



The Spirit of *Wasaka* Values (*Waja Sampai Kaputing*) *Urang Banjar* in Reducing Moral Degradation

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Abstract: The development of the modern era has led to the decline or the occurrence of moral degradation in Indonesian adolescents due to various malicious behaviors of students who are increasingly eroded by globalization. It becomes a relatively complicated problem now, similar to *urang Banjar*, mainly because of the massive information sources but lack of filter. This research uses literature studies to discuss the importance of local wisdom in reducing moral degradation in students. So it becomes crucial that *Urang Banjar* has many slogans or life philosophies that are very attached as part of the foundation of their daily life. One of the mottos or philosophies of life is *Haram Manyarah, Waja Sampai Kaputing (Wasaka)*. This slogan is famous among South Kalimantan people. It could be used to reduce moral degradation among students so that the values of local wisdom contained in the *Wasaka* motto build self-character. Personal skills through social studies and history learning at school by teachers could use the motto as a learning resource to apply the spirit in everyday life.

Keywords: Globalization, moral degradation, *Wasaka* value, and *Urang Banjar*.



Introduction

There are many setbacks in today's students' morals and ethics; this is the impact of globalization, increasingly global. Globalization has a positive effect, namely helping human life from various aspects. The negative is that a moral decline in students is one of the most critical problems in learning social studies (IPS), one of which is history learning in schools today. The effect can be seen from the many behaviors of students who often commit immoral actions such as brawls, fights, bullying, harassment to abuse their teachers in schools, which are examples of how degenerate moral students are now (Karyanto, 2013; Puspita 2018).

Indonesia in 2045 will get a demographic bonus of around 70% of all Indonesian people later in their productive age (range from 15 to 64 years old); this encourages educators, both teachers, and lecturers, to make an effort to build a generation that has intelligent character education while have moral to skilled in both personal and social quotients in society. However, along with the development of this era, moral degradation is now getting worse because, in modern society, they are very individualistic, lack reinforcement in themselves regarding the religious sciences, so that the power of principle in them decreases in sorting good and evil (Muthohar, 2016; Sari, 2019).

The younger generation attitude currently contradicts the life of the Banjar people, who are religious and uphold the values of very ethical and moral life. Nowadays, anyone can easily observe the change among them, making students apathetic, individualistic, and consumptive. They are struggling to build their potential and build a better environment. Meanwhile, many of the life philosophies of Urang Banjar are still very relevant to this day related to the context of the younger generation. The teacher can use the values behind these philosophies to inspire students. One of it is *Haram Manyarah, Waja Sampai Kaputing* (Wasaka). It is one of the most well-known slogan in Banjar community who builds enthusiasm to strive and work together to finish the job. What is the meaning of it? How was the history behind it? Further, how can we cultivate the values for social studies education? This article discusses how the spirit of Wasaka values in learning builds character in students and reduces moral degradation with social studies and history lessons by teachers.



Methods

This research uses library research by referring to experts' theories about a problem. This study examines texts, books, and publications on local culture from relevant bibliographical texts rose as problems in this research topic. Sources of data used are relevant data from previous research results. The steps taken include collecting library data, reading, taking notes, comparing literature, and processing to produce conclusions. The data used are secondary. It comprises sources in articles, journals, and books to research such as theses and dissertations related to Banjar History, Philosophy of Life Urang Banjar's, and about social studies learning that it can support data in writing. This article contains concepts that are being studied related to the philosophical values of urang Banjar, one of which is Waja Sampai Kaputing (Wasaka), and also about values in social studies education (Zed, 2004; Abbas, 2020).

Findings

Moral degradation among students has now become a severe problem in education. It is resulting in despicable behaviors caused by factors such as promiscuity, the influence of foreign cultures, besides globalization which is borderless means not influenced by these national borders. Negative foreign cultures entered Indonesia, influence young people today with a variety of incoming information, most of which are not filtered and immediately swallowed, considered by them to be accurate and fun.

According to Kartono (1989), the following are the Global Factors Causes of Moral Degradation. a) The widespread of materialistic views without spirituality, the measure of success is more about material success and ignoring morality; b) The concept of modesty morality has become loose because it is influenced by western culture as a result of the easy search for information through ICT; c) Global culture offers artificial enjoyment through the 3Fs: food, fashion, and fun; d) The level of competition is getting higher, due to the opening of local barriers and most of them are online; e) Society is more individualistic and less concerned with the environment, so that moral control, especially among adolescents, becomes low; f) The family is less able to provide direction due to the modern working environment; and g) Most schools cannot fully control student behavior, due to limited resources or the lack of emphasis on the importance of morality (Mothohar, 2016).



There is a long history of Islamic prevalence among the Banjar people. It came from Java along with the rising influence of the Demak Sultanate. Today, the majority of Banjarese identified themselves as Muslim. Still, until now, several cultures carry out pre-Islamic daily activities or ceremonies heavily influenced by Islam. Urang Banjar is synonymous with Islam. Islam is a characteristic of Urang Banjar until now, which still exists today. The slogan *Haram Manyarah, Waja Sampai Kaputing*, or *Wasaka* is one of the Banjar people's philosophies of life, especially in their daily activities. Pangeran Antasari first uttered this motto during the Banjar War (1858 - 1905). Not only in the Banjar War, but this slogan also became the spirit of struggle in the revolution of independence in South Kalimantan led by Colonel Hassan Basry against the Dutch (Daud, 1997; Sjamsuddin, 2014; Noor, 2016; Syaharuddin, 2018; Rajiani & Abbas, 2019). It became an encouragement for urang Banjar to fight against the Dutch and allies at that time. Finally, this motto is very attached to the Banjar community, becoming one of the encouragements in the Banjar community's daily life and activities. Quoting from Syarbaini (2016), the motto of *Haram Manyarah Waja Sampai Kaputing* (*Wasaka*) from Antasari is as follows:

Lamun Tanah Banyu Kita (If our homeland)
Kabada Handak Dilincai Urang (do not want to be destroyed by people)
Jangan Bacakut Papadaan Kita (do not fight among us)
Lamun Handak Tulak Manyarang Walanda (If you want to fight)
Baikat Hati Ditali Sindad (tie your heart first to the Rope of Sindat)
Jangan Sampai Mati Parabatan Bukah (don't die while running)
Matilah Kita Di Jalan Allah (We die in the way of Allah)
Siapa Bapaik-Baik Lawan Walanda (Anyone who collaborates with the Dutch)
Tujuh Turunan Kabada Aku Sapa (Seven generation I will not greet them)
Lamun Kita Sudah Sapakat (If we have agreed)
Handak Mahinyik Walanda (To crush the Dutch)
Jangan Walanda Dibari Muha (Do not give your face to the Dutch)
Badalas Pagat Urat Gulu (Until neck veins was break)
Lamun Manyarah Kabada (If you surrender, it will not)
Haram Dijamah Walanda (It is forbidden to be entered by the Dutch)
Haram Diriku Dipenjara (It is a sin if my body jailed by the Dutch)
Haram Negri Dijajah (It is a sin if the country is colonized)
Haram Manyarah Waja Sampai (It is a sin to surrender, keep like a steel
from the beginning to the end)



Besides, the development of the conception of Values and Description Value Education Culture and Character Nation based on the Development of National Culture and Character Education regarding the Ministry of Education and Culture, 2010), then it follows are:

Table 1. Values and Descriptions of Cultural Education Values and National Character

Values	Descriptions
1. Religious	Attitudes and behaviors that are obedient in carrying out their religion's teachings are tolerant of other religions worship and live in harmony with other religions' adherents.
2. Honest	Behavior is based on efforts that make him a person who can always be trusted in words, actions, and work.
3. Tolerance	Attitudes and actions respect differences in religion, ethnicity, opinion, attitudes, and actions of others who are different from oneself.
4. Discipline	Actions that show orderly behavior and comply with various rules and regulations.
5. Hard Work	Behavior that shows serious efforts in overcoming various obstacles to learning and assignments and completing tasks as well as possible.
6. Creative	I am thinking and doing something to produce a new way or result from something already owned.
7. Independent	Attitudes and behaviors that are not easily dependent on others to complete tasks.
8. Democratic	A way of thinking, behaving, and acting that values oneself and others' rights and obligations.
9. Curiosity	Attitudes and actions always try to know something that they have learned, seen and heard.
10. National Spirit	A way of thinking, acting and having an insight that places the nation's interests and the state above the interests of themselves and their groups.
11. Love for the Motherland	A way of thinking, behaving, and acting shows loyalty, concern, and high respect for language, the physical, social, cultural, economic, and political environment.



12. Rewarding Achievements	Attitudes and actions encourage him to produce something useful for society and recognize and respect others' success.
13. Friendly / Communicative	Actions that show a sense of pleasure to talk, socialize, and cooperate with others.
14. Peaceful Love	Attitudes, words, and actions cause others to feel happy and secure in their presence.
15. Love to Read The	habit of taking time to read various readings that are good for him.
16. Care for the Environment	Attitudes and actions always seek to prevent damage to the natural environment and develop efforts to repair natural damage.
17. Social Care	Attitudes and actions that always want to assist other people and communities in need.
18. Responsibility A person's	attitude and behavior to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social, and cultural), the country, and God Almighty.

Source: Ministry of Education and Culture (2010).

From the values developed by the Ministry of Education and Culture, we can develop the spirit of values in the slogan Haram Manyarah, Waja Sampai Kaputing (Wasaka), the value of hard work, and its value never giving up, optimism, perseverance. At work, istiqomah, and consequent, because using this motto is the environment of students who are very strong as a source of learning to utilize local wisdom (Abbas et al., 2016; Permatasari, 2016; Syaharuddin et al., 2019). From the description, the spirit of Wasaka values is essential in building students' potential characters today. In addition to developing potential in learning at school, especially in history lessons at the high school level and social studies at the junior high school level, this is the participants' strength for their future. Students must be rebuilt, learning about local wisdom, especially the spirit of the Wasaka motto. They must constantly struggle to build their potential, fight against the times, and not forget their origin as Urang Banjar, who has Indonesia as their homeland.



The simplest in the students themselves is that they struggle until the end to be enthusiastic, never give up, persevere, be optimistic, and work hard in undergoing their education at school. The strength of this spirit of wasaka values is also combined with skill 21st-century elements and social capital, which is expected to be able to reach the potential of students to be sensitive to social problems that occur in society, have a positive mental attitude towards correcting all imbalances that occur, and are skilled at coping Every problem that occurs every day, whether it befalls themselves or the community, so that it can also enrich the knowledge of students because it is not only limited in class but also learns to increase their knowledge, psychomotor and affective from the spirit of Wasaka values and the environment around them (Abbas, 2013; Mutiani & Faisal, 2019, Syaharuddin & Mutiani, 2020; Handy, 2021).

Conclusion

The impact of globalization today raises moral degradation in students so that their behavior and actions are very contrary to manners morals and that usually exist in Indonesian society. So it is essential to use local wisdom in the area that can bring change to students, one of which is the slogan on the spirit of Wasaka (Waja Sampai Kaputing). This effort can be developed in character education, such as social studies and history learning. It can be used as a learning resource with approaches that make students understand and apply it in their daily lives.

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