



## Didactic Values in the *Pantun Seloka* of the West Kotawaringin Community

(Nilai Didaktis dalam Pantun Seloka Masyarakat Kotawaringin Barat)

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**Abstract:** The Kobar people's pantun seloka contains many local wisdom values. However, the rapid development of human life has affected the existence of seloka rhymes in Kobar society. Society no longer recognizes, understands, and implements its didactic function. Various efforts have been made to save the culture of the people of Kobar. This study aimed to find the didactic value in the Kobar verses of Central Kalimantan Province. This research is a type of qualitative research with a qualitative descriptive approach. A qualitative descriptive approach produces a good description of the didactic values in the Kobar seloka rhyme. Data collection techniques used literature review procedures, observation methods, note-taking techniques, and reflective introspection. The data analysis technique in this study uses the interactive model. The results of the study found that there are four classifications of values contained in the Kobar seloka pantun, namely: (a) entertainment value, (b) the vitality value of life, (c) spiritual value, and (d) religious values. Within these four value categories, it was concluded that the most didactic values were found in the spiritual value category, namely: (a) social knowledge (muamalah), which is divided into three, namely (1) husband-wife relationship; (2) the relationship between parents and children; and (3) human relations; (b) Indigenous and Cultural knowledge; and (c) natural-environmental knowledge. Then, the category of religious values, namely: (a) belief in Allah SWT and His Messenger; (b) belief in the afterlife; and (c) following religious orders. Furthermore, didactic values are also found in the category of life vitality values, namely: (a) working together and (b) working together. Finally, the didactic value is found in the entertainment value, namely the sense of togetherness in the community. The implications of this research are on the preservation of local culture in Indonesia, especially seloka rhymes. In addition, the results of this study can be used by teachers at school to build character in students at school.

**Keywords** didactic, kobar, pantun seloka, value

**Abstrak:** Pantun seloka masyarakat Kobar mengandung banyak nilai kearifan lokal. Namun, perkembangan kehidupan manusia yang begitu pesat memengaruhi eksistensi pantun seloka dalam masyarakat Kobar. Fungsi didaktisnya menjadi tidak lagi dikenali, dipahami, dan diimplementasikan oleh masyarakat. Berbagai upaya telah dilakukan untuk menyelamatkan kebudayaan masyarakat Kobar ini. Tujuan penelitian ini untuk menemukan nilai didaktif dalam pantun seloka Kobar Provinsi Kalimantan Tengah. Penelitian ini merupakan jenis penelitian kualitatif dengan pendekatan deskriptif kualitatif. Pendekatan deskriptif kualitatif digunakan agar menghasilkan deskripsi nilai-nilai didaktif dalam pantun seloka Kobar dengan baik. Teknik pengumpulan data menggunakan prosedur telaah pustaka, metode simak, teknik catat, dan reflektif-introspektif. Adapun teknik analisis data dalam penelitian ini menggunakan analisis model interaktif. Hasil penelitian menemukan terdapat empat klasifikasi nilai yang terdapat dalam pantun seloka Kobar, yaitu: (a) nilai hiburan; (b) nilai vitalitas kehidupan; (c) nilai spiritual; dan (d) nilai religius. Dalam empat kategori nilai tersebut, disimpulkan bahwa nilai-nilai didaktis paling banyak ditemukan dalam kategori nilai spiritual, yaitu: (a) pengetahuan kemasyarakatan (muamalah) yang terbagi menjadi tiga, yakni (1) hubungan suami istri; (2) hubungan orang tua dan anak; dan (3) hubungan sesama manusia; (b) pengetahuan Adat dan Budaya; dan (c) pengetahuan alam-lingkungan. Lalu kategori nilai religius, yaitu: (a) percaya kepada Allah SWT dan rasulnya; (b) percaya kepada akhirat; dan (c) mengikuti perintah agama. Selanjutnya, nilai didaktif ditemukan juga dalam kategori nilai vitalitas hidup, yaitu: (a) bekerja sama; dan (b) bergotong royong. Terakhir, nilai didaktis ditemukan dalam nilai hiburan, yakni rasa kebersamaan dalam komunitas. Implikasi penelitian ini pada pelestarian budaya lokal di Indonesia khususnya pantun seloka. Selain itu, hasil penelitian ini dapat digunakan oleh guru di sekolah dalam pembentukan karakter kepada peserta didik di sekolah.

**Kata Kunci** didaktis, kobar, nilai, pantun seloka

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## INTRODUCTION

The people of West Kotawaringin (Kobar) are a very diverse population with the nickname Marunting Batu Aji 'towards glory.' The people have an art called pantun seloka, which differs from the seloka of Malay society. Malay people recognize the form of seloka as related rhymes (Anisa, 2022). It is a related rhyme because the first and third lines in the second stanza are repetitions of the second and fourth lines in the first stanza. Seloka has an aaaa or abab rhyme pattern, an ending, and a content. However, the seloka known to the people of Kobar is slightly different. The verses are not related or continuous between the first and second stanzas. Seloka Kobar does not have a sampiran; all the lines in one stanza are content. Seloka Kobar is often recited at several types of activities, for example, applications, weddings, births, thanksgiving for occupying a new house or building, commemoration of the Kobar anniversary, commemoration of the Republic of Indonesia's Independence Day, youth activities, government agency activities. In essence, the reading is carried out only at ceremonial activities that involve the wider Kobar community.

Along with the development of technology, information, and telecommunications, the function of the seloka as oral literature has begun to erode slowly. Oral literature is a guardian of attitudes, behavior, and ethics that apply in society (Winarti & Amri, 2020). It would be a shame if this role as a shaper of local wisdom were lost in the lives of the people of Kobar. For this reason, the Kobar District Government (Pemkab) is trying to make regulations to save this pantun seloka. The Deputy Regent of Kobar, Ahmadi Riansayah, expressed this statement, stating that the regional government would encourage the preparation of regulations to maintain and preserve this culture. (Kobar, 2021). The Kobar Regency Government has carried out conservation efforts for a long time, but the results have not been optimal. This fact causes the Kobar District Government to make regulations that can be used as a legal force to regulate conservation steps and efforts. This effort is made so that the function and role of the seloka as a means of forming noble values and character can be maintained. However, the reality still needs to be clarified from the expectations of all Kobar stakeholders.

Seloka Kobar, as a form of oral literary tradition, is part of the culture of the Kobar people. Seloka Kobar has a significant role as a shaper of local wisdom that has been going on for a long time. This form of wisdom value is passed down from generation to generation orally through a series of lines and stanzas. The value of wisdom is instilled as a response to all life phenomena that society will face. Local wisdom results from human interaction with nature to survive (Amady, 2020). So, local wisdom is passed down from the older generation to the younger generation to maintain the survival of the community at large. Thus, the loss of enthusiasm among Kobar's young generation to preserve the seloka can be seen as a sign of the disappearance of a pillar of defense to face life's challenges. It would not be wrong to say that local wisdom is the cultural values and norms that apply to organizing people's lives (Lamusu, 2020). If local wisdom is lost, values and norms for organizing society/humans are also extinct.

Seloka is often used as entertainment at every Kobar community celebration. The functions of the Kobar seloka as oral literature in society are numerous. Oral literature has four functions, namely: (a) as a means of reflecting people's dreams; (b) as a means of ratifying cultural institutions and institutions; (c) as an educational tool; and (d) as a coercive tool so that community members always comply with community norms (Sarman, 2021). This function is also found in the seloka as an oral literature that grows and develops in Kobar society. However, the function of seloka as a means

of activity is the most significant role in Kobar society. It can be seen in the pantun seloka Kobar, which is very thick with advice, guidance, teachings, and norms of life.

For this reason, research is urgently needed to reconstruct the didactic values in pantun seloka so that they can be disseminated to the younger generation of Kobar who no longer know them. The discovery of didactic values in Pantun Seloka can make it easier for the younger generation of Kobar to know, understand, and implement them in life. This research could support the Kobar Regional Government's efforts to revitalize Pantun Seloka. This revitalization effort includes saving the content of didactic values. Local wisdom is a habit deeply embedded in a particular community's life and contains elements of high cultural value (Saputra et al., 2022). Many pantun (old poems) teach the value of local wisdom to readers or literature lovers (Bori & Gonda, 2022; Saini & Kaur, 2020).

So, the pantun seloka Kobar indeed contains high value because, for hundreds of years, people have used it as a habit to find guidance. Value is not abstract but concrete that can be experienced with the soul's vibration (Malik et al., 2022). Value is a quality that makes something valuable (Scheler, 1994). In summary, Scheler said that actual value is not created but discovered. That is why value is not known but felt by the human heart. Values precede all empirical experience and do not depend on specific objects or contexts (Scheler, 1994). Values are a priori qualities, meaning they do not depend on all existing objects or a person's emotional response (Malik et al., 2022). In short, values are a priori, objective, and external. Various existing values on public Dayak have been found to contain values such as togetherness, love darling, come together cooperation, art, ritual, and spirituality (Murhaini & Achmadi, 2021). In addition, values education can shape character and cultivate a nation with noble morals by educating and developing human potential to believe in God Almighty (Prayitno et al., 2022). Values are not imaginary ideas or notions. There are four classifications of value levels, namely: (a) pleasure value, (b) life value or vitality, (c) spiritual values, and (d) religious or profane values (Rifa, 2022). The higher the level in the value's direction, the better and more positive the value is. Likewise, vice versa, the lower the direction of movement of a value, the lower and more negative the value. Role wisdom is locally essential For preventing factor social risk without problem psychology (Halimatussakdiah et al., 2020).

Didactic values are traits or things that are useful for humans and provide guidelines for morality and ingenuity in thinking. It means that didactic values seek to provide knowledge, teachings, and intelligence in thinking. On the other hand, didactic or educational values namely values that provide teaching and are related to good character (Nilawijaya et al., 2022). From these two views, didactic values fall into the third level category of Scheler's value classification, namely spiritual values. Spiritual values are values that do not depend on the physical environment. Hierarchically, they can be differentiated as aesthetic, fair or unfair, right or wrong, and pure knowledge values (Rifa, 2022). The didactic implications of environmental education reveal a clear picture of the specifics of social reality (Costel, 2015; Kim, 2022). It is didacticism in its particular focus on teaching and learning (broadly, didactics) but also in the further connotation of the term, which implies a tendency to patronize and have moral instruction as an ulterior motive (Schweisfurth, 2023). Morals are a social construct, and humans born in every society are expected to learn the values and morals of their society (Birhan et al., 2021). The moral order of Li's poetry, in turn, gives a base for evaluating fu as action social, which appears as a mechanism of socio-cultural dynamic fu in interaction (Liao & Xia, 2023). So, didactic values contain elements of moral guidance, and teachings on behavior, attitudes, and speech are based on regulating thinking patterns obtained through teaching or knowledge.

Several studies explore the educational value of oral literature as a cultural tradition. Research that uses the Japanese oral literature of the Komerling Community in East Oku Regency as a material object finds educational values, namely providing an understanding of life for the people of East Oku Regency from generation to generation (Edi et al., 2022). In Pisaan oral literature, parents give the younger generation advice, teachings, and guidance to remember that Allah does good to fellow humans. Apart from that, similar research on educational values in the Nyangku tradition in the Panjalu community of Ciamis Regency found two educational values that were considered necessary (Heryadi et al., 2022). These values are (a) the values and meaning of togetherness, kinship, and

cooperation and (b) the existence of religious values, which have a powerful influence on social life. In the Nyangku tradition, many noble values embody the ancestral heritage of the Panjalu people. The Nyangku traditional ceremony can be considered as respect for ancestors and strengthens the ties of friendship between the Panjalu people. Elsewhere, research tries to find the value of character education in the Genuk Kemiri folklore (Khasanah et al., 2022). In this research, two values of character education were found in the Genuk Kemiri folklore: cooperation and honesty. This folklore is believed by the community to be inherited from generation to generation. Folklore was used to form the character of society in the past. Character education discusses the core ethical values that form good character (Pangesti et al., 2022). Therefore, folk tales are usually conveyed to children early to instill the desired character's fundamental values. Studies show they found a religious connection with the Lord (Maulidianto et al., 2021). The figure highlights characteristics of his religiosity with the figure's existing supporters in the story. Mark's religion with fellow man showed by the behavior of mutual help on story people Puan Sipanaik. Mark religious with natural is with utilize results natural from Almighty. Studies find eight cultural values embedded in the proverbs (HM) of the Acehnese people: trustworthy, consistent, valuable, patient, diligent, disciplined, responsible, and grateful (Ibrahim & Usman, 2021).

Specific research on the didactic value of the pantun seloka Kobar has never been carried out. The pantun seloka Kobar is an oral literary work that can be used as an object of research to reveal its wisdom. Changes in the development of society that are so fast and dynamic can result in the loss of knowledge of the younger generation regarding the value content of teaching, guidance, and advice in the Kobar Seloka, so this research was carried out. Another concern is that the number of Kobar Seloka singers is small and rare. Although some people are still found, they are ancient. Then, this research is vital to carry out as part of efforts to save the local wisdom of the Indonesian people. Apart from that, it is hoped that this research can contribute ideas to the Kobar Regional Government's efforts to preserve Pantun Seloka. As research conducted (Prayogi, 2021) stated, pantun is a means of inserting advice and criticism without hurting feelings and maintaining the ability to flow of thought. Based on this series of facts, this research is a momentum to explore the various wisdom values possessed by Kobar's ancestors. Apart from this, revealing the didactic values in the Kobar pantun seloka with Max Scheler's value perspective can also re-imagine all these values to be helpful for the people of Kobar. It is new in this research, making it different from existing research on pantun.

## METHOD

This research is qualitative. Qualitative research describes and analyzes phenomena, events, social activities, attitudes, beliefs, and perceptions of individuals or communities (Pahleviannur et al., 2022). Therefore, the approach used is descriptive qualitative. A qualitative descriptive approach was chosen to produce data descriptions using didactic values in the Pantun Seloka Kobar. This research examines the object's condition, the pantun seloka Kobar, as naturally as possible, where the researcher is the key instrument. The meaning obtained is essential in this research because of the emphasis on objects as natural as possible. There are three steps taken in this research, namely: (a) data collection, (b) data classification and data analysis, and (c) presentation of the results of data analysis and conclusions. The data used in research is divided into two, namely primary data and secondary data. Primary data is data obtained directly from the singer of the Kobar seloka in the form of pantun seloka. This data was obtained by recording the reading of the seloka by a resource person who works as a singer of the Kobar seloka. The recordings were transcribed and translated into Indonesian. Furthermore, secondary data can be obtained from interviews with Kobar community figures, traditional leaders, Kobar cultural figures, written information, research results, journals, magazines, and manuscripts considered relevant to this research. The theory used as a basis for thinking in this research is value theory based on Max Scheler's perspective.

The data collection procedures in this research are literature review procedures, listening methods, note-taking techniques, and reflective introspection. The literature review collected all lingual data from Pantun Seloka Kobar, transcribed and translated according to the research focus.

Literature review means documentation results from primary data or other written sources following the research focus (Zaim, 2014). Meanwhile, the listening method collects data on written language use without involving the researcher in the speech and only recording several forms relevant to the research (Mahsun, 2011). The listening method is a data collection method carried out through listening or observing the use of the language studied, the pantun seloka Kobar. The technique used in the listening method is a tapping device or recording device. Then, note-taking techniques are used to collect all written language data according to the actual (original) source. Then, it is followed up with a reflective-introspective, namely the role of the researcher as a language speaker without dissolving the role of the researcher himself (Sudaryanto, 2015). Researchers only carry out linguistic interventions on some data obtained in the field. The data is left natural according to field facts. The data analysis technique in this research uses interactive model analysis techniques. The interactive model is a data analysis model carried out simultaneously between data reduction and data presentation with the data collection process. Miles and Huberman's analytical model has three components after data collection, namely: (1) data reduction, (2) data presentation, and (3) drawing conclusions or verification (Miles et al., 2014).

## RESULTS AND DISCUSSION

Based on the research results, it was found that Max Scheler's value theory is reflected in the Seloka Kobar pantun. The four levels of value in the pantun seloka kobar reflect the gradations of values that have been expressed. The higher the value level, the more positive or better the value. Likewise, in the pantun seloka Kobar, it is clearly illustrated that the highest value lies in religious value. This value is absolute and cannot be contested by anyone in Kobar society. This value is related to trust, confidence, and creed.

Meanwhile, the lowest value is in the first position of seloka as a form of entertainment in the community. A ceremonial activity would only be complete with the presence of a seloka to create laughter and jokes in the community. This picture can be seen in the description in Table 1 below.

**Table 1**  
The value of Pantun Seloka Kobar is Based on Max Scheler's Theory of Value

No	Value Category	Teaching/Didactic Values	Shape/Forme
1	Entertainment/Fun	Community Togetherness	Amused-laughed
			Joking-Happiness
2	Vitality of life	Cooperation	Spirit at work
		Worked together	Help each other
		Community knowledge:	Work ethic
3	Spiritual	Knowledge of husband-wife relationships	Responsible
		Parent and child relationship	Mutual respect
		Knowledge of human relationships	Mutual respect
		Indigenous and Cultural Knowledge	Elevating customs and culture
		Natural-environmental knowledge	Preserving the natural environment
4	Religious	Believe in Allah SWT	Be devout
		Believe in the afterlife	Have faith
		Following religious orders	Introspective
			Hold on to the holy books

Based on Table 1, all values based on Max Scheler's theory contain teaching values. Therefore, the Kobar seloka has a didactic value that concentrates on more than just spiritual values. As stated by Scheler, spiritual values are the values of right/wrong, fair/unfair, and the value of pure knowledge. So, spiritual values are a form of teachings of truth, nobility, or teachings of intelligence in positive thinking. However, the Kobar pantun seloka as a form of oral literature has quite a function of value.

It is in line with the research of [Eddie et al. \(2022\)](#), which states that oral literature shows its function as a moral guide in maintaining people's behavior and as a tool for educating people to shape character for the people of East Oku Regency. However, in Table 1, it is still clearly illustrated that spiritual values are the category with the most didactic value. It is in line with Scheler's view that third-level values are spiritual (psychiatric) values that do not depend on the reciprocal relationship of the organism with the world around it ([Scheler, 1994](#)). This value is entirely independent of physical and environmental conditions. These values include aesthetic values (beautiful/ugly), truth values (correct/wrong), justice values (fair/unfair), and knowledge values. Each part of the value category will be explained in detail in the next section.

### Entertainment or Enjoyment Value

Max Scheler's theory reveals that the lowest level of value is the value of pleasure. Pleasure value is closely related to the level of human sensory perception, for example, pleasure, sadness, pain, fun, happiness, and pain ([Scheler, 1994](#)). The principle of pleasure is preferred over displeasure by humans, and the value of pleasure is temporary and does not last long ([Titirloby, 2020](#)). The people of Kobar view pantun seloka as entertainment that lightens the ceremonial atmosphere. Seloka singers include a joke to tease the public, the event owner, or the host. This humor is one form that is eagerly awaited to arouse laughter and laughter from listeners. Make listeners happy, entertained, and happy in the activity. However, the cuteness caused by the singer of the seloka is only temporary. The essence of reading the verse lies in the message to be conveyed, which is usually very dependent on the context in which an event is held. It is in line with research, which states that one of the functions of old literary works, for example, folk tales, legends, and myths, is as a means of entertainment ([Maulidianto et al., 2021](#)). Old literature was transmitted orally in free time in the afternoon or evening to fulfill the recreational needs of the old community. Therefore, Kobar seloka has also fulfilled one of its functions as a means of momentary entertainment. The following is an example of a rhyme that can evoke momentary pleasure values in the listener.

**Table 2**  
**The value of Pantun Seloka Kobar is Based on Max Scheler's Theory of Value**

No	Pantun Data	Context/Didactical effect
1	<p><i>Jangan terlalu asik berbulan madu</i> <i>Lupa dengan kelurahan baru</i> <i>Lupa makan lupa waktu</i> <i>Akhirnya kelupaan keluar kelambu</i></p> <p>'Do not be too busy on your honeymoon Forgot about the new village Forgetting to eat, forgetting the time Finally forgot to get out the mosquito net'</p>	Wedding/Entertainment-togetherness
2	<p><i>Berbulan madu memangnya nikmat</i> <i>Dunia pun bampir kiamat</i> <i>Hilang perasa hilang pehingat</i> <i>Untung kamar tertutup rapat</i></p> <p>'Honeymoon is indeed delicious The world is almost ending Loss of feeling, loss of memory Luckily, the room was closed tightly'</p>	Wedding/entertainment-togetherness
3	<p><i>Si Mamat memang pandai memuji</i> <i>Kata-katanya sampai ke hati</i> <i>Padahal dia pun tada begigi</i> <i>Bosar perutnya kincir ke kaki</i></p>	Youth/entertainment activities

	'Mamat is good at praising His words reached my heart Even though he does not have any teeth His big belly rolled down to his feet'	
	<i>Udin ini urangnya ganteng Pandai basilat bermain sendeng Hidungny peseke talinganya rombeng Porut bakunat kaki bakoreng</i>	Youth meeting/entertainment activities
4	'Udin is not very handsome Basilat is good at playing sendeng His peseke nose is ragged Bakoreng fried pork belly'	Description: Urang 'people,' basilat 'bersilat.'

The data in Table 2 reflects the value of the momentary pleasure and joy that the seloka singer wants to create. Jokes are produced to make the atmosphere boisterous and happy. The jokes and teasing aimed at the bridal couple are not without reason. Contextually, this joke can happen to the bride and groom. So, joking material is often found in married life. Maybe everyone present has experienced a funny incident like this pantun verse. The problem is conveyed or packaged jokingly to make the atmosphere fun and lively. Even though the atmosphere of joy is only temporary, this can inspire a sense of togetherness among them. Joy and excitement can be felt by all parties, including the bride and groom, the celebration organizers, and everyone who attends the activity. Another function of oral literature is to convey aspirations, criticism, and an invitation to live in harmony (Widihastuti, 2021). Oral literature has a social function, one of which is as a means of entertainment for the community. This function appears when read in front of those who own the literary work. The value of pleasure and excitement does not last long because the entertainment rhyme material only sweetens the atmosphere.

Therefore, the value of pleasure or entertainment in pantun seloka is relatively short and does not make people indulge in excessive excitement. This fact also confirms Scheler's view that the value of pleasure or sadness will not last long (Scheler, 1994). It is what causes the value of pleasure to be considered low because it cannot last long. Then, the value of pleasure depends on other values to be achieved in the pantun seloka, such as spiritual or religious values. Historically, singers often used the Kobar seloka to entertain the public. This space also became a venue for improvisation for a Kobar seloka singer to foster ties of friendship and togetherness in the community. So, reading it is for more than just the sake of ceremonial activities.

### Life Vitality Value

Table 1 shows a category of the vitality of life values in the reading of the Seloka Kobar pantun. Scheler views life's vitality as related to values necessary for human life, such as general welfare, health, and bodily fitness. The vitality value of life associates feelings independent of anything and cannot be reduced to spiritual or pleasure values. So, the value of refinement, nobility, and softness to rough or ordinary values. In the pantun seloka Kobar, we can see these values in the following table.

**Table 3**  
**The Value of Life Vitality in Pantun Seloka Kobar**

No	Pantun Data	Context/Didactical effect
1	<i>Mari sekarang kita bersatu Tolong menolong babu membahu Supaya Kobar bertambah maju Ciptakan seni lebih bermutu</i>	Commemoration of Kobar's anniversary/helping each other towards prosperity, increasing the community's work ethic. Producing quality works of art and beauty
	'Let's unite now	

	<p>Please help shoulder-to-shoulder so that Kobar can progress further Create high higher-quality'</p>	
2	<p><i>Semua penduduk di mana-mana Hak dan kewajiban adalah sama Untuk meningkatkan taraf hidupnya Menjadi keluarga yang sejahtera</i></p> <p>'All residents everywhere Rights and obligations are the same To improve his standard of living Become a prosperous family'</p>	<p>Commemoration of the Republic of Indonesia's Independence Day 2022/The community feels they have equal rights and obligations to prosper</p>
3	<p><i>Untuk membangun keluarga sejahtera Dalam mengembangkan kualitas hidupnya Aman dan tenang jadi terasa Sehat sejahtera jiwa dan raga</i></p> <p>'To build a prosperous family In developing the quality of life You feel safe and peaceful Healthy body and soul'</p>	<p>The Cultural/Community Carnival event creates a sense of security and tranquility, the main goal being healthy body and soul</p>
4	<p><i>Kita usahakan semaksimal mungkin Selaras seimbang tetap terjalin Kita harus merasa yakin Aman bahagia lahir batin</i></p> <p>'We try as much as possible BalaThe balance in harmony We must feel confident Safe and happy physically and mentally'</p>	<p>BKKBN event/Noble values: unity, humanity, together to be safe and happy</p>

Table 3 illustrates that the Kobar verse does not only bring joy to the people who hear it. This Kobar seloka oral literature has proven to motivate and encourage work. This seloka becomes the psychological food of the community, giving birth to a work ethic and mutual business cooperation. Heavy problems become light, complex problems become manageable, and impossible changes are possible. After listening to the verses, people become passionate about the vitality of their lives. There is enthusiasm in working to face the challenges of fulfilling family life. The spirit of society becomes peaceful, avoiding violence against fellow citizens. It is in line with research, which found that eight cultural values are embedded in the proverbs (HM) of the Acehnese people, namely trustworthy, consistent, helpful, patient, diligent, disciplined, responsible, and grateful (Ibrahim & Usman, 2021). That thing following cultural values was found to be of positive value and valuable for people's lives (Scheler, 1994). Likewise, the Kobar seloka, as oral literature, the power of the beauty of language and the play of rhymes and rhythms, can give birth to a personal identity for the Kobar people, different from other ethnic communities.

Also in line with Purwadi's (Purwadi et al., 2022), old literary works (*Serat Sabdajati*) teach guidelines for behavior in implementing the teachings of physical and spiritual tranquility. So, the value of the vitality of life is also found in old literary works. However, this was only realized after seeing the influence of the literary work on its listeners. One of the facts about this value is in the Kobar village, namely when there was a riot in Sampit, East Kotawaringin Regency 2001. The Kobar area is relatively safe. The conflict caused by clashes between Madurese and Dayak ethnic groups did not spread to Pangkalan Bun, the capital of Kobar, even though the Madurese and Dayak ethnic groups are two ethnic groups that also inhabit Kobar. Even though many factors cause the Kobar community to maintain its stability and security, the indirect influence of the value of vitality of life remains.

## Spiritual Values

Spiritual values do not depend on the physical environmental context. Spiritual values are obtained through spiritual expressions or feelings, for example, love or hate. The value of this category cannot be reduced to a person's physical or biological state. According to Scheler, spiritual values can be seen in aesthetic values, just or unfair, right or wrong, and pure knowledge (Rifa, 2022). It means that spiritual values contain aspects of truth, justice, and the transmission of knowledge to produce positive or good thinking patterns. The pantun seloka Kobar contains the most spiritual value because the seloka is used by the singer as a means of conveying the teachings of truth, norms, ethics, or guidance to society.

**Table 4**  
**Spiritual Values in Pantun Seloka Kobar**

No	Pantun Data	Didactic context/effect
1	<p>a. <i>Kalau ada diantara yang marah</i> <i>Harus ada yang mengalah</i> <i>Menghilangkan marah baca bismillah</i> <i>Düiringi dengan mengucapkan astaghfirullah</i></p> <p>'If any of you are angry Someone has to give in Get rid of anger, read Bismillah Accompanied by saying astaghfirullah'</p>	<p><b>Community Teaching;</b></p>
	<p>b. <i>Taat dan hormat pada yang tua</i> <i>Saling menyayangi dengan yang muda</i> <i>Rukun rakat jadi terbina</i> <i>Kekal abadi sepanjang masa</i></p> <p>'Obedience and respect for the elderly Love each other with the young Harmony is built Eternal for all time'</p>	<p>a. Marital relationship; mutual understanding/not egotistical. Anger is human nature, but you must always be able to control yourself.</p> <p>b. Relationship with parents: Respect not only for biological parents but also for older people is mandatory. Meanwhile, younger people must be loved. A child must follow the advice of his parents. No parent wants their child to fall into the path of error.</p>
	<p><i>Rajinlah berlatih serta membaca</i> <i>Patubi segala nasib orang tua</i> <i>Ilmu tidak hanya dicari di sekolah saja</i> <i>Rajinlah juga ibadah di mesjid atau mushola</i></p> <p>'Be diligent in practicing and reading. Obey all parental advice. Knowledge is not only sought in school Also, be diligent in worshipping at the mosque or prayer room'</p>	<p>c. Relationships with others: All citizens have their respective positions and functions, family members have predetermined roles, as members of society, they must carry out their roles as well as possible, and members of society must work together to form mutual security stability.</p>
	<p>c. <i>Sudah jelas kepada kita</i> <i>Kewajiban semua matra</i> <i>Matra pribadi anggota keluarga</i> <i>Anggota masyarakat warga negara</i></p> <p>'It is clear to us. Obligations of all dimensions</p>	

	<p>A personal mantra of family members Member of the citizen community'</p>	
<p>2</p>	<p><i>Dengan Bismillah kola alunkan Seloka Untuk menghidupkan budaya kita Semua generasi harus melestarikan budaya Agar budaya berjaya di sepanjang masa</i></p> <p>'With Bismillah, sing the Seloka To bring our culture to life All generations must preserve culture So that culture triumphs throughout tim'</p> <p><i>Banyak budaya yang perlu dilestarikan Pantun Seloka Mamanda juga tari tarian Semua budaya harus kembali dihidupkan Agar budaya kita dikenal disemua kalangan</i></p> <p>'Many cultures need to be preserved. Pantun Seloka Mamanda is also a dance All cultures must be revived So that our culture is known in all circles'</p>	<p><b>Teaching to preserve/maintain customs;</b> The younger generation is expected to preserve, revive, and maintain culture so that it remains alive throughout time. Kobar culture should be supported because, with high culture, a society can be prosperous.</p> <p>Description: <i>kola</i> = <i>ulum</i> 'saya-beta/me'</p>
<p>3</p>	<p><i>Dolokan adab sebelum ilmu Itu tandanya urang bermutu Aekhlak yang baik bertingkah laku Sopan dan santun di jaga selalu</i></p> <p>'Practice manners as much as knowledge That is a sign of low-quality Good morals behave Politeness and politeness are always maintained'</p> <p><i>Bila kita merondah diri Banyak kawal yang bersimpati Handai tolan nyaman di cari Makin meninggi martabat diri</i></p> <p>'When we humble ourselves Many of the guards were sympathetic Handai Tolan comfortable to find Increasing self-esteem'</p>	<p><b>Ethical and moral education;</b> Adab is placed before knowledge. So, manners, ethics, and morals must follow the rules that apply in society. Following ethics, morals, and politeness elevates human dignity.</p> <p>Description: <i>dolokan</i> 'first,' <i>urang</i> 'people,' <i>sebelum</i> 'before,' <i>merondah</i> 'lowly,' <i>escort</i> 'friend'.</p>
<p>4</p>	<p><i>Kita semua merasa sadar Kepada Allah Mahabesar Laban yang kering jangan dibakar Karena membawa bencana yang besar</i></p> <p>'We all feel aware To Allah the Greatest Do not burn dry land Because it brings a big disaster'</p>	<p><b>Teaching to protect the natural environment;</b> The pantun seloka also reminds us to protect the natural environment. A damaged environment can bring disaster to society. Harming yourself and others. Nature must be protected for the survival of humanity.</p>

*Asal api menjadi asap  
 Api membakar sambil merayap  
 Ada yang sakit akibat asap  
 Yang membakar semoga insyaf*

"The origin of the fire becomes  
 smoke  
 The fire burned while creeping  
 Some are sick from the smoke  
 Those who burn may be insyaf"

Table 4 describes the content of spiritual values in the pantun seloka Kobar, divided into four, namely: (a) social values, (b) the value of teaching traditional/cultural preservation, (c) ethical/moral education, and (d) teaching to protect nature/the environment. These four values are based on human feelings of love or affection. For example, love and affection towards other humans, namely: (a) towards parents, (b) couple (husband and wife), or (c) fellow humans as social creatures. Likewise, with human feelings of love for the environment, nature, customs, and culture. In Table 4, number 1, it is revealed that the social values (muamalah) of the Kobar seloka contain teachings to maintain interaction patterns with the nuclear family, for example, parents and wife, as well as maintaining relationships with fellow human beings. Seloka Kobar teaches to instill caring and respect for fellow humans, not to become closed and individualistic. Study [Rahmayanti \(2021\)](#) said that the didactic character values that need to be instilled early on are respecting others (achievements) and being responsible. The nature of envy, jealousy, or hatred towards other people is a negative form that is the opposite of the nature of appreciating or respecting people. Of course, envy and envy are not suitable to maintain because they can harm oneself. In line with the results of this research, [Muncarno \(2022\)](#) said that several didactic values are good to instill, familiarize, exemplify, and strengthen in students since elementary education, including the character values of responsibility and respect for others. The character of responsibility and respect should be familiarized in the school environment so that students can practice applying these character values. The habit of applying specific character values in life in the school environment can be one way to form the desired character. Ultimately, these characters carry over into everyday life until they grow up.

Next, table 4 number 2 describes the need for teaching the value of preserving Kobar customs/culture to the younger generation. The Seloka singer always has high hopes for the younger generation to preserve the traditions and culture of Kobar. It happens because the younger generation seems to be no longer interested in studying Kobar customs and culture as their ancestral heritage. The younger generation tends to view their native customs/culture as old-fashioned and unmodern. Even though in research, [Astuti \(2021\)](#) found that students appreciated and felt helped by integrating local wisdom into learning (courses). The research states that students want to include elements of local wisdom in their education process. It happens because local wisdom can help them to be creative, flexible, and fluent in implementing their learning material. It means that past cultural products have good benefits for the survival of human life. So, preserving customs/culture is the same as saving wisdom values. Such is the case with research by [Yusran \(2021\)](#), who found that Manakarra cultural values received a positive response from students after being applied to learning. Students' interest in learning by integrating manakarra values increases so that their understanding improves. Once again, cultural values that are studied and integrated into learning have a significant function in improving students' abilities in learning. It proves that traditional/cultural values should be preserved and utilized in all aspects. Therefore, one's customs/culture should be supported and accept external cultural influences that may not be under the conditions of Indonesian society.

Table 4 number 3 describes the ethical/moral didactic values in the Kobar verse. Ethics/morals are vital in the lives of the people of Kobar. Its position is placed high above knowledge. Ethics is an order that regulates all aspects of life with the ultimate goal of human good

(Scheler, 1994). The Kobar community views ethics as the same as morals. Both are considered reasonable and immoral actions of a person in acting, behaving, or speaking. In Mukti (2022), morals are related to good or bad human actions, while ethics is related to science that studies the good and bad of something. It is in line with the opinion of Kasanah et al. (2022), which states that morals tend to be interpreted as the value of whether every human action is good or bad, while ethics is the study of good and evil. However, both believe that ethics and morals in public life are always identified. So, the opinion that emerged in Kobar society by equating ethics and morals is not wrong. In essence, the Kobar people consider that ethics/morals are a pillar that must be formed as the foundation of a human's life. These ethics/morals will raise human dignity in contrast to other humans. Knowledgeable people without ethics/morals can cause world destruction. With his knowledge, he can cause chaos and humiliation in society. Thus, ethics/morals must be instilled in the younger generation when they think clearly. Research by Vencly Vaniai et al. (2022) states that ethics is formed by reason and thought to regulate human behavior and actions, while morals are norms or rules in society that originate from the collective results of elaborating wise thoughts for human welfare. In essence, ethics/morals depart from the workings of the human mind and mind so that these two things can only be conveyed to people who think.

Furthermore, in Table 4, number 4, Kobar's verse also guides values in protecting nature and the environment. Since time immemorial, the people of Kobar have depended on nature. Nature has given them results that can be used to fulfill all kinds of life needs. The wood products can be used to build houses to shelter from heat and rain. Fertile land is used for farming and growing crops to grow edible plants. The earth's water sources have just now run out. Therefore, the verse teaches us to protect nature and not damage it. One of the diseases of the people in Kobar, Kalimantan in general, is the burning of fields for farming.

The impact of land burning is often felt in neighboring Malaysia and Singapore, namely smoke haze. It is perilous and can harm them economically, socially, culturally, and health. Study Li et al. (2022) said that the dangers of haze can significantly impact society. Therefore, haze must be appropriately handled to minimize its impact on the aspects of people's lives. The population must be suppressed in producing smoke, and the government must strengthen regional coordination and cooperation, as the findings revealed that environmental impacts significantly influence public health, including oral health (Abreu & Bowden, 2022). Climate and environmental change has become a significant issue with global public health impacts.

Furthermore, physical and social environmental factors must receive top priority in improving public health. Kalimantan's forests are the world's lungs, so preserving them is very important. Seloka Kobar has guided this big thing.

### Religious Values

Based on Max Scheler's perspective, religious values are the highest value in the value level. The category of religious values is the implementation of the value of holiness, which has an absolute nature. It means that religious values are a form of value that cannot be contested. Religious values refer to a person's fundamental beliefs manifested in special love, such as faith, worship, adoration, forms of worship, and belief in something sacred. According to Sholikhah (2021), religious values are a person's belief or belief in a natural power above human power. Finally, religious values not under human control do not depend on the transmitter because this value declares itself to be absolute.

Meanwhile, Maulidianto et al., (2021) stated that religious values can be actualized in the relationship between humans and God, humans and humans, and humans and nature. The pantun seloka Kobar also contains religious values which it tries to instill in the people who hear it. These facts are contained in Table 5 below.

**Table 5**  
**Spiritual Values in Pantun Seloka Kobar**

No	Pantun Data	Didactic context/effect
1	<i>Hidup di dunia jangan terlena</i>	School Completion:

<p><i>Karena terpengaruh urusan dunia Kalau dunia Cuma sementara Padahal akhirat kekal selamanya</i></p> <p>'Living in the world, do not be complacent Because world affairs influence it If the world is only temporary Even though the afterlife lasts forever'</p>	<p>Instilling religious values in students so that they continue to believe in an eternal afterlife. Therefore, students must always be aware of themselves in worldly relationships, which are only temporary. It would be best if they were careful when walking in the world.</p>
<p><i>Ajarkan anak baca Al-Quran Agar dia jadi beriman Jika anak sudah beriman Pastilah sbalat dia dirikan</i></p> <p>2</p> <p>'Teach children to read the Koran So that he becomes a believer If the child has faith He must have prayed'</p>	<p>Maulid Commemoration: Instilling the value of devotion to children. Reading the Koran is a bridge to strengthen faith. The Koran is the guide of Muslims. If faith is embedded, all Allah's commands will be carried out, and all prohibitions will be avoided. If humans do not believe, they will live in vain.</p>
<p><i>Kedelapan duduk antara dua sujud Kepada Allah kita nan takut Perintah Nabi Muhammad kita nan ikut Sesama hamba Allah harus nurut</i></p> <p>3</p> <p>'The eighth sits between two prostrations We fear Allah We follow the orders of the Prophet Muhammad Fellow servants of Allah must obey'</p>	<p>Birthday event of the Prophet Muhammad SAW. Believe in Allah, and Muhammad is his messenger. The only God who is worshiped cannot be compared with others.</p>
<p><i>Sekalipun miskin selagi abadi Kemampuan sekadar cukup hari ke hari Kalau dikehendaki Ilahi Rabbi Ke tanah suci bisa terjadi</i></p> <p>4</p> <p>'Even if they are poor while eternal The ability is just enough day to day If God wishes, Rabbi To the holy land can happen'</p>	<p>Ministry of Religion Event: Hajj Release Believe in God's will; if God will, everything can happen. Allah is the ruler of the natural world and everything in it.</p>

Table 5 shows that the Kobar verse contains three didactic values at the religious value level: belief in Allah SWT and the Prophet Muhammad as his apostle, belief in the afterlife, and adherence to religious teachings. The implications of these teachings can be seen in the formation of teachings of faith, devotion, guidance on the holy books, and recommendations for an introspective attitude towards worldly life. Seloka Kobar also places itself in a religious function. Religious teachings are implanted as something that must be accepted absolutely by the mind to strengthen people's beliefs. Faith in Allah SWT and His Messenger is manifested in carrying out all commands and avoiding His prohibitions. A similar thing was revealed in research by Cahyani et al. (2021) found that religious values are visible in humans' relationship with God. It can be proven through human servanthood before God. It means that a person who carries out all the commandments and avoids His prohibitions, for example, performing prayers, diligently praying, and helping others, proves he has a religious character. Apart from this, the verse also emphasizes being self-aware or careful in this life. Humans must use reason and thoughts before acting and adhere to religious rules. According to Zuhriati and Maulidawati (Zuhriati & Maulidawati, 2021), religious values are a person's attitude in carrying out activities that are always based on religious rules. Religion means every human behavior

and action refers to religious norms or rules. Knowledge about religious norms must be known and recognized to realize them in everyday interactions. That is why religious values are not just a matter of ritual worship; religious teachings can be used to color all human activities. In short, appreciation of religion is manifested in all a person's actions and words.

Furthermore, table 5 number 2 describes that Kobar's verse directs children to be taught to read the Koran. The interpretation is not just reading it literally, but studying and practicing its teachings. The Koran is the holy book for Muslims, a guide to regulate all Muslim activities. The hope is that by studying the Koran, children can develop their character to become devoted to God. The study by [Karmila et al. \(2021\)](#) shows that religious values refer to the attitude or behavior of a person who is obedient in carrying out the teachings of the religion he or she adheres to. Besides that, studying the Koran is a characteristic of a believer. The Koran refers to the Muslim holy book, which, in Scheler's theory, is considered a sacrament, an object or sign considered profane and institutionalized as something sacred. As in table 5 number 4, there are places called the holy land, namely Mecca and Medina. The two holy cities for Muslims are included in the sacrament category because these two cities are declared holy areas that are very sacred. The two holy cities are the leading destinations for the Hajj pilgrimage. They are obliged to visit these two cities due to religious orders. If these two places are visited during the pilgrimage process, it is considered that a person's Hajj pilgrimage is valid. The realization of all this is the absolute reality of religious values.

Furthermore, the research of [Maulidianto et al., \(2021\)](#) also stated that religious values are a religious concept in the form of guidance that regulates human bonds or relationships with God. The rules and guidance in the Kobar seloka are also mentioned, namely the rules in the Al-Quran and the commands of the Prophet Muhammad SAW, listed in Table 5, number 3. Most of the guidance expressed in the Kobar seloka comes from Islamic teachings. This fact can be seen in almost all the opening pantun seloka Kobar, starting with saying basmalah and praising Allah. It proves that Islamic teachings' influence is powerful in the Kobar seloka. Then, research by Nofasari et al. [Nofasari et al., \(2020\)](#) said that literary works with Islamic religious nuances provide knowledge about religious doctrine based on Islamic sharia contained in the Koran. So, the Al-Quran is used as a source of guidance, norms, and rules for all activities in the life of Islamic communities. Thus, religious values relating to deepening people's belief in God are realized in carrying out all commandments and avoiding all prohibitions. It is one of the characteristics of literary works of didactic value in the religious category.

## CONCLUSION

Based on the research results, it was found that there are four levels of value contained in the pantun seloka Kobar, namely: (a) entertainment value, (b) vitality value of life, (c) spiritual values, and (d) religious values. Of the four levels of values, there are didactic values that are useful for society. Spiritual values are the values that contain the most teaching values, namely: (a) social values (muamalah); (b) the value of teaching traditional/cultural preservation; (c) ethical/moral education; and (d) teaching to protect nature/the environment. In terms of social values, there are three teachings obtained, namely: (1) teaching the relationship between husband and wife, (b) the relationship between parents and children, and (c) human relations. Then religious values contain didactic values, namely: (a) belief in Allah SWT and His Messenger; (b) teaching to believe in the afterlife; and (c) following religious orders. Furthermore, the value of the vitality of life can result in teaching cooperation and cooperation. Lastly, the value of entertainment or fun gives rise to joy and laughter, creating a sense of togetherness in the community.

The spiritual values in the pantun seloka Kobar embody the highest strata of active values. It proves that spiritual values are the implementation of the values of truth, a sense of justice, a sense of love, and knowledge in general. Based on this conclusion, the research findings confirm Max Scheler's gradation of values as a theory used in analyzing data. However, this research found that Max Scheler's four gradations of values still contain didactic values disguised by the dominant image of other values in the Kobar verse. This fact proves that Seloka Kobar contains many local wisdom values that need

to be saved from the erosion of the development of modern life. Therefore, the government's efforts to preserve the Kobar shrine will also impact maintaining invaluable educational values. The implication is that local wisdom values are maintained and maintained in society so that these values can still impact the younger generation's character in everyday life. These values must be preserved in social and state life so that the younger generation has a fortress against the onslaught of technological, information, industrial, social, and cultural developments. The implications of this research are for preserving local culture in Indonesia, especially the pantun seloka of the Dayak tribe who inhabit the city of West Waringin in Central Kalimantan Province. Apart from that, the results of this research can be a recommendation for school teachers in building character and preserving rhyme culture for students.

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