE ENVIRONMENT

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**Abstract.** The political message conveyed by the local government through its jargon which can be in the form of a political promise or an illustration of a program that will be implemented in the region will become stronger when it is repeated on various occasions. For the past 2 periods, Mayor H. Ibnu Sina has consistently used the Banjarmasin jargon Baiman as a form of political promise with religious nuances adapts to the character of Banjarmasin which is also known as religious. Not only that, Baiman turns out to be an acronym for Barasih Wan Comfortable, which means Clean and Comfortable. The purpose of this research is to understand the forms and channels used by the Banjarmasin city government, especially H. Ibnu Sina, in communicating the Banjarmasin jargon Baiman. The method used in this study is a qualitative approach as a research procedure that produces descriptive data in the form of written or spoken words from people or observed behavior. This approach is directed at the background and the individual as a whole. The results of this study stated that H. Ibnu Sina as the owner of the slogan, the role of the City Government and his assertiveness were also reinforcing factors in the success of the Banjarmasin Baiman slogan in changing people's behavior. The conclusion is that the Banjarmasin Slogan Baiman Barasih wan Comfort has a central role when this sentence is included in the Mayor's Vision and Mission, which later becomes the RPJMD, is passed down to become the Head of Service's Strategic Plan, then becomes a program that is directly felt by the community.

**Keywords:** political jargon; educating the public; protecting the environment

## I. INTRODUCTION

*Jargon/Tagline* according to the Big Indonesian Dictionary is a special vocabulary used in certain areas of life [1]. Jargon can be in the form of words that are heard through radio, television or electronic video, it is also often visualized through designs which are then disseminated through electronic media, newspapers, brochures, banners, to large baleho on the side of the road. The influence of various media that continuously provide information to the public, encourages people to remember various messages, this is in line with what was conveyed by Wirania a tagline or jargon that is frequently and consistently published in the media can strengthen the message [2]. Likewise, the political message that the local government is trying to convey through its jargon, which can take the form of a political promise or an illustration of a program that will be implemented in that area, will get stronger when it is repeated on various occasions [3]. Banjarmasin, under the leadership of H.Ibnu Sina as Mayor. Already these 2 periods consistently use *Banjarmasin jargon Baiman* as a form of political promise with religious nuances adapts to the character of Banjarmasin which is also known as religious [4]. Not only that, *Baiman* turns out to be an acronym for *Barasih Wan Comfortable*, which means Clean and Comfortable [4]. Through a preliminary interview with H.Ibnu Sina, this jargon was chosen from the first term as a form of hope that this city will continue to have faith and that

a city that used to get the title of the second dirtiest city in Indonesia can turn into a clean and livable city.

In 2015, since the *jargon* continues to be echoed, Banjarmasin has now received various awards and achievements in the environmental sector so that it slowly changes its assessment from a city that is considered slum and dirtiest to the Top 7 cities that are considered livable in Indonesia, and won an award as an Adiwiyata city for the first time. Furthermore, in 2016 this city also became the only pilot as the first city to ban the use of plastic bags, thus inspiring similar movements from various regions. Interestingly, this rule is not only enforced by the government but also obeyed by retailers and most of the people to get involved. in protecting the environment [5]. Based on this, this study aims to understand how the forms and channels carried out by the Banjarmasin city government, especially H.ibnu Sina in communicating the Banjarmasin *Jargon Baiman* It is through this background that it is interesting to study the role of the BAIMAN Banjarmasin *jargon ( Barasih Wan Comfortable)* in educating the public to protect the environment and to analyze the role of the BAIMAN Banjarmasin *jargon in educating and changing people's behavior in protecting the environment.*

## II. RESEARCH METHODS

The method used in this research is a qualitative approach [6]. Bogdan and Taylor in define qualitative

research as a research procedure that produces descriptive data in the form of written or spoken words from people or observed behavior. This approach is directed at the background and the individual as a whole. So it is not permissible to isolate it into variables or hypotheses, but it is necessary to view it as a whole and inseparable part. Data collection is done by technical interviews and documentation. The research subjects were ten informants consisting of 2 people as key informants, namely H.Ibnu Sina as the owner of the jargon and the Head of the Banjarmasin City Environmental Service as a bureaucrat who received the impact of the presence of the jargon and from 8 residents who were taken randomly as a sample of how big the impact of the jargon was. Banjarmasin Baiman in changing behavior to protect the environment [7].

The object of this research is the role of the BAIMAN Banjarmasin *jargon* used by the Banjarmasin city government or H.Ibnu Sina as the Mayor of Banjarmasin while the subject is the Banjarmasin community as the recipient of the message which is expected to have an effect and reciprocity by the communicator [8]. The data sources used are primary data sources and secondary data. Primary data is data obtained directly from information from sources through interviews and observations. Secondary data sources are data obtained through literature study [9]. In determining the informants for this study, researchers used two techniques, namely by using *purposive sampling* and *accidental sampling techniques* [10]. According to Sugiyono, what is meant by *purposive sampling* is a sampling technique for data sources with certain considerations, while accidental sampling is an accidental or random sampling technique [11]. In determining key informants, researchers used a *purposive sampling technique*, while determining ordinary informants using *accidental sampling techniques* [12].

### III. RESULTS AND DISCUSSION

If we flash back far back, 2008 was one of the worst memories for the city of Banjarmasin when it was officially named the second dirtiest city in Indonesia after Tangerang. The mayor at that time, H.Yudi Wahyuni, said that it was even more embarrassing when the *adhiyaya* committee officially awarded the title. Vice President Jusuf Kalla had just visited Banjarmasin City and had signaled that the title of the dirtiest city would be given to Banjarmasin City. Unfortunately, at that time H.Yudi Wahyuni could only apologize to the public because he could not change Banjarmasin's image like turning his palms. For that he hoped for the involvement of all parties, including the community. When the mayor's leadership changed to the H. Muhidin era, the focus on improving the environment of the city of Banjarmasin was still not felt through the programs that were presented. By continuing the tagline of the city of Banjarmasin as *Banjarmasin Bungas* H.Muhidin focuses more on structuring river banks (siring) and making flyovers, so that until 2014 towards the end of his leadership, Banjarmasin had not been able to achieve *Adhiyaya* and change the perception of the dirtiest city. When H. Ibnu Sina's era began in 2015, he boldly changed the

Tagline or slogan *Banjarmasin Bungas* to *Banjarmasin BAIMAN Barasih wan Comfort*. For H. Ibnu Sina Bungas it tends to be purely physical, while BAIMAN tends to focus on the heart. He believes that what drives all human behavior is the heart, so if there is BAIMAN *Barasih wan Comfort* in their hearts then his behavior will be driven by itself to help keep this city clean and comfortable for its residents.

Since then the BAIMAN *Jargon Barasih wan Comfort* has been inflamed on various occasions and through various channels. According to [13] communication channels always convey messages that can be received through the five senses or using the media. There are 2 communication channels, namely formal channels and informal channels. Formal channels are those that are official, while informal ones are unofficial. Formal channels are tiered and hierarchical from successive organizations while informal ones tend to be non-tiered. through this opinion if we dissect the formal channels that H.Ibnu Sina usually uses to realize this jargon, he seeks to translate the BAIMAN *Barasih wan Comfort slogan* into a Vision and Mission in urban development which is then recast in the RPJMD of Banjarmasin city as a derivative of the vision and mission, from there each service head will catch the message and process it into a RENSTRA or Strategic Plan which in this case becomes a form of execution by the heads of departments within the structure of each related agency so that this successive message can be properly translated into various programs. The Head of the Banjarmasin City Environment Service revealed that the details of the BAIMAN *barasih wan comfortable tagline in fact made it easier for him to make a strategic plan for the head of the service because in the development of what was described in the mayor's vision and mission. Barasih* actually contained 4 specific aspects, namely: Environmentally friendly, which means that all programs must be directed on urban and environmental management, *Barasih Sungai* which means that all programs must be oriented towards protecting the river in order to support Banjarmasin as a tourism city based on local wisdom and relying on the river in it, *Barasih Jalan* which means that all programs must be oriented towards good infrastructure management. *Barasih* to the heart, which means that all programs must not abandon the divine aspect in each of their goals, so they must always try to include religious elements in every activity [14]. Meanwhile, the Head of Governance further revealed that NYAMAN also has 4 specific aspects, namely: *Convenient Baurusun*, which means that all *bureaucratic* matters, including those that come into contact with citizen documents and so on, must be made easier. meaning that all residents have the right to get capital assistance or support for skills development, *Comfort Baobat* means that all residents of Banjarmasin must have guaranteed health.

Through various derivatives of the BAIMAN *Barasih wan Convenient jargon*, aspects related to the environment which also intersect with urban governance and river sanitation as well as others are increasingly prioritized. This includes the emergence of a river cleaning program every week with sweeping boats to clean the river, also with the increase of orange troops who take care of cleaning the city

even from early in the morning. Apart from that, what is quite *eccentric* is the first PERDA in 2016 issued by H. Ibnu Sina, namely the prohibition on the use of plastic bags which is recognized as successful by other cities because in the end it is used as a reference in policies related to saving the environment. Even though a mayor has the authority to make a rule, changing the behavior of people who were previously ignorant of environmental sustainability to become concerned is not an easy matter. If this phenomenon is dissected using Lawrence Green's theory [15] regarding models of behavior change, there are 3 factors that enable a person or community to experience behavior change, namely predisposing factors, enabling factors and reinforcing factors. So in this study the predisposing factor is related to public knowledge of the *Banjarmasin jargon Baiman (Barasih wan Comfortable)* which was inflamed by H.Ibnu Sina from his campaign period to taking office. The Enabling Factor is realized through various city government facilities and services such as the provision of trash bins in public spaces, socialization, river stakeholders programs to maintain cleanliness and order so as not to throw garbage in the river, *the trash syntactic* program, the addition of orange troops to Mars, contains the slogan *Banjarmasin Baiman* which is required to be sung at every government event with the community. The reinforcing factor is the firm behavior and policies of H.Ibnu Sina and the city government as a *roll model* in protecting the environment such as the decision to make a plastic bag-free pilot market. Apart from being a political jargon, *Banjarmasin Baiman (Barasih wan comfortable)* is also a form of promotion for protecting the environment carried out by H.Ibnu Sina and the city government he leads. This slogan has promotive power to advertise the H.Ibnu Sina program in building cities. In addition, this slogan has a preventive effort to invite people to care more about the environment and not to throw garbage in the river so that it is hoped that through continuous repetition there will be a change in behavior in the community. Banjarmasin so as to create a really clean and comfortable environment.

Through various repetitions of the Banjarmasin Slogan Baiman Barasih wan Comfort with various media publications from the city government, it is hoped that it will be able to provide more knowledge to the public about the government programs to be conveyed. Knowledge is the result of human sensing or the result of knowing someone about objects through their senses (eyes, nose, ears and so on) [16]. knowledge or cognitive is a very important domain for the formation of one's actions (*Overt behavior*). Behavior based on knowledge will be more attached than behavior that is not based on knowledge [17]. The community's knowledge regarding the contents of the *Banjarmasin Slogan Baiman* can be seen from how they were able to mention Baiman's acronym, namely Barasih Wan Convenient. Another thing that also shows the knowledge of the community is the awareness of bringing their own shopping bags or bags when traveling to retailers in Banjarmasin. the emergence of self-supporting waste banks managed by the community is also a form of awareness of this knowledge. people's awareness to have a clean and comfortable environment, as well as their

experience of being hit by floods is one of the drivers for the sustainability of this slogan to continue to be echoed. The knowledge possessed by residents is able to bring up understanding and self-confidence about the need and obligation to carry out behavior to protect the environment [18].

Through the media, the sound or march which continues to be played at various events also increases public knowledge regarding the future Banjarmasin program which is based on the slogan and lyrics which are provocative enough to invite the community to work together to build the city of Banjarmasin into a clean and comfortable city. This can be seen from the early lyrics sung during the march.

### ***Building the City of Banjarmasin. Baimbai Gawi Manuntung***

*(building the city of Banjarmasin, working together to completion)*

### ***Sakira our city is Comfortable, Barasih wan Green Taratur.***

*(so that our city feels comfortable, clean, green and neatly arranged)*

### ***Building the City of Banjarmasin, Paddle Baimbai Bagotong Royong***

*(Building the city of Banjarmasin, working together)*

### ***Sabarata an Maharagu, Sabanuaan Bauntung.***

*(everyone take care of him, everyone will feel his luck)*

If one examines the contents of the lyrics, they do contain Banjar expressions, but the expressions chosen seem simple and are indeed close to the life of the Banjar people, so that the meaning of the march lyrics does not require a heavy thought process for the people. The selection of lyrics that are Banjar-style but seem simple yet provocative is what also motivates the people of Banjarmasin to get involved in the process of protecting the environment. According to L. Green's theory, knowledge is a predisposing factor or facilitating factor, with knowledge it will raise awareness, willingness and ability to encourage one's behavior to carry out environmental protection behavior [19]. Apart from that, other things that also became the Enabling Factor or enabling factors for the change in behavior were the holding of waste bank management facilities, which were initially self-help from the community, then were initiated to manage the main waste bank managed by the Banjarmasin City Government. so that people are increasingly educated to sort waste from home. The existence of a main waste bank also helps other waste banks to be able to market the waste they have managed in their respective waste banks so that they have economic selling value [20].

*Surung Sintak* facility or regular garbage collection as a derivative of Banjarmasin Baiman's vision and mission is also one of the enabling factors that makes the people of a shopping area or café feel helped. For example, as stated by

the Bandarmasih Tempo Doloe Association, the program helps them distribute their waste, which accumulates quite a lot every day. Previously they only put and collected garbage from all tenants in the area in front of the complex which was temporarily used as a TPS. When it turned out that the TPS was banned, then they felt that they did not get a solution regarding waste, it actually felt as if it did not support the behavior of protecting the city's environment, so when the LH service then made sense with the Surung Sintak service facility, they felt *helped* because it was at the set time they can dispose of the existing garbage and then be picked up by the Environmental Service officers. Facilities that make it easier for community groups to protect the environment like this are one of the enablers to be able to change people's behavior so that it continues to be better.

The behavior of H.Ibnu Sina as the owner of the jargon and the city government as the executor of policies related to protecting the environment are reinforcing factors to be able to bring about changes in people's behavior. Every movement and policy direction of those who are considered to be a *roll model* for the community will become a benchmark for their compliance in following what has been called for or echoed through the *Banjarmasin jargon Baiman Barasih Wan Convenient*. Starting from the simple behavior that was carried out by Ibnu Sina, namely always carrying a Tumbler for his drinking water and refusing bottled water in every activity he attended. Tumblers are often deliberately placed in front of the podium to show the public that bringing a tumbler is part of keeping the environment from consuming and adding to plastic waste. On every occasion H.Ibnu Sina also often gives quizzes where the prizes are in the form of Tumblers or stemless iron straws as a form of campaigning for environmental awareness. This behavior was also followed by most of his subordinates in the ranks of the city government and society in general.

At the end of an event or program attended by H.Ibnu Sina, participants often ask to take pictures. On that occasion H.Ibnu Sina always tried to invite the people who took pictures with him to also say the Banjarmasin slogan Baiman Barasih Wan Convenient as a way of entering and embedding messages through the slogans he made. while clenching his fists forward, the slogan was then uttered and then recorded and posted via various social media. It was this channel that further expanded the echoes of the Banjarmasin slogan Baiman Barasih Wan Convenient so that public knowledge of the slogan and its contents expanded. Apart from H.Ibnu Sina as the owner of the slogan, the role of the City Government and its firmness is also a reinforcing factor in the success of the Banjarmasin Baiman slogan in changing people's behavior. Starting from the principle of slowly no longer providing mineral water in plastic packaging at every event, making several pilot markets free of plastic bags, to creating a policy to wear regional cloth uniforms every Thursday, but cloth must use natural materials. This further shows the seriousness of the city government in protecting the environment, so that it can be felt by the community in general. Even though there are still some things that the city government feels are lacking in firmness, such as taking action against people who throw

garbage at TPS that have been closed or throwing garbage at prohibited times, the city government's quick response to this is to install CCTV installed in several TPS as a pilot.. This more or less cures people's doubts regarding the strictness of the Banjarmasin City government in protecting the environment. Often figures or institutions that are considered role models for the community have considerable power in influencing people's behavior so that the best reinforcing factors are present in these figures or institutions so that the contents and meaning of the slogan can be conveyed properly and are able to have a central role starting from the emergence of SKPD understanding related to the leadership's Vision and Mission, embodied in the Strategic Plan, to the establishment of programs related to protecting the environment which ultimately can be felt directly by the community.

#### IV. CONCLUSION

H.Ibnu Sina chose to change the slogan Banjarmasin Bungas to Banjarmasin Baiman Barasih Wan Convenient as a form of hope that this city would become a better city, more religious but also a clean and comfortable city and worthy of being a place to live. The Banjarmasin slogan Baiman Barasih Wan Comfort has a central role when this sentence is included in the Mayor's Vision and Mission, which later becomes the RPJMD, is passed down to become the Head of Service's Strategic Plan, then becomes a program that is directly felt by the community. The Barasih and Comfort aspects become aspects that cannot be abandoned in designing any various programs in the government so that the sentence of the Banjarmasin Baiman slogan becomes the benchmark for every SKPD in designing programs. The success of the role of the Banjarmasin slogan Baiman Barasih Wan Comfort in changing people's behavior to protect the environment is influenced by 3 factors, namely predisposing factors, namely community knowledge related to the meaning and realization of the slogan in an effort to protect the environment which is poured through various media, one of which is through Mars Kayuh Baimbai which must be sung in community programs or events with the government. Enabling factors for the emergence of awareness of protecting the environment also come from the facilities provided by the city government such as the Surung Sintak program and management of the main Garbage Bank as well as the addition of orange troops who are always alert in cleaning roads in Banjarmasin. then the reinforcing factor is the behavior of the slogan owner, namely H.Ibnu Sina who became the Roll model in the realization of the Banjarmasin slogan Baiman Barasih wan Convenient and a form of protecting the environment starting from carrying a tumbler at every event, using stainless straws, and always trying to campaign to continue protecting the environment and rivers in the city of Banjarmasin..

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