



Equation of Malay vocabulary in the animation film of Upin and Ipin with Banjarese vocabulary in South Kalimantan

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Abstract

This research is aimed at explaining the equation of the Malay vocabulary in the animated film of Upin and Ipin with Banjarese vocabulary in South Kalimantan. In this research, the researcher used a qualitative method with comparative linguistic research design or equation characteristic method of linguistic features. In collecting the data, the researcher used the technique of listening and direct typing after watching the animated series Upin and Ipin on Youtube. In analyzing the data, the researcher used the equation techniques of forms and meanings of the vocabulary. This technique is called retention and innovation techniques together in methods of equation linguistic features (Mahsun, 2014). Researchers also analyzed and discussed using comparative linguistic theories from Adelaar, Blust, and Nothofer to reinforce the evidence that there are similarities in Malay vocabulary in the animated films Upin and Ipin with Malay vocabulary in South Kalimantan. The results of this research found that there are three groups of the equation of Malay vocabulary in the animated film of Upin and Ipin with Banjarese vocabulary in South Kalimantan, namely (1) Malay vocabulary in the animated film of Upin and Ipin have an equation in the form and differences meaning with the Banjarese vocabulary; (2) Malay vocabulary in the animated film of Upin and Ipin have an equation in form and meaning with the Banjarese vocabulary; and (3) Malay vocabulary in the animated film of Upin and Ipin have a semblance of forms and equation in meaning with Banjarese vocabulary, in South Kalimantan.

Keywords: equations; the difference; form; the meaning; vocabulary

1. Introduction

The animated film Upin and Ipin is the children's animated television series which was released on 14 September 2007 in Malaysia and broadcasted on TV 9. The series was produced by Les 'Copaque (https://id.wikipedia.org/wiki/Upin_%26_Ipin). The animated film Upin & Ipin broadcasted on MNCTV Indonesia. Based on the observations of the researcher through watching and listening to the character's utterances in the animated film Upin and Ipin there is some equation between the vocabulary of Malay and Banjarese vocabulary. Some of these equations could be seen from the use of the word *abah* which means *father*, *sunat* means *khitan* and others. Because the research frequently

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watching and listening to the equations vocabulary that is spoken by the character, so the researcher is interested in doing this research.

The research of the equation of Malay vocabulary in the animation film of Upin and Ipin with Banjarese vocabulary in south Kalimantan has never been done by others. Earlier studies of the animated film Upin and Ipin were not related to the similarities of vocabulary but other topics. Research on animation film of Upin and Ipin were ever done by Saputro (2011), Arlena & Kurniasari (2013), Rusieshvili-Cartledge & Gözpinar (2014), Aitkuzhinova-Arslan, Gün, & Üstünel (2016), Akbulut (2017), and Aziz, Yusuf, Nasir, & Masyithah (2017). Saputro (2011) in his research entitled *Upin & Ipin: Melayu Islam, Politik Kultur, dan Dekomodifikasi New Media* found that animated Upin and Ipin represent the idea of a Unity of Malaysia (one Malaysia) in its cultural and ethnic differences. Saputro discusses the *Pengembaraan Bermula*, the demographic Durian Runtuh, ethnic diversity, Harmony Raya, daily practice and thinking, the subject of the parody, the subject of domination, diversity reason and cover: *meneroka politics (and) animation*. Arlena & Kurniasari (2013) in their research, entitled *Malays, China, and Indian Ethnicities (Case Study: Art and Ethnography Content Analysis, Multiculturalism on Upin Ipin Animation)* found that in the movie, there is a picture of good relationship in different intercultural such as Malay, China, and India.

Rusieshvili-Cartledge & Gözpinar (2014) has researched on Similar and unique in the family: How to raise children (Using examples of Turkish and Georgian proverbs relating to children). In their research, it was found that the similarities and differences between the cultures in Turkish and Georgian proverbs. Rusieshvili-Cartledge & Gözpinar research (2014) used the study of semantic models.

Aitkuzhinova-Arslan, Gün, & Üstünel (2016) has researched Teaching vocabulary to Turkish young learners in semantically related and semantically unrelated sets by using digital storytelling. The result of their study was that young learners developed vocabulary results both at SR and SUR tests at the end of the vocabulary studying process. The Aitkuzhinova-Arslan, Gün, & Üstünel (2016) study also refers to Piaget's theory of cognitive development.

Akbulut (2017) examined the effects of morphological awareness on second language vocabulary knowledge. In his study, Akbulut (2017) found that participants studied with morphological treatment were seen in morpheme-morpheme items and more vocabularies than others using traditional vocabulary teaching procedures. Akbulut's research (2017) also found that morphological awareness tasks can contribute to vocabulary teaching and can be placed in the Pedagogy and English teaching curriculum.

Aziz, Yusuf, Nasir, & Masyithah (2017) in their research, entitled *Cross-Linguistic Influences of Malay Through Cartoons on Indonesian Children's Language Use in the Home Domain* found a loan or loans, the influence of phonetic, infix, interjection, and intonation in the film of *Upin & Ipin, Boboboi*, and *Pada Zaman Dahulu*. In the research, they discussed *akak* (sister), *padan muke*, and *seronok*. Especially different *seronok* meanings between Malay and Indonesian. Under the influence of Phonetics, they discussed *apalagi*, *suka*, *Kita* which are spoken by Malay as *apelagi*, *suke*, and *kite*. They also discussed about *la* [la], *ni* [ni], and *ke* [kə] in Malay with *lah* [lah], *ini* [ini] or *nih* [nih], dan *kah* [kah]. Also, they discuss interjection *ish ish ish* and *Amboy* in Upin and Ipin. The research of Aziz, Yusuf, Nasir, & Masyithah (2017) only examined the problem of the vocabulary of Malay with the Indonesia in General. Their research did not compare the vocabulary of Malay with Banjarese. Therefore, this research becomes very important to find more deeply the equation of the Malay vocabulary in the animation film of Upin and Ipin with Banjarese vocabulary in South Kalimantan.

1.1 Literature Review

Based on previous studies, research of the equation of Malay vocabulary in the animation film of Upin and Ipin with Banjarese in south Kalimantan has never been done by researchers. Therefore, this research becomes early research about the equation of Malay vocabulary in the animation film of Upin and Ipin with Banjarese in South Kalimantan. de Hollander (1984, p. 228) stated that the Malay vocabulary or Arabic Malay are the branches of the language family that cover most of the archipelago. According to de Hollander (1984, p.228), the equation with other languages in the language family is not only in vocabulary but also in the way of forming words and the whole building of language. Based on the explanation of de Hollander, Malay languages in the archipelago have an equation in vocabulary, grammar, and all parts of the language.

Marsden and Werndly (de Holländer, 1984, p.243) distinguish two vernaculars, namely (1) the dialect spoken in the Semenanjung Melayu beaches (Kedah, Melaka, Johor, Pahang, Trengganu, Kelantan, Patani and (2) the dialect spoken in the ancient kingdom of Minangkabau (now *Daratan Tinggi Padang*, West Sumatra) as well as in the Malay settlements along the coast of Sumatra and the Semenanjung Melayu hinterland as well. de Hollander (1984, p.243) stated that Malay purely consists of two vernaculars, namely Malaka (Malay) or Riau and Minangkabau or Padang vernacular. van Wijk (1985, p. XVIII) stated that Malay is the language spoken by the inhabitants of Central Sumatra from the East Coast to the West Coast, the peninsula Malaka (Malaya) with two islands located in the South and the Malay settlements on the West of Kalimantan coast. The opinion from van Wijk leads more to the spread of the Malay to Kalimantan. van Wijk (1985, p. XVIII) stated that Malay is made up of the Malay language of West Sumatra (Minangkabau language) and Johor language or Riau. van Wijk (1985, p. XVIII) also described the spread of Malay throughout the islands of the East Indies. Cense & Uhlenbeck (1958, p.9) mentioned that the Banjarese is one of the Malay dialects in Kalimantan island.

The view of van Wijk, Cense, and Uhlenbeck were opposed by Kawi (2011, p.195) who stated that the exploration of Banjarese people through the beach and sea is not only limited to the direction of the Western region of Indonesia like Sumatra and Malaysia but also the eastern region such as Nusa Tenggara, Sulawesi, and Maluku. The statement of Kawi showed that the arrival of Banjarese language in Malaysia because it is carried by a sailor of Banjar in ancient times. Kawi (2011, p.199) also stated that the merchants of Banjar do trade transactions with European in Singapore. It also showed that through trade routes, the Banjarese language comes up to Singapore. Saleh (in Kawi, 2011, p.137) stated that ships or boats that sailed over Indonesia and come to Siam. Kawi (2011, p.199) reaffirms that the Banjarese people create places of a stop-over in Malaysia such as Johor, Perak, Selangor, and Singapore.

Kawi (2011, p.199) also informed about the occurrence of the massive migration of Banjarese people into Sumatra and Malaysia in relatively large amounts in the 19th century. Kawi explained that after years of 1868, the Netherlands walked along and arrested the servants of the Penghulu Rashid. People of Kelua (Banjar) performs the initial migration outside the region in order to save themselves from the Netherlands Army pursuit heading to Sumatra and Malaysia (Kawi, 2011, pp.199-200). Kawi (2011, p.200) also explained the events after "Amuk Hantarukung" at Kandangan in 1898, some Kandangan and Barabai people try to save themselves by migrating to Sumatra and Malaysia. Apart from the two opposite views, Blust (1988) through his reconstruction diagram shows that the Malay vocabulary in Malaysia and Banjarese language in South Kalimantan is the language. Adelaar (1985) also said that the Malay language and Banjarese are isolect proto of Malay. Previously Adelaar (1984, p.403) also stated that the Malay vocabulary and Banjarese language are Malay dialects. Therefore, there are few similarities between the vocabulary of these languages.

The existence of the Banjarese language speakers in Malaysia was also known from Rafiek (2010) in his paper entitled *Masa Depan Bahasa Banjar*. In his paper, Rafiek (2010, p.1) based on

information from Hapip, Kawi, & Noor (1981, p.7) explains that the Banjarese language is also used and developed until the land of the peninsula (Malaysia). Regardless of the existence of the Banjarese language speakers in Malaysia, the researcher still refers to the view of Blust and Adelaar above stating that the Banjarese and Malay language is the grouping language. Cense & Uhlenbeck (1958, p.9) stated that the Banjarese language is spoken in Banjarmasin and its surrounding and also in Hulu Sungai. Cense & Uhlenbeck (1958, p.9) also informed that the Banjarese language is spoken in Kutai and Pasir and refers to Den Hamer, it is also spoken on the Pulau Laut and Sampit. Den Hamer (Cense & Uhlenbeck, 1958, p.9) distinguished among the local dialects in Amuntai and Alabio, Klua, Tanjung, and Kandangan. Den Hamer (Cense & Uhlenbeck, 1958, p.9) also believed that the language spoken by the people of the hill became a dialect of Banjar.

Hapip, Kawi, & Noor (1981, p.8) stated that the Banjarese language is widespread along the coast of South and East of Kalimantan, thrive far into the upper course of the river Barito especially and its tributaries, even up to places on the island of Sumatra and the land of the peninsula (Malaysia). Hapip, Kawi, & Noor (1981, p.8) also stated that the Banjarese language has two dialects, namely the hulu dialect and kuala dialect. Banjarese language speakers of hulu dialect are found in Tapin Regency, Hulu Sungai Selatan Regency, Hulu Sungai Tengah Regency, Hulu Sungai Utara Regency, Tabalong Regency, and the Balangan Regency. Speakers of Banjar kuala dialects are in the city of Banjarmasin, Banjarbaru, Banjar Regency, Tanah Laut Regency, Kota Baru Regency, Barito Kuala Regency and the Tanah Bumbu Regency. Durasid & Kawi (1978, p.1) stated the Banjarese language consists of two dialects, namely kuala and hulu dialects. Durasid & Kawi (1978, p.1) confirmed that the speakers of hulu dialects are in Tapin Regency, Hulu Sungai Selatan, Hulu Sungai Tengah, Hulu Sungai Utara, and Tabalong. Kawi (2002, p.151 and 170) divided the Banjarese language into three dialects, namely the kuala dialect, hulu dialect, and hill dialect. This proves the statement Den Hamer said that the language spoken by the people of the Hill is a dialect of Banjar.

Keraf (1991, p.33) stated that the equation of forms owned by a language will be more convincing again if the forms showed also semantic similarities. The theory used in this research is the theory of the universal language, i.e. similarities in form and meaning (Keraf, 1991, p.33). Besides, the universal language theories also state that each language has the smallest functional unit of the device, i.e. the phoneme and morpheme. Universal language theories also contain that every language in the world has specific word classes, namely nouns, verbs, adjectives, pronouns, numerals, and words (Keraf, 1991, p.33). Keraf (1991, p.34) stated that the languages of the relatives which came from the same proto-language always will show similarities such as (a) equation system of sound (phonetic) and formation of sound (phonological) and (b) morphological equation, namely the similarities in the form of words. Linguistic comparison studies the similarities of form-meaning as a result of the development of a proto (Keraf, 1991, p.36). Keraf (1991, p.36) concluded that a semblance of form-meaning in languages is caused by three factors, namely (1) because the inheritance directly by two languages or more than one of the same proto, (2) due to coincidence, and (3) because of the loan.

2. Research Methods

The method used in this research was qualitative descriptive methods. The qualitative descriptive method used to describe and explain the equation of the Malay vocabulary in the animated film of Upin and Ipin with Banjarese vocabulary in South Kalimantan. The qualitative descriptive method tries to describe the parallels or similarities of two languages with vocabulary explanations based on the dictionary, knowledge, and experience of researchers, and information by informants. Qualitative descriptive methods referred to in this section are a method in common linguistic traits (Mahsun, 2014, p.76). Mahsun (2014, p.76) stated that the method of similarities linguistic traits can be used for the determination of kinship and grouping of dialects/subdialect and qualitative language. Mahsun (2014,

p.51) stated semblance of linguistic traits can be semblance in maintaining the elements of ancient languages and similarities in performing the renewal (shared innovation). Further, Mahsun (2014, p.76) stated that there are two traits in a common form of linguistic kinship determination of language, namely retention and shared innovation. In this case, the researcher used retention and shared innovation.

A retention is a group of user language areas that together still maintain the ancient language sound or proto (Mahsun, 2014, p.52). Shared innovation is the shared language that performs updates (innovation). Mahsun (2014, p.77) stated the method of innovation along with more responsive, even if the language is comparable (which showed innovation with it) it is located far apart. It will prove that in common innovation exclusively is not as a result of a loan or influences affect each other. In this study, the researcher studied the semblance of the Malay vocabulary in an animation film of Upin and Ipin with Banjarese vocabulay in the province of South Kalimantan, Indonesia.

The data source is an animated film of Upin and Ipin entitled *Musim Pertama* in 2007, *Ambil Galah, Tolong Tunjukkan* season 3 in 2009, *Seronoknya Membaca* in 2009, *Juara Kampung* season 4 in 2010, *Ramadhan Kembali Lagi* season 4 in 2010, *Sakit Ke?* season 5 in 2011, *Terbang Tinggi-Tinggi* season 5 in 2011, *Garang ke Sayang* season 5 in 2011, *Jari-Jemari Salleh* season 5 in 2011, *Kembara Kecil-Kecilan* season 6 in 2012, *Kenangan Mengusik Jiwa* season 6 in tahun 2012, *Beli, Pakai, Suka* season 7 in 2013, *Gigi Susu* season 7 in 2013, *Riang Raya* season 7 in 2013, *Pokok Seribu Guna* season 8 in 2014, *Belajar sambil Main* season 8 in 2014, *Hasil Tempatan* season 8 in 2014, *Dah Bocor* season 9 in 2015, *Dulu dan Sekarang* season 9 in 2015, *Kedai Makan Upin dan Ipin* season 9 in 2015, *Siapa Atan?* season 9 in 2015, *Patuk Kau* season 10 in 2016, *Bila Cuti Sekolah* season 10 in 2016, *Ragam Rayaseason* 11 in 2017, *Di Sebalik Tabir* in 2017, *Mainan Baru* season 11 in 2017, *Kembara 6 Musim* in 2017, *Terlajak Laris* in 2017, *Masih Ada Sayang* in 2017, *Teroka Lautan* in 2017, and *Masak-Masak* in 2018. The data used in this research is every semblance speech is the character in the animated series Upin and Ipin of Malay vocabulary has equation of the in form and meaning with the Banjarese vocabulary. Data collection techniques was done by watching, listening, and typing directly every speech of the character in the animated series Upin and Ipin which contained Banjarese vocabulary that has semblance of form and meaning with Malay vocabulary.

3. Results

3.1 Equation of Malay vocabulary in the animation film of upin and ipin with banjarese vocabulary in south Kalimantan

3.1.1. Simbah

In the animation series of Upin and Ipin titled *Musim Pertama Episod 1 Esok Puasa* in 2007 there is *simbah* word spoken by Kak Ros. Kak Ros says *Ih budak-budak ni ... Aka simbah ya (se) karang* (Ich this children I flush you are now).. *Simbah* word in the Malay vocabulary has equation and difference form and meaning with the word *simbah* in Banjarese vocabulary. *Simbah* word in Malay means *siram* or *percik*. The word *simbah* in Banjarese means *jauhkan* or *sibak* (Hapip, 2008, p.170). Word that means *siram* or *percik* in Banjar is *cipui* or *lapai*. *Lapai* means *percik air* (Hapip, 2008, p.105). *Cipui* means *percik air*. For *siram* word, Banjarese vocabulary keeps using the word *siram* and *simbur* in daily communication interchangeably, for example, *manyiram kembang* (watering flowers) or *manyimbur kucing bakalahi* (watering catfighting).

3.1.2. Basuh

In the animation series of Upin and Ipin titled *Garang ke Sayang part 2* in 2011, there is *basuh* word spoken Cikgu Besar. Cikgu Besar said *Is is is sudah berapa bulan tak basuh? Kotor Sangat nih* (how many months do not wash? So dirty). Cikgu Besar said it was after seeing shoes Upin and Ipin

are dirty because it has not been washed. *Basuh* in Malay has an equation in meaning and form with the word *basuh* in Banjarese vocabulary. *Basuh* in Malay and Banjarese have the same meaning, namely *cuci*. Upin and Ipin originally mistook Cikgu Jasmin will go to their classes, it turns out that goes is Cekgu Besar. In Banjarese, the word *basuh* is used to *basuh tangan wan batis* (washing hands and feet), *basuh* the genitals (washing genital), *basuh burit* (washing the anus or buttocks), *basuh kendaraan* (washing motor bikes), and *basuh muha* (washing face). Sometimes the sound also *inya bahera kada babasuh* (he defecate and does not wash or cleaned). In the animation series of Upin and Ipin titled *Garang ke Sayang* part 2 in 2011, there is *basuh* word spoken by Kak Ros and Ipin. Kak Ros said *Pergi basuh tangan sampai bersih, lepas tu basuh kasut* (washing your hand, after that wash the shoes). Ipin said *Ye dah siap basuh* (Ye ready to wash). *Basuh* in Malay word has an equation in meaning and form with the word *basuh* in Banjarese vocabulary. *Basuh* spoken by Kak Ros in Ipin in Malay has the same meaning in Banjarese, namely *cuci*. The word *basuh* in the Banjarese vocabulary is related to washing the feet, hands, face, ass, and mouth. The word *basuh* in the Banjarese vocabulary is also related to washing cups, saucers, spoons, and cutlery and cookware, and other kitchens.

3.1.3. Sorang

In the animation series of Upin and Ipin titled *Muslim Pertama Episod 4 Terawih* in 2007, there is *sorang* word spoken by Fizi. Fizi said *Hahaha aku main sorang* (Hahaha I play by myself). *Sorang* word in Malay has an equation in form and the meaning with Banjarese. *Sorang* in Malay and Banjarese means *sendiri*. Fizi said *sorang* after he no longer pursued by Ehsan in- romp game. In the animation series of Upin and Ipin titled *Juara Kampung* part 1 in 2010, there is a *sorang* word spoken by an Upin. Upin said *Sorang je, mana Ehsan?* (Alone, where Ehsan?). *Sorang* in Malay has an equation of the form and the meaning of with Banjarese. *Sorang* in Malay and Banjarese means *sendiri*. In Banjarese, there is *sorangan* word which means *sendirian*. The use of the *sorangan* word can be read in the sentence *aku sorangan haja semalam ke wadah sidin* (I was alone going to him yesterday). In Banjarese vocabulary, the *sorang* word could be used *jar sorang*, *baingat makan Kena Sakit parut* (I said, don't overeat it will cause abdominal pain). *Sorang* in Banjarese can be interpreted as *saya*. Another example, *sorang jua dulu nang manolonginya* (i used to help him). In Banjarese, *sorang* can be also spelt *saurang*.

3.1.4. Hentam or Hantam

In the animation series of Upin and Ipin titled *Musim Pertama Episod 4 Terawih* in 2007 there is a *hentam* word said by Upin. Upin said *Teruk kita orang kena hentamdengan Kak Ros semalam tu* (Seriously we got *hentam* by Kak Ros yesterday night). *Hentam (hantam)* word in Malay has equation in form and meaning with *hentam* in Banjarese. *Hentam (hantam)* in Malay and Banjarese mean *pukul dengan genggam tangan*. In present Upin holding or touching part of his face that hit by Kak Ros. So, *hentam* word here means *pukul (memukul) di pipi*. In other words, *hentam* means *menepuk di pipi*. *Hentam (hantam)* is usually used in the Banjarese vocabulary to pronounce or say something related to a fight using hand by men. Now, *hentam (hantam)* means widely, it could be mean *memukul dengan menggunakan benda keras dan tumpul*. The use of *hamtam* words in Banjarese vocabulary for example *kuhantam kena muhanya tu* (I hit in his face), *hantam jakanya urang nang kaya itu tu, nyaman tahu rasa* (i want to hit people like that, he deserve it), *kelo kuhantam nyawa, nyaman jara* (want to get hit by me? U deserve it), *hantamkah?* (want to get hit by me?), *mambari muar saikung ni, kuhantam kena* (you are so annoying, i will hit you), *mun kada dihantam kada jara saikung ni* (if i dont hit him. He not cured of his habbit), *ada kena wayahnya inya ni dihantam urang, hanyar tahu* (there is time, he will know the feeling of getting beat by someone), *ayu ja karasi nyaman kuhantam* (if you still stubborn, i will hit you).

3.1.5. *Semalam*

In the animation series of Upin and Ipin titled *Musim Pertama Episod 4 Terawih* in 2007, there is a *semalam* word pronounced by Upin. Upin said *Teruk Kita orang Kena hentamdengan Kak Ros semalam tu* (Seriously, we got hit by Kak Ros yesterday night). *Ha ... Lepas semalam tu kita orang dah tak main, dah kita orang sembahyang betul-betul* (Ha ... after yesterday, we didnot play any more, just praying seriously). *Semalam* word in Malay vocabulary has an equation in form and meaning with *semalam* Banjarese vocabulary. *Semalam* in Malay and Banjarese vocabulary have the same meaning, that is *kemarin Malam (last night)*. In the animation series of Upin and Ipin titled *Seronoknya Membaca* part 1 in 2009 there is *semalam* word spoken by Cikgu Jasmin. Rather, the Cikgu Jasmin asked *Murid-murid dah baca buku cerita yang cikgu bagi semalam?* (have you already read the storybook yesterday?). *Semalam* word in Malay vocabulary has an equation in form and meaning with Banjarese vocabulary. *Semalam* in Malay and Banjarese mean yesterday. *Semalam* means *waktu telah lewat satu malam*. Therefore, to mention the last day used *semalam*. Cikgu Jasmin uses the word *semalam* concerning ask if the pupils have read storybooks distributed *semalam (last night)*.

3.1.6. *Ma ... Abah*

In the animation series of Upin and Ipin titled *Musim Pertama Episod 6 Hari Raya* in 2007 there is *abah* word that pronounced by Upin. Upin ask Opah, *Opah, Opah, Ma ngan Abah dulu puasa tak?*(Grandma, Grandma, are mother and father fasting or not?). Then Opah replied *He...empuasa* (ya, fasting). Upin said *Uui banyaklah pahala ma ngan abah* (Uui, there are much reward to them). According to *ma ... abah* word in Malay has an equation in form and meaning with *ma ... abah* word in Banjarese vocabulary. *Ma ... abah* word means *bu* (mother) and the dad. *Ma* is constructed by the syllables of the words *mama*. *Abah* could be translated to *Bapak*, father. *Ma* and *abah* word pronounced by Upin when they visit the grave of their parents. *Abah* means *bapak* in *kamus Melayu-Indonesia* compiled by Ikram, Saleh, Mutiara, Augusdin, & Rukmi (1985, p.1).

3.1.7. *Kerangge or Kerangga*

In the animation series of Upin and Ipin titled *Ambil Galah, Tolong Tunjukkan* season 3 in 2009 part 2 contained the word *kerangge* or *kerangga* spoken by the Jarjit, Mail, and Ehsan. Jarjit said *Aduh duh duh duh aduh aduh banyak kerangge aduh sakit sakit sakit*. Mail says *Tak naklah,kan banyak kerangge, tunggu Atok ajalah* (i dont want, there are a lot of the red ants, just wait Atok). Ehsan said *Kerangge banyak, kasihan Jarjit kena gigit* (there are a lot of red ants, poor Jarjit who bites by them). In the animation series, *kerangge* or *kerangga* is present in the rambutan tree. The word *kerangge* or *kerangga* in the Malay vocabulary has equation in form and meaning with the word *kerangga* in Banjarese vocabulary. *Kerangge* or *kerangga* in Malay and Banjarese meaning *semut hitam yang ada di pohon buah*. *Kerangge* or *kerangga* usually inhabited in sweet fruit trees. *Kerangge* or *kerangga* bites can cause pain and itching on the skin. To eliminate the pain and itchy bite marks by *kerangge* used oil. Banjarese usually call *kerangge* with *samut karangga*.

3.1.8. *Putik*

In the animation series of Upin and Ipin titled *Bila Cuti Sekolah* part 3 in 2016 there is *putik* word spoken by Mail. Mail said *Kau orang boleh aku putik buah-buah cermai ni* (You guys could I pick this cermai fruit). *Putik* in Malay has an equation in meaning and form with *putik* in Banjarese vocabulary. *Putik* in Malay and Banjarese has the same meaning, namely *petik* or *ambil*. Mail picked cermai fruit that fell under the tree cermai. Then he borrowed a toy truck belonging to Mei Mei for transporting the collected cermai and bring to his home. In the animation series of Upin and Ipin titled *Terlajak Laris* part 1 in 2017, there is *putik* word spoken by Ipin. Ipin said *Betul...betul...betul...kita orang yang tolong Atok putik tadi* (Correct ... correct ... correct ... we help Atok to pick it). Ipin explained to Mail and Fizi that he is the one who helped Atok to pick that maggo. *Putik* in Malay has an equation of

meaning and form with *putik* in Banjarese vocabulary. *Putik* in Malay and Banjarese is equally meaningful *petik*. *Putik* in Banjarese can be used to pick fruit, vegetable, chili, including clothes in a clothesline. Related to take the clothes in the clothesline, there is a sentence *putiki tapasan di jamuran, hari handak hujan* (Lift or grab the laundry (clothes) on the clothesline, it will be raining).

3.1.9. Penat

In the animation series of Upin and Ipin titled *Terbang Tinggi-Tinggi* part 2 in 2011 there is *penat* word spoken by Tok Dalang Upin. Tok Dalang said *Memanglah, penat nanti, senyaplah tu* (Surely, after tired, would be silence). Upin said *I burung diamlah, Kau ni tak penat* (please, shut up, it would be tired). The word *penat* in Malay has a semblance of form and meaning with *panat* in Banjarese vocabulary. *Penat* here (in Malay vocabulary) also means the same as *panat* in Banjarese vocabulary just change vowel e to be a. *Penat* word used by Tok Dalang and Upin to comment on votes the Magpies. Tok Dalang told Upin if the Magpies continued to say later it will be exhausted too. In the animation series of Upin and Ipin titled *Garang ke Sayang* part 1 in 2011, there is *penat* word spoken by Ipin. Ipin said *Penat Ipin* (tired Ipin). Ipin said *penat* because he joined Upin to chase tokdalang who riding his motorcycle to the garden. The word *penat* in Malay has a semblance of form and meaning with *panat* in Banjarese vocabulary. The word *penat* in Malay is pronounced *panat* in Banjarese vocabulary. The word *penat* in Malay and *panat* in Banjarese vocabulary have the same meaning, namely, *Capek* or *lelah*. Ipin feels fatigued after running the Tok Dalang chase riding a motorcycle to the garden.

3.1.10. Dodol

In the animation series of Upin and Ipin titled *Ramadhan Kembali Lagi* part 4 in 2010 there is *dodol* word spoken by Tok Dalang dan Upin. Tok Dalang said *Atok ingat nak buat dodol tahun ni* (Atok remember wanted to make dodol this year). Upin asked *Abang Badrus suka dodol ya Tok?*. Tok Dalang said *Oi inilah kegemaran dia masa raya, Kalau Dodol durian, lagi gila. Dodol* in Malay has equation in meaning and form with *dodol* in Banjarese vocabulary. *Dodol* means *adonan tepung ketan ditambah gula merah dan santan yang dimasak di kawah besar dan setelah masak lalu dibentuk sesuai keinginan atau selera. Dodol* could be eating after cold and harden. In the animation series of Upin and Ipin titled *Ramadhan Kembali Lagi* part 4 in 2010 there is *dodol* word spoken by Upin. Upin said *Isukkan nak buat dodol?* (do we make *dodol* tomorrow?) Upin reminded Ipin because Kak Ros will take him to market the next day. Yet Upin and Ipin will make *dodol* the next day. *Dodol* in Malay has equation in meaning and form with the *dodol* in Banjarese vocabulary. *Dodol* means cookie from dough of sticky rice, sugar, and coconut milk. All of the dough is stirred so one inside the crater (crock). After cooking, dough *dodol* is made of various shapes according to the wishes or tastes. *Dodol* could be eating when it's cool and harden.

3.1.11. Parut

In the animation series of Upin and Ipin titled *Ramadhan Kembali Lagi* part 4 in 2010 there is *parut* word spoken by the Tok Dalang. Tok Dalang *Lepas ni, kita parut kelapa* (After ni, we shaved the coconut). *Parut* in Malay vocabulary has an equation of form and meaning with *parut* in Banjarese vocabulary. There is the same meaning, that is *serut*. *Parut* in Banjarese vocabulary could be means *perut* depending on the context of the sentence. In Banjarese, there are sentences *pamali habis Makan langsung mandi Kena parut baganal* (beware, don't do bat after eating, that would make the stomach bigger). In Banjarese there is the word *paparutan* which means *usus atau isi perut*, e.g. *takaluar jar paparutannya* (out his intestines or stomach contents). The word *paparutan* can be also linked with *paparutan ayam* (chicken intestine or stomach contents) or *paparutan iwak* (bowel or stomach contents of fish). Coconut meat or dried palm rasped (planed) using *parutan* or *parodan* (sharp serrated zinc made it to planed which is usually used with one hand holding the *parodan* and another

handheld palm to planed up and down). Besides, dried coconut meat planed by using the rasped engine as used by Tok Dalang. Based on the experiences and observations of the researcher on childhood time to market, the machine grated coconut is used by inserting the peeled coconut meat and skin deep cleaned while pressing to rasped tool carefully. Coconut rasped machine used by Tok Dalang already looks good because dried coconut meat just rubbed or suppressed to the rasped tool that rotates so it's no danger for hand. Rasped machine-dried coconut meat belonging to the Tok Dalang made of motorcycles with parts of the head is a rasped machine.

3.1.12. Laju

In the animation series of Upin and Ipin titled *Ramadhan Kembali Lagi* part 4 in 2010 there is *laju* word spoken by Upin and Tok Dalang. Upin said *Atok, laju lagi Tok* (Atok, more speed Tok). Tok Dalang then said *Laju lagi, boleh* (faster again, it could). Upin replied by saying *Lajunya* (so fast). The word *laju* in Malay vocabulary has the equation of form and meaning to the word *laju* in Banjarese. It has the same meaning, that is *cepat* (fastly). Upin said *laju* for requesting Tok Dalang to speed rasped dry coconut meat machine. Tok Dalang who hears immediately accelerate the speed of the rasped engine that has been modified from the bike which vibrating. It makes Upin said *lajunya* (it so fast). Tok Dalang, Upin, and Ipin use a helmet when using the rasped dry coconut meat machine motorcycle that has been modified. It would cover the face and eyes from the spark of the hard shell which shave in the rasped machine.

3.1.13. Isuk

In the animation series of Upin and Ipin titled *Ramadhan Kembali Lagi* part 4 in 2010 there is *isuk* word spoken by Ipin, Kak Ros, and Upin. Ipin said *Isuk buka apa kak?* (tomorrow, what should we eat for ending the fasting?). Kak Ros said *Isuk ikut aka pergi ke pasar* (let's going to market tomorrow). Upin said *Isukkan nak buat dodol* (tomorrow want to make dodol). *Isuk* in Malay has an equation in meaning and form with the word *isuk* in Banjarese vocabulary. *Isuk* means tomorrow. In Banjarese, there is also the use of *isuk* word with affix such as *baisukan* which means morning. The sentence is *baisukan ja kena kita panderakan* (just talked about in the morning). In the animation series of Upin and Ipin titled *Jari-Jemari Salleh* part 3 in 2011 there is *isuk* spoken by Upin. Upin said *isuk Kita nak ke rumah abang Salleh* (tomorrow we wanted to go Salleh's home). Upin said this because asked by Susanti. Susanti asked *Eh besok kamu ngapain?* *Isuk* in Malay has an equation in meaning and form with the word *isuk* in Banjarese vocabulary. *Isuk* words in Malay and Banjarese have the same meaning, namely *esok* or *besok*. In Banjar there are sentences *Baisukan isuk inya turun sakulah* (the next tomorrow morning he goes to school). Other sentences *Isuk inya handak peleseran* (tomorrow he wanted to look around).

3.1.14. Kawah

In the animation series of Upin and Ipin titled *Ramadhan Kembali Lagi* part 5 in 2010 there is *kawah* word spoken by Tok Dalang and Upin. Tok Dalang said *Tolong Atok angkat kawah tu* (Take the big wok, please). Upin asked *Kawah, kawah tu apa Tok?* (wok? What is wok Atu?). Then Tok Dalang said *kuali besar tu*. *Kawah* in Malay and Banjarese vocabulary has the same meaning and form. It means *kuali besar*. Hapip (2008, p.86) stated *kawah* is *kuali besar*. Based on research observations, *kawah* was used to cook the beef rendang for the celebration of marriages. Strips of beef are put into *kawah* that contains water. After the beef is cooked or tender then put spices or herbs including sugar and shavings of dried coconut meat into it. Stir in beef dishes in the crater using drivers (such as paddle sampan or boat). People work together cooking the beef in the *kawah*. In the animation series of Upin and Ipin titled *Ragam Raya* part 1 in 2017 there is *kawah* word spoken by the Tok Dalang. Tok Dalang said *gulai kawah*. *Kawah* in Malay has an equation in meaning and form with the *kawah* word in Banjarese vocabulary. *Kawah* in Malay and Banjarese means *kuali besar atau*

wajan besar yang digunakan untuk memasak nasi atau daging. Kawah used to cook large amounts of food is usually for food or to celebrate festivals or marriage. *Kawah* is placed on top of the firewood that has been given a pedestal in the yard usually for easier stirring people's cuisine. Now, to its fuel can already use gas. Cooking in *kawah* using a form of stirrer paddle or rower.

3.1.15. *Kacau*

In the animation series of Upin and Ipin titled *Ramadhan Kembali Lagi* part 5 in 2010 there is *kacau* word spoken by Tok Dalang, Salleh, Upin and Ipin. Tok Dalang says *E...Nak buat dodol kena sabar, nak kacau, nak jaga api, nak masak pun lama* (E. .. Want to make dodol have to wait, be patient, keep the fire, and need long time to cook it). Salleh said *baik-baik sikit kacau tu, jatuh nanti, kau yang jadi dodol* (stir well, if fell later, you're being *dodol*). Upin and Ipin said *Meletuplah ... macam mana nak kacau ni?* (exploded) ... How come to stir?). *Kacau* in Malay vocabulary has an equation of form and meaning with Banjarese vocabulary. *Kacau* in Malay and Banjarese means *aduk*. This was confirmed by Hapip (2008, p.73) stating that *kacau* means *aduk*. In the animated film Upin and Ipin, Upin and Ipin are stirring *dodol* in the crater using paddle canoes or boats. Upin and Ipin stirring *dodol* dough in the crater while singing *Dayung-dayung sampan, dayung jauh-jauh*.

3.1.16. *Sunat*

In the animation series of Upin and Ipin the titled *Sakit Ke?* Part 1 in 2011 there is *sunat* (khitan) word spoken by Ehsan, Fizi, Upin, Ipin, Mei Mei, Mail, Ehsan, Fizi, Upin, and Ipin, said *Sunat? (Khitan?)*. Mei Mei asked *sunat tu apa?* (what is Khitan?). Mail said *Sunat tu, dia potong aku punya* (Khitan is he cut I had). Fizi said *Habislah kau orang, bapakku kata sunat ni sakit* (Poor you, my daddy said Khitan is pain). Mail replied *pasal sunat* (about Khitan). Mail continued *Kita orang Cerita pasal sunatlah* (we have stories about Khitan). Ehsan said *Aku tak nak sunat* (i dont want to khitan). The word *sunat* in Malay vocabulary has an equation of form and meaning of *sunat* in Banjarese vocabulary. *Sunat* in Malay and Banjarese means *khitan*. Thus, *besunat* means *berkhitan*. *Sunat* is the cutting off of the foreskin of a male penis. *Sunat* will be penis head is clearly visible. *Sunat* started with injecting the drug into the penis so that when cut skin cover is not painful. When injected, the skin that covers the penis is pulled forward to cut. The leather cover is the back part of the penis that is left of the former cut bandaged with gauze or cloth Kassa after first sprinkled the drug. After the closing of the skin of the penis is cut then stitched around the penis so that the skin does not close the cover again. Now, there's the technique of *sunat* with *klamp*. Cloth pads *sunat* already opened or removed after a week or ten days. At the time to detachable penis part, bandaged up soaked in water for a few hours to make it easier to release. Usually the children who need to remove the bandage *sunat*, soak in a tub that has filled the air.

3.1.17. *Buluh*

In the animation series of Upin and Ipin titled *Terbang Tinggi-Tinggi* part 1 in 2011 there is *buluh* spoken by Tok Dalang, Upin, and Mail. Tok Dalang said *Nasib baik ada buluh lagi, lepas tu ikat dengan buluh ni* (good luck there are bamboo again, after that belt with this bamboo), and *Habislah buluh aku* (my bamboo is over). Upin said *Banyaknya buluh, nak buat apa ni Tok (Tuk)?* (a lot of bamboos, want to create something Tok?). Mail said *Tok nak buluh lagi Tok* (i want to more bamboo Tok). *Buluh* in Malay vocabulary has an equation of form and meaning with *buluh* in Banjarese. It means *Bambu* or *pering*. *Pering* in Banjarese vocabulary is spoken to *paring*. *Pering* is derived from Javanese *Bambu*. *Pering* pronounced *pring* in ngoko levels and dealing on the level of kromo (Mangunsuwito, 2009, p.480). *Buluh* in the animated film of Upin and Ipin are used as basic materials to make kites. *Buluh* is thinly sliced and smooth less can be used as the basic framework of the kite. The kite frame made of two strips of crossed *buluh* is then tied with thread.

3.1.18. Burung Bubut

In the animation series of Upin and Ipin titled *Terbang Tinggi-Tinggi* part 2 in 2011 there is *burung bubut* spoken by Tok Dalang. Tok Dalang said *Kau orang tahu burung bubut? Burung bubut* in the Malay vocabulary has equation of form and meaning to the word *burung bubut* in the Banjarese vocabulary. *Burung bubut* in Malay and Banjarese means *burung besar yang terbang di dekat persawahan atau ladang atau pepohonan yang bisa dibuat minyak sapu (sapuan) atau oles (olesan) untuk luka, patah, dan lain-lain (big birds that fly near of rice fields, or fields, or trees can be made into oil for cut, fracture etc)*. The ointment according to Tok Dalang was made from the broken birds lathe's feet and let it after fixed, then boiled up the birds to get of the oil. In *Kamus Banjar-Indonesia* by Hapip (2008, p.19), *burung bubut* is the name of a type of bird-eating caterpillars. Hapip (2008, p.19) also give a description of the *minyakbubut*., namely oil from birds lathe (which is effective for healing broken bones or sprains).

3.1.19. Buruk

In the animation series of Upin and Ipin titled *Garang ke Sayang* part 1 in 2011 there is *buruk* word spoken by the Tok Dalang. Tok Dalang said *Motor buruk pun tak boleh kejar, kau rehatlah dulu* (the old motor was not able to chase, you rest first). Tok Dalang said that his motorcycle is already *buruk* which cannot be chased by her grandchildren. *Buruk* word in Malay has an equation of form and meaning with the *buruk* in Banjarese vocabulary. *Buruk* word in the Malay and Banjarese has the same meaning, that is *lama* or *usang*. Hapip (2008, p.21) stated that *buruk* in Banjarese vocabulary meaning *tua* (clothes and so on). In Banjarese, the use of *buruk* word is present in *rumah buruk, baju buruk, kain buruk, sepatu buruk, sandal buruk, duitburuk*, and others. In Banjarese, the word *buruk* can also be interpreted as *buruk bakas luka* (a foul scar), *buah buruk* (fruit rotten), *muntung babau buruk* (mouth of the foul-smelling), *awaknya babau buruk* (his foul-smelling), *buruk pahatian* (foul his heart), and *bakaslukanya babau buruk* (former wound stinks).

3.1.20. Lipas

In the animation series of Upin and Ipin titled *Garang ke Sayang* part 2 in 2011 there is *lipas* word spoken by Cikgu Besar and Jarjit. Cikgu Besar said *A lipas, i a lipas, lipas* (A cockroach, cockroach, cockroaches) repeatedly. Jarjit said *Supaya tak ada lipas* (so no cockroaches). *Lipas* in Malay word has an equation in meaning and form with the word *lipas* in Banjarese vocabulary. The word *lipas* in Malay and Banjarese has same meaning, i.e. *kecoa*. *Lipas* (cockroaches) based on the Wikipedia Indonesia, the free encyclopedia (<https://id.wikipedia.org/wiki/Kecoa>) are described below.

Lipas, or cockroaches, *Coro* is an insect (Class Insecta) of the Blattodea ordo consists of approximately 3,500 species in 6 families. There were cockroaches in almost all parts of the Earth, except in polar regions. Among the most well-known species are the American cockroach, *Periplaneta americana*, which has a length of 3 cm, the cockroach *Blattella germanica*, German, with a length of approximately 1½ cm, and the cockroach *Blattella asahinai*, Asian, also with a length of about 1½ cm.

In the animation series of Upin and Ipin titled *Kembara Kecil-Kecilan* part 1 in 2012, there is *lipas* word spoken by Upin. Upin said *Macam mana aka nak bagi, aka kan takut lipas kan...kan?* (How about Aka to share, you are fear cockroaches right ... right?). Upin shouted *lipas iii*. *Lipas* in Malay has an equation in meaning and form with the word *lipas* in Banjarese vocabulary. *Lipas* in Malay and Banjarese means *kecoa*.

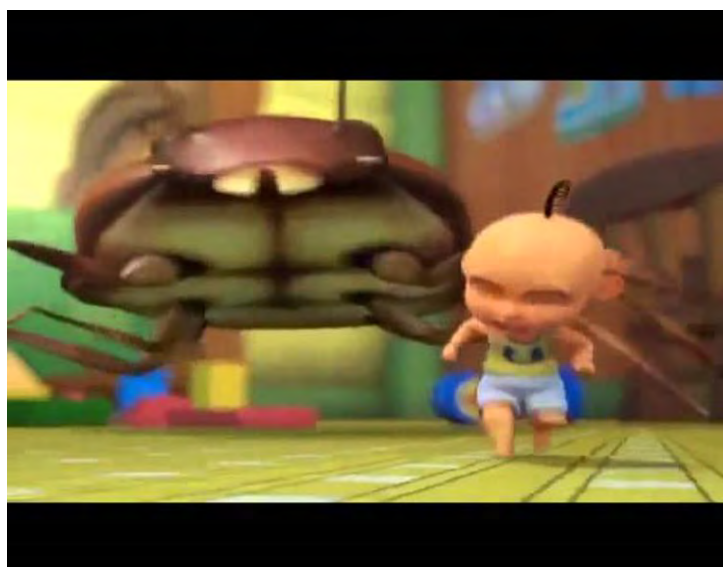


Figure 1. Upin is being Pursued Cockroax
(Source: <https://www.wattpad.com/471396352-upin-ipin-musim-6>)

3.1.21. Kur Semangat

In the animation series of Upin and Ipin titled *Kenangan Mengusik Jiwa* part 3 in 2012 there is *kur semangat* spoken by Aziz Sattar. Aziz Sattar said *Sayalah, kur semangat*. The word *kur semangat* in Malay has an equation of form and meaning to the word *kur semangat* in Banjarese. The word *kur semangat* is a greeting caller or a spirit in the face of life and living. *Semangat* is the energy or power is inside a human. Aziz Sattar pronounced the word *kur semangat* after choking on coffee was shocked by Tok Dalang that while breaking and the spelled *Betullah Aziz Sattar*. In the animation series of Upin and Ipin titled *Belajar sambil Main* part 1 in 2014 there is *kur semangat* word spoken by Opah. Opah uttered *kur semangat terkejut Opah* when surprised at the arrival of Upin and Ipin. The word *kur semangat* in Malay has an equation of form and meaning to the word *kur semangat* in Banjarese vocabulary. *Kur semangat* in Malay and Banjarese is greeting people aghast because surprised by something. In the animation series of Upin and Ipin Opah was surprised cause she old. *Kur semangat* based on the results of the interview with Prof. Drs. H. Rustam Effendi, M. Pd. Ph.D. on August 15th, 2017 aims to restore the spirit of the weak or missing because something, for example, children or parents are surprised because *kepuhunan* (got a disaster or Bala because not obey or break the costum). *Kepuhunan* for break the customs. If going to the forest, people must ask for permission to search for something in the woods. To restore the spirit is family or parents. The habit for, parents who were surprised they said *kur semangat* for restoring the spirit of their children. *Semangat* exists in each person's body. *Semangat* is the form of energy that drives someone to have activity.

3.1.22. Hangit

In the animation series of Upin and Ipin titled *Beli, Pakai, Suka* part 1 in 2013 there is word *hangit* spoken by Ipin and Opah. Ipin just arrived home suddently smelling *hangit* (burnt) and then followed by the Opah asked Kak Ros “*Ros, apa yang hangit tu?*” (Ros, what is burnt?). *Hangit* in Malay has equation meaning and form with the word *hangit* in Banjarese vocabulary. *Hangit* in Malay and Banjarese mean *gosong*. *Hangit* is *bau seperti bau kerak terbakar atau sangit* (Departemen Pendidikan Nasional, 2008, p.480). Smell *hangit* uttered by Ipin and Opah when smell burnt from the kitchen. After investigation, it turned out that the smell of *hangit* is derived from pizza cooked by Kak Ros in the oven.

3.1.23. *Limau*

In the animation series of Upin and Ipin titled *Gigi Susu* parts 2 in 2013 there is *limau* word spoken by Mei Mei, Ipin, Upin, Mail, and Ehsan. Mei Mei said *Saya pakai kulit limau mandarin* (I use mandarin orange skin). Ipin asked *Kulit limau lain tak boleh? Kan ada banyak jenis limau?* (couldn't use other orange skin? There are many types of orange?). Fizi said *Kasturi...kasturi*. Upin said *Limau manis* (sweet orange). Ipin said *Purut*. Devi asked *Nipis bolehkah?* The mail said *Semua limau tu aku ada, dua singgit* (I have all orange, two ringgit). Ehsan said *Limau bali rumahku ada banyak, ambil je, kau nak, kau nak* (i have bali orange in my house, just take it, if you want) Mei Mei explained *Semua limau, haiya, tak tahulah tak tahu, yang saya tahu, mama saya cakap, kalau mau gigi putih, gosok gigi dengan kulit limau, jadi putihlo* (all orange, i do not know, just I know, my mother told me, if you want whiter teeth, rub teeth with orange peel, more whiter). *Limau* in Malay has equation in meaning and form with the word *limau* in Banjarese. *Limau* in Malay and Banjarese means *jeruk*. *Limau* are plants and fruits including *Citrus* family and has various types and varieties (Departemen Pendidikan Nasional, 2008, p.828). In the animation series of Upin and Ipin mentioned about the kind of limes. Mei Mei pronounced *Kulit limau mandarin*. Fizi said *Kesturi*. Upin uttered *Limau manis*. Ipin uttered *Purut*. The girl said *Nipis*. Ehsan said *Limau bali*. *Limau* in Malay means jeruk (Lubis, Sulaiman, Umar, Sinaga, and Shanty, 1993, p.275).

3.1.24. *Merungut*

In the animation series of Upin and Ipin titled *Riang Raya* part 2 in 2013 there is *merungut* word spoken by the Opah. Opah said *Is jangan merungut depan rezeki, kan kita juga yang nak makan nanti. Patutnya kita bersyukur ada makanan* (do not be sullen in front of fortune, we are going to eat later. we have to thankful there is a food). The word *merungut* in Malay has a semblance of form and meaning with the word *merangut* in Banjarese vocabulary. The word *merungut* in the Malay is pronounced *merangut* in Banjarese. In Indonesian language is pronounced *merengut*. The word *merungut* in Malay and *merangut* in Banjarese vocabulary has the same meaning, namely *mengeluh dengan wajah cemberut atau menggerutu*. Person *merungut* or *merangut* usually shows a face unsightly.

3.1.25. *Umbut*

In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 1 in 2014 there is *umbut* word spoken by Tok Dalang. Tok Dalang said *Ini umbut kelapa, sedap dimakan, enak rasanya*. Tok Dalang also said *umbut ni kalau masak lemak sedap*. *Umbut* in the Malay vocabulary has equation of form and meaning with the word *umbut* in Banjarese vocabulary. *Umbut* in Banjarese vocabulary means *ujung batang yang masih muda (kelapa, pinang, rotan, dan sebagainya)* (Hapip, 2008, p.199). *Umbut* in animated film Upin and Ipin is eaten raw by the Tok Dalang after cleaned and cut small. In Kamus Besar Bahasa Indonesia (KBBI) there is a description of *umbut*, that is *ujung batang (kelapa, enau, dan sebagainya) yang masih muda dan lunak, dapat dimakan* (Departemen Pendidikan Nasional, 2008, p.1525). Specifically for *umbut kelapa* there is also a definition in KBBI, i.e., *pangkal pucuk kelapa yang belum berkembang di puncak pohon* (Departemen Pendidikan Nasional, 2008, p.1525). *Umbut* usually made of coconut milk vegetable.



Figure 2. Tok Dalang and Coconut Umbut

(Source: http://ms.upinipin.wikia.com/wiki/Fail:0814_umbut_kelapa.png)

3.1.26. *Tumbung*

In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 2 in 2014 there is *tumbung* word spoken by Tok Dalang. Tok Dalang said *Inilah tumbung kelapa, sedap..* *Tumbung* word in the Malay vocabulary has equation of form and meaning with the word *tumbung* in Banjarese vocabulary. *Tumbung* in Malay and Banjarese is *buah kecil yang tumbuh dalam buah kelapa yang tua. Tumbung is bakal tumbuhan (pada kelapa) yang berbentuk seperti bola, berwarna putih kekuningan, terletak di dalam bua* (Departemen Pendidikan Nasional, 2008, p.1499). *Tumbung* is in coconuts cutted in half and can be eaten.



Figure 3. Tok Dalang and Coconut Blow

(Source: http://ms.upinipin.wikia.com/wiki/Fail:0814_tumbung_kelapa.png)

3.1.27. *Sabut*

In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 2 in 2014 there is *sabut* word spoken by Upin. Upin said *Tak sangka sabut kelapa pun laku* (Not suspected the coconut fibers can be sold to). *Sabut* in Malay vocabulary has an equation of form and meaning with *sabut* in Banjarese vocabulary. *Sabut* is coconut fruit outer skin is already dry and already separated from the

fruit of coconut shell. *Sabut* In the animation series of Upin and Ipin is made to sailboats by Tok Dalang to race on the river. Sailboats made Tok Dalang of coir in large quantities and then sold by Mail. *Sabut* can also be meant as *serabut dari kulit luar kering buah kelapa yang sudah dikupas dan terlepas serta terpisah dari tempurung kelapa*. In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 3 in 2014 there is *sabut* word spoken by Upin and Ipin. Upin *Opah tahu tak?, sabut dengan tempurung kelapa boleh dijual, laku* (You know? coconut shell fibers can be sold). Ipin said *Bukan tu aja, macam-macam lagi boleh dibuat dengan tempurung dan sabut kelapa* (not only that, all kinds of bets made with coconut fibers and shell). *Sabut* in Malay vocabulary has an equation of form and meaning of the word *sabut* in Banjarese. *Sabut* in Malay and Banjarese is *kulit luar buah kelapa tua yang sudah terlepas dari kulit keras buah kelapa*. *Sabut* is usually used for washing crockery and cooking utensils in the kitchen. Before use, the coir is first soaked in soapy water for washing. *Sabut* is *kulit yang berserat pada buah kelapa yang bisa dibuat tali atau keset* (Departemen Pendidikan Nasional, 2008, p.1198).

3.1.28. Tempurung

In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 2 in 2014 there is *tempurung* word spoken by Mail and Upin. The mail said *Bukan tu aja, tempurung kelapa pun laku* (not only that, coconut shell can be sold to). Upin said *Iya di kebun Atok bersepah-sepah tempurung* (Yes in the Atok garden scattered (reams) shell). *Tempurung* in Malay vocabulary has equation of form and meaning to the word *tempurung* in Banjarese. *Tempurung* is *cangkang keras buah kelapa yang terletak antara daging buah kelapa dengan sabut kelapa kering*. Coconut fruit shell could be created to be toy tool clogs, piggy banks (savings), or pot (pot). In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 3 in 2014 there is *tempurung* word spoken by Upin and Ipin. Upin *Opah tahu tak?, sabut dengan tempurung kelapa boleh dijual, laku* (You know? coconut shell fibers can be sold). Ipin said *Bukan tu aja, macam-macam lagi boleh dibuat dengan tempurung dan sabut kelapa* (not only that, all kinds of bets made with coconut fibers and shell). *Tempurung* in Malay vocabulary has equation of form and meaning to the word *tempurung* in Banjarese. *Tempurung* in Malay and Banjarese means *kulit luar buah kelapa yang keras setelah sabut kelapa*. In KBBI, *tempurung* is *kulit buah yang keras (seperti kulit buah kelapa dan sebagainya) atau belahan kulit kelapa yang keras (untuk tempat air dan sebagainya)* (Departemen Pendidikan Nasional, 2008, p. 1435). *Tempurung kelapa* also can be used as a toy *bakiak* for kids after shell and split into two ropes to lift the legs that are on it.



Figure 4. Tok Dalang and Coconut Battle

(Source: http://ms.upinipin.wikia.com/wiki/Fail:0814_kelapa_tua.png)

3.1.29. *Ubat*

In the animation series of Upin and Ipin titled *Belajar sambil Main* part 1 in 2014, there is *ubat* word spoken by Opah. Opah uttered O ... *ubat* (O ... medicine) to guess the story of Upin and Ipin about *a tablet*. *Ubat* in Malay has an equation in meaning and form with *ubat* in the Hulu dialect Banjarese vocabulary. *Ubat* in Malay and Banjarese means *obat*. Pronunciation of an *ubat* in the Malay vocabulary is the same as the pronunciation in Hulu dialect Banjarese vocabulary, the letter O is pronounced [o] be U [u] because in his vocal just know letters A [a], I [i], [u] and U.

3.1.30. *Langsat*

In the animation series of Upin and Ipin titled *Hasil Tempatan* part 1 in 2014, there is *langsat* word spoken by Ipin. Ipin said *Langsat, Ipin suka langsats* (yellow fruits, i like this kind of yellow fruits). *Langsat* in Malay word has an equation in meaning and form with the word *langsats* in Banjarese vocabulary. *Langsat* in Malay and Banjarese is a type of fruit including relatives duku. The famous *langsats* in South Kalimantan is *tanjung langsats*. In KBBI explained that *langsats* was as high as 10-20 m, trunk anyway straight, the flowers are white or yellow, its fruit resembles duku, huddle in bunches, sour-sweet (more acidic rather than duku), thin-skinned, gummy; kokosan; *Lansium domesticum*; (Departemen Pendidikan Nasional, 2008, p.785).

Based on the description in (<http://www.dzargon.com/2016/05/apasih-perbedaan-antara-buah-duku-langsats-kokosan.html>) about the difference duku fruit, *langsats*, and kokosan explained that.

Langsat fruit is small and somewhat oval in shape with the size of the fruit resembles the candlenut. This fruit is known to taste sour. *Langsat* fruit is more oval and solid will fruit, fruit panicles usually contain from 15 up to 30 fruit with seeds the size of a family. Because this amount so that the fruit skin is very rarely found in the form of a rounded whole. *Langsat* has more gum than duku and fruits tend to be rather transparent. At the time of cooking, *laangsats* is sweeter than duku and contains more sugar. Because the skin is considered can cause coughing.

3.1.31. *Tilam*

In the animation series of Upin and Ipin titled *Dah Bocor* part in 2015, there is *tilam* word spoken by Opah. Opah said Ipin *Ipin terkencing atas tilam* (Ipin pee on mattress). *Tilam* in Malay vocabulary has an equation in meaning and form with *tilam* in the Banjarese vocabulary. *Tilam* in Malay and Banjarese means *Kasur* in the Indonesian language. *Tilam* used as bedding made of kapok inserted into the fabric is stitched rectangle shape somewhat padded so that it rises to fall. *Tilam* can be drying if exposed to water or exposed to urine. Therefore, *tilam* can clap with a beater made of rattan which has already been formed to remove dust and former kapok sticking.

3.1.32. *Hancing*

In the animation series of Upin and Ipin titled *Dah Bocor* part 2 in 2015 there is *a hancing* word spoken by Fizi and Ipin. Fizi said *Hi Ipin mesti tilam Kau bau hancing* (Hi Ipin definitely your mattresses smell urinate). Ipin said *Tak bau hancing pun* (it's no smell at all). Ipin said ... *Lagi pun tilam tak bau hancing pun* (anyway the mattress does not smell of pee). *Hancing* in Malay has an equation in meaning and form with the word *hancing* in Banjarese vocabulary. *Hancing* in Malay and Banjarese both mean *bau pesing akibat buang air kecil*. *Hancing* the ordinary smell if attached to *tilam* (mattress), pillow, pillowcase, clothing, and case due to urination. *Hancing* could still smell if *tilam* (mattress), pillow, pillowcase, clothing, and gloves due to urination when recently dried. Therefore, the *tilam* (mattress), pillow, pillowcase, clothing, and gloves due to urination should be washed down water in order to smell his *hancing* (pee smell) lost.

3.1.33. *Jingkit*

In the animation series of Upin and Ipin titled *Dulu dan Sekarang* part 1 in 2015 there is *jingkit* word spoken by Upin. Upin said *Jingkit Ipin, nanti lantai kotor kaka marah* (walk on tiptoes Ipin, if the floor dirty, Akak will get angry). *Jingkit* word in the Malay vocabulary has equation of form and meaning with the word *jingkit* in Banjarese vocabulary. The word *jingkit* means *jinjit* or *jingkat* in the Indonesia language. *Jingkit* means *jingkat* (Hapip, 2008, p.69). *Jingkit* means *berjalan dengan menegakkan jari-jari kaki sebagai tumpuan agar telapak kaki yang kotor tidak menyentuh lantai*. *Berjingkit* people who usually walk silently and slowly so as not to caught others.

3.1.34. *Upih*

In the animation series of Upin and Ipin titled *Kedai Makan Upin dan Ipin* part 1 in 2015, there is a *upih* word spoken by Ipin. Ipin said *Mana boleh tarik upih guna basikal?* (Where could pull upih to ride a bike?). *Upih* in Malay has an equation in meaning and form with the word *upih* in Banjarese vocabulary. *Upih* in Malay and Banjarese means *tangkai pelepah pinang dan sebagainya yang lebar dan tipis* (Departemen Pendidikan Nasional, 2008, p.1534). *Upih* means *selodang* (Hapip, 2008, p.201). In the animation series of Upin and Ipin are shown racing draws upih games conducted by Ipin and Upin, Fizi and Ehsan, and Mail and Mei-Mei. In the match, the race attracts *upih*, Mail and Mei-Mei win. This is because Mail using the bike to pull *upih* and Mei-Mei. Ipin falls towards the end of the race because of a leg stumbling stone.

3.1.35. *Siang*

In the animation series of Upin and Ipin the titled *Siapa Atan?* Part 3 in 2015 there is *siang* word spoken by Atan. Atan said *Tok tok tok, Ini Atan bawa boleh mancing dapat ikan keli dua ekor besar-besar, Atok siang ya?* (Tok tok tok, Atan brings two large keli fish, Atok cleans the scale?). The word *siang* in Malay vocabulary has equation of form and meaning with word *siang* in Banjarese vocabulary. The word *siang* in Malay and Banjarese has the same meaning, namely yaitu *buang atau bersihkan sisik, duri, mulut, ekor, dan sirip, isi kepala, dan perut ikan*.

3.1.36. *Keli*

In the animation series of Upin and Ipin the titled *Siapa Atan?* part 3 in 2015 there is *keli* word spoken by Atan. Atan said *Tok tok tok, Ini Atan bawa boleh mancing dapat ikan keli dua ekor besar-besar, Atok siang ya?* (Tok tok tok, Atan brings two large keli fish, Atok cleans the scales?). The word *keli* in Malay vocabulary has an equation of form and meaning to the word *keli* in the Banjarese vocabulary. *Keli* in Malay and Banjar has the same meaning, namely the types of fish such as catfish.

Keli fish are freshwater fish that are found in many ASEAN countries, especially Malaysia. In some places, especially in Selangor, *keli* fish is referred to as "ikan semilang". For the people of Perak, *semilang* fish only live in the sea. *Keli* fish can be found in most rice paddy fields, for example in Pahang, Paya Pahang Tua, Mambang, Ganchong, and Paloh Hinai. It is also available at Tasik Chini, Paya Bungor, or Bera. *Keli* also inhabits such a small river mouth as Sungai Lepar in Paloh Hinai to Jerantut and Kuala Lipis, in addition to Sungai Bera and Sungai Serting (https://ms.wikipedia.org/wiki/Ikan_Keli).

3.1.37. *Ular Sawe or Ular Sawa*

In the animation series of Upin and Ipin titled *Patuk Kau* part 2 in 2016, there is *ular sawe* or *ular Sawa* word spoken by the Tok Dalang. Tok Dalang *Itu ular sawe (sawa), ular sawe (sawa) dia tak patuk orang, tapi belit orang sampai kiok, jangan buat main*. The word *ular sawe* or *ular sawa* in the Malay vocabulary has an equation of form and meaning to the word *ular sawa* in the Banjarese vocabulary. *Ular sawe* or *ular sawa*, known as the snake *python*. *Ular sawe* or *ular sawa* did a

collision on its prey, twisted and crushes its prey's body, and then swallow it. *Ular sawe* or *ular sawa* is *ular sanca* (Hapip, 2008, p.167).

3.1.38. Kelulut

In the animation series of Upin and Ipin titled *Bila Cuti Sekolah* part 1 in 2016 there is *kelulut* word spoken by Tok Dalang. Tok Dalang said *kelulut* in relation to bees *kelulut*. Tok Dalang said *Ini lebah kelulut, tak sengat orang* (bees *kelulut*, This does not sting people). *Kelulut* in Malay has equation in meaning and form with the word *kelulut* in Banjarese vocabulary. *Kelulut* in Malay and Banjarese is the name of a type of bee that produce honey. *Kelulut* bees kept people to take honey. *Kelulut* bees do not sting like other bees. *Kelulut* is smaller and huddle near the house or the nest.

Kelulut bees or *kelulut* only (also called *meliponini*) is not has sting which produces honey just like honey bees. *Kelulut* storing honey in small jars covered with propolis. It feels a little acerbic than honey bees. (https://ms.wikipedia.org/wiki/Lebah_kelulut).

Based on the above quote can be known that *kelulut* bees does not has sting. *Kelulut* is the bees also produce honey just like honey bees. *Kelulut* storing honey in small jars covered with propolis. *Kelulut* honey taste slightly sour. In the animation series of Upin and Ipin titled *Bila Cuti Sekolah* part 2 in 2016 there is *kelulut* word spoken by Tok Dalang. Tok Dalang said *Eh Fizi jangan, nanti tersedot kelulut* and *corong lain-lain bentuk ni, maknanya lebah kelulut yang berlainan jenis, paham*. *Kelulut* in Malay has equation in meaning and form with the word *kelulut* in Banjarese vocabulary. *Kelulut* in Malay and Banjarese mean *jenis lebah*.

3.1.39. Masam

In the animation series of Upin and Ipin in the animated film of Upin and Ipin titled *Bila Cuti Sekolah* part 2 in 2016 there is *Masam* word spoken by Mei Mei. Mei Mei said *Ih kecut, masam, we, tak suka-tak suka, tak mau makan* (Ih sour, we did not like it, didn't want to eat). The word *Masam* in Malay vocabulary has an equation of form and meaning with the word *Masam* in Banjarese vocabulary. The word *Masam* in Malay and Banjarese has the same meaning, that is *rasa asam*. Mei Mei in part 2 said the word *Masam* when trying to eat cereme. Mei Mei accidentally eats cermai yet ripe. In the animation series of Upin and Ipin in the animated film of Upin and Ipin titled *Bila Cuti Sekolah* part 3 in 2016 there is *Masam* word spoken by Mei Mei and Upin. Mei Mei in part 3 said *Tak suka-tak suka, masam* (does not like it, acid). Upin said *Masam*. The word *Masam* in Malay vocabulary has an equation of form and meaning with the word *Masam* in Banjarese vocabulary. In Malay and Banjarese, *masam* means *rasa asam*.

3.1.40. Janggut

In the animation series of Upin and Ipin titled *Di Sebalik Tabir* part 2 in 2017 there is *janggut* word spoken by Ipin. Ipin said *janggut panjang*. *Janggut* in Malay has an equation in form and meaning with *janggut* in the Banjarese vocabulary. *Janggut* in Malay and Banjarese means *jenggot* in the Indonesian language. *Janggut* is hair that grows on the chin. *Janggut* may also be grey hair-like hair when the dude is old. In KBBI explained that *janggut* is fur that grows on the chin; beard (Departemen Pendidikan Nasional, 2008, p.564). Blust (Purwo & Collins, 1985, p.128) defines *janggut* as the hair that grows on the chin (human).

3.1.41. Menoreh

In the animation series of Upin and Ipin titled *Mainan Baru* part 2 in 2017, there is a *menoreh* word spoken by Kak Ros. Kak Ros said *Pergi menoreh kat ladang Ah Tong* (Go incise near fields Ah Tong). Kak Ros said it after asked by Upin, *Mana Opah?*. *Menoreh* in Malay has a semblance of form and meaning with the word *manurih* in Banjarese vocabulary. *Menoreh* in Malay word pronounced *menurih* or *manurih* in Banjarese. The word *menoreh* in Malay and *manurih* in Banjarese vocabulary

means harvesting *getah* (gum) by the scrape of rubber tree branches to remove the resin. Nicks or scratches in the rubber tree limb made obliquely so that gum can trickle down to the shelter had been provided. The word *menoreh* in Malay and *manurih* in Banjarese vocabulary also spoken *memantat* (*mamantat*) *gatah* in Banjarese vocabulary in Sampit. *Mamantat gatah* has same meaning with *menoreh* or *manurih*. *Mamantat gatah* means scraping rubber tree trunks with a slanted position to take out or shed to shelter that had been prepared.



Figure 5. Opah scratching a rubber tree to remove its sap
(Source: <https://www.youtube.com/watch?v=k-Fcq9s3nuY>)

3.1.42. *Biji Getah*

In the animation series of pin and Ipin titled *Mainan Baru* part 2 in 2017 there is *biji getah* word spoken by Ipin. Ipin said *Biji getah, Upin kita main lagi biji getah, siapa pecah dulu, dia kalah* (rubber seeds, Upin we play seed gum battle, who broke first, he lost). The word *biji getah* in Malay has a semblance of form and meaning with the word *bigigatah* in Banjarese vocabulary. *Biji getah* in the Banjarese vocabulary called *bigi gatah* is *biji pohon getah yang sudah kering*. Dried *Biji getah* is already commonly used by the boys for play break down the *biji getah*. There is played by pressing both the kernels of *biji getah* with both palms of the hand. There are also played with put *biji getah* both in joining with others and then struck with the palm. If it is broken then the owner of the *biji getah* is lost. *Biji getah* should not be placed under the broken and lost, there are times when *biji getah* placed on the well could rupture. Therefore, *biji getah* in Sampit, Central Kalimantan province also named *bigi gapok*. *Biji getah* when the researcher was little in elementary school in Sampit, many found in the river. So, not under or near the tree. Recently when the researcher moved to Banjarbaru follow his parents, the researcher found seeds of *biji getah* under the tree. In Banjarbaru, South Kalimantan in 1992, researcher heard *bigi pedak* to mention *bigi gapok* or *biji getah*. The researcher hears directly from his teammates playing *biji getah*.

3.1.43. *Getah*

In the animation series of Upin and Ipin titled *Mainan Baru* part 2 in 2017 there is *getah* word spoken by Upin. Upin said *Kita orang kumpul getah, uncle* (we gathered rubber, uncle). *Getah* in Malay has a semblance of form and meaning with *gatah* in Banjarese vocabulary. *Getah* in Malay or *gatah* in Banjarese vocabulary means the rubber already accumulated and hardened in the cup. Gum shaped like bowls and then weighed and judged its money on the rubber gatherers. In the animation series of Upin and Ipin titled *Mainan Baru* part 3 in 2017 there is *getah* word spoken by Kak Ros. Kak Ros said *Baupun dah macam getah, pergi mandi cepat* (smells like gum, go take a bath quickly).

Getah in Malay has a semblance of form and meaning with the word *gatah* in Banjarese vocabulary. *Getah* in Malay and the *gatah* in Banjarese vocabulary has the same meaning, that is *getah dari pohon karet* or *karet*. *Getah* in an animation series of Upin and Ipin refers to the rubber of the rubber tree. The word *getah* in Banjarese vocabulary can also mean the rubber to catapult game or a rubber band. Besides, *getah* in Banjarese also means the rubber from fruit or wood or tree. In Banjarese, there are sentences *bajunya kana gatah* (his clothes got gum).

3.1.44. *Urutkan*

In the animation series of Upin and Ipin titled *Mainan Baru* part 3 in 2017 there is *urutkan* word spoken by Ipin. Ipin said *Opah biar Ipin urutkan, ha sedap tak?* (Granma, let ipin massage let, is it good?). Then Ipin said *Upin kau urutkan sana* (Upin you massage there). *Urutkan* word in Malay vocabulary has equation of form and meaning with *urutkan* in Banjarese vocabulary. *Urutkan* in Malay and Banjarese has same meaning, i.e. *pijatkan*. Upin and Ipin massage the Opah's fatigue foot. In this usage, the word *urut* which means *pijat* can be as *baurut* (ask for a massage), *maurutakan* (massage), and *paurutan* (a masseur).

3.1.45. *Luruh*

In the animation series of Upin and Ipin titled *Kembara 6 Musim* part 1 in 2017, there is *luruh* word spoken by Kak Ros and Ehsan. Kak Ros said *Musim bunga, musim panas, musim luruh, dan musim salji* (spring, summer, fall, and winter). Ehsan said *Ini musim luruh* (autumn). *Luruh* in Malay has an equation of form and meaning with *luruh* in Banjarese vocabulary. *Luruh* in Malay and Banjarese meaning *gugur* or *jatuh* in Indonesia language. In the film the Upin and Ipin *luruh* related to the autumn (fall). *Luruh* (autumn) is the season where the leaves and flowers tumbling. *Luruh* in the Banjarese vocabulary could also be used to declare the *luruh* hair or *luruh* feather.

3.1.46. *Gugur*

In the animation series of Upin and Ipin titled *Kembara 6 Musim* part 1 in 2017, there is a *gugur* word spoken by Ehsan. Ehsan said *Penuh ke tanah, daun-daun dan bunga-bunga gugur* (full to the ground, the leaves and the flowers fell). *Gugur* in Malay vocabulary has an equation of form and meaning with word *gugur* in Banjarese vocabulary. *Gugur* in Malay and Banjarese means *jatuh*. In Banjarese, *gugur* was also associated with someone who has been knocked off the bike or run. *Gugur* in Banjarese can also be pronounced if there was something drop in the height of objects such as cups, plates, or bottles falls from the top of the table. So not only on fruit, leaves, twigs or branches *gugur* word used.

3.1.47. *Mangga Jeruk*

In the animation series of Upin and Ipin titled *Terlajak Laris* part 2 in 2017, there is *mangga jeruk* word spoken by Dato Sri Aliff Shukri. Dato Sri Aliff Shukri *Abang nak buat mangga jeruk* (Abang want to make the mango orange). That answer he gave after being asked by Upin why did buy many mango? Upin asked *Aka beli mangga banyak-banyak ni untuk apa?* Dato Sri Aliff Shukri replied *Abang nak buat mangga jeruk* (Abang want to make the mango orange). The word *mangga jeruk* in Malay has a semblance of form and meaning with *mangga jaruk* in Banjarese vocabulary. In Banjarese, the word *mangga jeruk* in Malay spoken *mangga jaruk*. *Mangga jeruk* in Malay and *mangga jaruk* in Banjarese vocabulary is the mango peeled and sliced according to taste and then marinated or sweetened water which stored in the jar.

3.1.48. *Mempelam Jeruk*

In the animation series of Upin and Ipin titled *Terlajak Laris* part 2 in 2017, there is *mempelam jeruk* word spoken by Dato Sri Aliff Shukri. Character named Dato Sri Aliff Shukri said *Tengok kauorang menjual ni, teringat abang waktu kecil-kecil dulu, jual mangga jeruk, mempelam jeruk* (see

you people sell ni, remembered me, while child was selling mango orange, *mempelam* orange). Ipin then asked Dato Sri Aliff Shukri *E ...mangga dan mempalam tu tak samakah?* (E ... mango and *mempalam* are not same?). Dato Sri Aliff Shukri then said *sama*. *Mempalam jeruk* word in Malay has a semblance of form and meaning with *hampalam jaruk* in Banjarese vocabulary. *Mempalam jeruk* in Malay or *hampalam jaruk* in Banjarese vocabulary is the *mempalam* fruit which peeled and sliced according to taste and then marinated or sweetened. *Mempalam jeruk* in the Malay vocabulary spoken *hampalam jaruk* or *palam jaruk* in Banjarese vocabulary. *Mempalam* is kind of young mango fruit.

3.1.49. Masin

In the animation series of Upin and Ipin titled *Terlajak Laris* part 2 in 2017, there is *masin* word spoken by Dato Sri Aliff Shukri. Dato Sri Aliff Shukri said *Lagiabang jualkacang masin, telur masin, banyak lagilah buat perniagaan kecil-kecilan* (im also selling salted peanuts, salted egg, many more). A character named Dato Sri Aliff Shukri said that in a little time he had sold *kacang masin* and *telor masin*. *Masin* in the Malay vocabulary has an equation of form and meaning with *masin* in Banjarese vocabulary. *Kacang masin* in Malay and Banjarese has the same meaning, namely *kacang asin*. The word *Telor masin* in Malay and Banjarese has the same meaning, namely *telur asin*. So, *masin* in Malay and Banjarese has the same meaning, that is *asin*. *Masin* in Malay and Banjarese associated with saltiness caused by sprinkling salt on the food or a mixture. For nut and egg tastes salty so it's salted by salt. The existence of salt causes the nut and egg are called to be soy sauce and salty eggs.

3.1.50. Buruk Siku

In the animation series of Upin and Ipin titled *Masih Ada Sayang* part 3 in 2017 there is *buruk siku* word spoken by Ipin. Ipin uttered *Buruk siku* after Ehsan asked back items that he has given to Upin. Ehsan asked to Upin *Kau ada ambiltrak mainan warna orangekan?* (Did you took an orange truck toy?). Upin answered *Ada, kau bagi* (yes, you give). Ehsan then said *Minta balik* (give me back). Ipin said *Dah bagi, mana boleh minta balik, buruk siku tahu?* (its given, could not get back, *buruk siku*?). Ehsan said *Tahu. Tapi trak orange tu penting sangat. Aku kena dapatkan balik. Kalau tidak, Fizi merajuk.* (i know. But the orange truck orange is important. I have to get back. Otherwise, Fizi will sulk). The phrase *buruk siku* in Malay has a semblance of form and meaning with the phrase *buruk sikuan* in Banjarese vocabulary. *Buruk siku* in Banjarese vocabulary spoken *buruk sikuan*. *Buruk siku* in Malay and *buruk sikuan* in Banjarese vocabulary has the same meaning, namely an expression of satire for people who pull back stuff awarding.

3.1.51. Merajuk

In the animation series of Upin and Ipin titled *Masih Ada Sayang* part 3 in 2017 there is *merajuk* word spoken by Ehsan, Upin and Ipin. Ehsan said *Tahu. Tapi trak orange tu penting sangat. Aku kena dapatkan balik. Kalau tidak, Fizi merajuk* (i know. But the orangetruck is important. I have to get back. Otherwise, Fizi will sulk). Then Upin and Ipin said simultaneously *Fizi merajuk*. *Merajuk* in Malay has a semblance of form and meaning with the word *meraju* or *maraju* in Banjarese vocabulary. *Merajuk* in Malay has the same meaning as *meraju* or *maraju* in Banjarese, i.e. *ngambek* or *mengambek*.

3.1.52. Ikan Buntal

In the animation series of Upin and Ipin titled *Teroka Lautan* part 1 in 2017, there is *buntal* fish spoken by the angelfish by Upin. In the animation series of Upin and Ipin, *buntal* fish is portrayed by Ehsan. *Buntal* fish in Wikipedia, the free encyclopedia is described as below.

Buntal fish (family: Tetraodontidae) is a family of the estuaries fish and the sea fish comes from ordo Tetraodontiformes. In morphology, the similar fish that are included in this family are similar to

the porcupine fish which have a large wide spine (unlike spine thinner Tetraodontidae, hidden, and can be seen when the fish is swollen). (https://id.wikipedia.org/wiki/Ikan_buntal).

Ikan buntal is a fish that can swell its body and bite its prey so strong. *Ikan buntal* can make a hole with bite marks on the soles of the feet of humans when bitten. The wound round holes fit the big mouth. In fact, the *ikan buntal* also eats meat on the sole of human feet when bitten. *Ikan buntal* in Malay has a semblance of form and meaning with *iwak buntal* in Banjarese vocabulary. *Ikan buntal* in Malay or *iwak buntal* in Banjarese vocabulary has the same meaning, namely *ikan yang bisa membesarkan atau menggembungkan diri atau badannya*. Even when the *ikan buntal* is captured and removed from the water and then rubbed his body parts would be bulging or distended too.

3.1.53. Tempah

In the animation series of Upin and Ipin titled *Masak-Masak* in 2018 there is *Masak-Masak* word spoken by Upin. Upin said *Ini bukan untuk Uncle Muthu, ini ada orang lain tempah* (this is not for Uncle Muthu, this is other person order). *Tempah* in Malay has semblance of form and meaning with the word *tampah* in Banjarese vocabulary. *Tempah* word in Malay and *tampah* in Banjarese vocabulary has the same meaning, that is the *pesan*. Hapip (2008, p.180) stated *tampah* means *pesan*. In Banjar there is the use of the word *tampahan* (order), *batampah* (command or order), *manampahi* (originally booked), and *ditampahi* (ordered).

Table 1. Similarities of Malay Vocabulary in Upin and Ipin Animated Films with Banjarese Vocabulary in South Kalimantan

Malay vocabulary in the animated films Upin and Ipin	Banjarese vocabulary in South Kalimantan	Meanings in Indonesian	Reconstruction of Etimon PAN (Proto-Austronesian) (Kawi, Durasid, & Effendi, 1993)
Simbah	Simbah	Flush or splash (Malay), keep (Banjarese)	-
Basuh	Basuh	Washing	ba'uh
Sorang	Sorang	Own or itself	-
Hentam (hantam)	Hantam	Hit	-
Semalam	Semalam (samalam)	Yesterday or last night	-
Ma ... abah	Ma ... abah	Mom ... father	-
Keranggeataukerangga	Keranggaataukaranggaatausamutkarangga	Large red ants	-
Putik	Putik	Pick, picking	putik
Penat	Panat	Tired	panad
Sorang	Sorang	Own or itself	-
Dodol	Dodol	Taffy made of sticky rice, coconut milk, and palm	Kata pinjamandaribahasaJawa

		sugar (often with durian)	
Parut	Parut	Shaved	parutataupa!ut
Laju	Laju	Fast	-
Isuk	Isuk	Tomorrow	hisukatau 'it'uk
Kawah	Kawah	Crock, cauldron or large frying pan	kawaqataukawah
Kacau	Kacau	Stir or mix	kacau
Sunat	Sunat	Circumcision	-
Buluh	Buluh	Bamboo	buluh
Burungbubut	Burungbubut	Bubut bird	bulung
Buruk	Buruk	Ugly, old, shabby, or worn out	bu√uk (Blust (1985: 50) states that PAN forburukisbuRuk).
Lipas	Lipas	Cockroaches	'ipāt'
Kur semangat	Kur semangatataukursumangat	The speech of the giver or preacher, aziz Sattar's speech when surprised by Tok Dalang	ku(!) t'umaŋat
Hangit	Hangit	Burnt, smells like burning	t'aŋit
Limau	Limau	Orange or citrus	limav
Merungut	Merangut	Whining	-
Umbut	Umbut, humbut	The tip of the trunk (coconut, enau, etc.) that is young and soft, can be eaten or the base of the undeveloped coconut shoots at the top of the tree	'u(m)bu[dg']
Tumbang	Tumbang	Will plants (on coconut) shaped like a ball,	-

		yellowish-white, located in the fruit	
Sabut	Sabut	Coconut peel fibers to wash glassware including pots, pans, spoons, forks, and others.	t'abut
Tempurung	Tempurung	Hardshell of the coconut fruit	-
Ubat	Ubat	Drug	u(bb)at
Langsat	Langsat	Langsat fruit	la(n)t;at
Tilam	Tilam	Mattress	tilam
Hancing	Hancing	Stench of urine	ka(k)k'ij
Jingkit	Jingkit	Stand or walk on tiptoes	-
Upih	Upih	Stalks of betel nut and so on are wide and thin	'upih
Siang	Siang	Remove scales, spines, mouth, tail, fins, and fish head and stomach contents	-
Keli	Keli	Keli fish	-
Ularsaweatauulsawa	Ularsawa	python	'ula√ t'ava
Kelulut	Kelulut	Kelulut, kelulut bee or kelulut honey	-
Masam	Masam	Acid	-
Janggut	Janggut	Beard(hair growing on chin (human))	zaNgutord'angut
Menoreh	Manurih	Slicing not too deeply (on the bark and so on, scraping,	-

		slicing (hacking) to open, tapping	
Bijjgetah	Bigigatah, bigigapok, bigipedak, bigi para	Sap seeds, rubber tree fruit	bid'[i] ga(t)ah
Getah	Gatah	Rubber	ga(t)ah
Urutkan	Urutkan	Massage	'u!ut
Luruh	Luruh	fall	-
Gugur	Gugur	fall	-
Mangga jeruk	Mangga jaruk	Marinated or sweetened mangoes	manga' d'a!uk
Mempelamjeruk	Hampalamataupalamjaruk	Salted or sweetened ripe fruit	palamd'a!uk
Masin	Masin	Salty	'at'in
Buruk siku	Buruksikuan	An expression for the person who asks for the return of an item or something that has been given	bu√uk
Merajuk	Merajuataumaraju	Sulking	-
Ikan buntal	Iwak buntal	Puffer fish	-
Tempah	Tampah	Order	-

4. Discussion

Malay vocabulary contained in the animation series Upin and Ipin, there has the same form and meaning as the Banjarese vocabulary in South Kalimantan. The vocabulary of Malay and Banjarese that has an equation of meaning and form because both of them are Austronesian language family. For the *basuh* word, there is a difference in the determination of PAN by Kawi, Durasid, & Effendi (1993) with Adelaar (2004). Kawi, Durasid, & Effendi (1993, p.98) stated that the PAN for *basuh* is *ba'uh*, whereas Adelaar (2004, p.22) stated that the PM for the *basuh* is **basuh*.

The *sorang* word is indeed a Banjarese vocabulary. It is found in *Kamus Banjar Indonesia* by Hapip (2008, p.173), *sorang* means *saya* or *sendiri*. *Sorang* also spelled *sawrang* in the Banjarese hulu dialect (Hapip, 2008, p.167; Kawi, 2002, p.33). For *ma ... abah* (mother ... father) word, Kawi (2002, p.225-226) explains that the word *ma* (mother) in Banjarese has variation such as *Uma*, *mama*, and *indung*, while said *abah* (father) to have variant pronunciations, namely *abah*, *abap*, *ayah*, *bapa*, and *apang*. For *ma*, Kawi, Durasid, & Effendi (1993, p.67) used the word *ibu*. For the said *abah*, Kawi, Durasid, & Effendi (1993, p.43) use the word *ayah* or *bapa*. This is because Proto Malayo (PM) to *abah* is PM **ayah* (Adelaar, 2004, p.22).

The word *kerangge* or *kerangga* in Malay and Banjarese vocabulary is an Austronesian language family. The word *kerangge* or *kerangga* also in old Javanese, namely *kararanga*. *Kararanga* is a large red tree ant (Zoetmulder & Robson, 2006, p.462). For the *dodol* word, Nothofer (2009, p.23-24) stated that the word *dodol* in the Malay vocabulary is an Austronesian loan word from the source exactly the Java language. In the Java language, the *dodol* means *kue atau sejenis panganan*. In old Javanese, *dodol* comes from the word *dwadwal*. *Dwadwal* or *dodol* is *dodol* or name of the food made from glutinous rice flour and sugar (Zoetmulder & Robson, 2006, p.242)

The word *laju* is indeed contained in the Banjarese vocabulary, this is found in *Kamus Banjar Indonesia* by Hapip (2008). Hapip (2008, p.99) stated that *laju* means *cepat* or *segera*. In Banjar, there is indeed the same meaning word with the *laju*, namely *cepat* (fast), *lakas* (quick), and *(h)ancap*. Therefore, Kawi, Durasid, & Effendi (1993, p.69) just entered *cepat* in the research of *Refleksi Etimon Proto Austronesia dalam bahasa Banjar*. The word *cepat* has reflection etimon PAN, i.e. *k'apat*. Kawi (2002, p.314) added *sikap* to state *cepat* in Banjar.

The word *kawah* which means *kuali besar* or *wajan besar* in the Malay and Banjarese vocabulary. The word *kawah* in Banjarese vocabulary has the PAN **kawaq* (Kawi, Durasid, & Effendi (1993, p.26). The word *kawah* is a Malay vocabulary result based on the research of Blust (2005, p.238). *Kawah* to describe *Kuali Besar* or *wajan Besar* in Malay and Banjarese is estimated to be chosen because it resembles the shape of a rounded crater, wide and spacious. Therefore, in the old Javanese language, *kawah* means *kawah* (Zoetmulder & Robson, 2006, p.474). In the Java language, the word *kawah* means *jalan api di dalam gunung* (Mangunsuwito, 2009, p.380).

The word *penat* in the Malay vocabulary spoken *panat* in Banjarese. In Banjarese, also known as *uyuh* and *lapah* beside *panat*. The word *uyuh* means to *capai* (*capek*), *lelah* or *letih*. The word *lapah* means *capai* (*capek*), *lelah*, or *letih*.

The word *sunat* is a vocabulary of Malay and Banjarese vocabulary. In Malay and Banjarese, the word *sunat* means *potong kulit luar penutup bagian depan kepala penis* (male genital). In *Kamus Besar Bahasa Indonesia*, *sunat* is *berpotong kulup atau khitan* (Departemen Pendidikan Nasional, 2008, p.1355). In the Java language is found the word *sunat* means the same as the word *sunat* in Malay and Banjarese. The word *sunat* in Javanese means *khitan* (Mangunsuwito, 2009, p.531).

Buluh has another name in Banjarese, that is *paring*, *(h)aur*, and *walang* (Kawi, 2002, p.312). *Buluh* in the Indonesia language known as *bambu*. On the season of flyng kites, *buluh* is often used to make kites. *Buluh* is a *bambu* atau *aur* (Departemen Pendidikan Nasional, 2008, p.221). *Burung bubut* as Banjarese vocabulary supported statement by Kawi (2002, p.44) which said that *bubut* is *sejenis burung*. *Burung bubut* is a type of bird. The word *burung* is derived from the Malay vocabulary, namely *buruy* (Adelaar, 1994, p.53). Zoetmulder & Robson (2006, p.136) stated that *bubut* is *sebangsa burung* (*burung hantu kecil*).

Blust (1985, p.50) stated that *buruk* vocabulary and *buruk* has the PAN, that is **buRuk* which means *busuk* or *lapuk*. The word *lipas* in Malay and Banjarese means *kecoa* which is an Austronesian language family. It is evidenced by the explanation of Smith (2018, p.29) that the reconstruction of the PMP to *lipas* is **ipəs*. *Lipas* is *kecoa* (Hapip, 2008, p.112). Blust (1985, p.168) stated that the word *(h)anjit* which means *sangit* (*nasi atau sekoi*) atau *bau nasi atau sekoi yang hangus*. The word *limau* is an Austronesian language family. According to Aman & Latif (2012, p.61), said *limau* contained in the Malay vocabulary has PM **limau*. *Limau* in Banjarese vocabulary is *jeruk* (*orange*) (Hapip, 2008, p. 109-110). Hapip (2008, p.109-110) detailing the types of *limau* as below.

Limau badalungga is a sour orange, oval form of the handheld. *Limau Bali* is Bali citrus. *Limau keprok* is keprok citrus. *Limau kuit* is citrus sambal (whose skin resembled citrus but big yummy smelling). *Limau nipis* is lemon. *Limau purut* is a purut citrus. *Limau sambal* is sambal citrus.

The word *merungut* after traceability is also found in old Javanese. In the old Javanese language, a *merungut* word derived from the words *murungut*, *umurungut*, or *amurungut* which means *cemberut* or *ganas* (Zoetmulder & Robson, 2006, p.683). Poerwadarminta (1948, p.126) stated that *mrengoet* (scowled) exists in Javanese which means *Masam mukanya*. The word *umbut*, *tumbung*, *sabut*, *tempurung* is part of the coconut palm. Coconut (*Cocos nucifera*) according to Blust (2013, p.5) is a tree that grows in the world of Austronesian. *Humbut* in old Javanese means *taruk atau pucuk muda atau umbut* (Zoetmulder & Robson, 2006, p.369). *Upih* word was also in old Javanese. *Upih* word in old Javanese is *upih, kelopak daun jenis palma (digunakan untuk membuat pembungkus yang tahan air)* (Zoetmulder & Robson, 2006, p.1346). In Banjarese there is a proverb *Mayang mamadahi upih*, the meaning is young advised the older, something unusual (Hapip, 2008, p.201).

The word *ular sawe* or *ular sawa* in Malay and Banjarese vocabulary is an Austronesian language. It was reinforced by the opinions of Blust (2013, p.7) stated that the reconstruction of PAN for *python* is **sawa*. **Sawa* is a generic term for *ular*. Blust (2005, p.238) stated that (snake) *sawa* is the Malay vocabulary with PMP **sawa*. The Blust views are based on Coolsma (1930) and Nothofer (1975, p.296ff). Therefore, Nothofer (2009, p.35) stated *sawa* is a large snake with MPBP **sawa*. Nothofer (2009, p.35) stated that *sawa* in Malay equals *sanca* in the Sunda language. According to Nothofer (2009, p.35), *sanca* is *sejenis ular sawa*. In the dictionary of old Javanese Indonesia by Zoetmulder & Robson (2006, p.1058) found the word *sawa* or *ulã sawa* that means *ular sanca* or *python*. Blust (1984-1985, p.63) has lexical reconstruction nonsea fauna including *python*. Lexical reconstruction results for *python* were *sawa*. It is also (*m*)-*asam* (acid) word stated by Blust (1985, p.168) as a vocabulary of Malay vocabulary. In addition, Blust (1985, p.128) stated that *janggut* (*janggut*) is a vocabulary of Malay which means *rambut yang tumbuh di dagu (Manusia)*.

For *luruh* word and *gugur* word mean *jatuh*. Kawi (2002, p.129) explained that the word *luruh* and *gugur* have proto is PM **jatuh*. Kawi (2002, p.129) also stated that the words *luruh* from PMLS **ruru*. Kawi (2002, p.129) stated that the *gugur* is a common word and *luruh* is a special word. The word *jeruk* in Malay or *jaruk* in Banjar are Austronesian languages family. It can be known from research results Kawi, Durasid, & Effendi (1993, p.74) that the word *jaruk* has reconstruction etimon PAN *d'aluk*. Hapip (2008, p.68) stated that *jaruk* are *asinan*. Hapip (2008, p.68) mentioned *jaruk dami*, *jaruk tigarón*, *jaruk ramanía*, *jaruk bawang basihung*, *intalu jaruk*, dan *jaruk balimbing tunjuk*. Hapip (2008, p.68) described the type of *jaruk* as below.

Jaruk dami is salted jackfruit fiber. *Jaruk tigarón* salted tigarón flowers. *Jaruk ramanía* is a salted fruit gandaria. *Jaruk basihung* is salted food from garlic. *Intalu jaruk* is salted egg. *Jaruk balimbing tunjuk* is salted star fruit (tamarind).

Ikan buntal word is a Malay vocabulary (Adelaar, 1994, p.55). Adelaar (1994, p.55; Adelaar in Bellwood, Fox, & Tryon (eds., 2006, p. 84) stated that the *ikan buntal* is *ikan kotak (kurungan)*, *ikan bulat/bundar seperti bola*. In old Javanese, *ikan buntal* was named *bunték*. *Ikan bunték* is a fish round or marine fish that can inflate its body (Zoetmulder & Robson, 2006, p.142).

5. Conclusions

Research to find the equation of Malay vocabulary In the animation series of Upin and Ipin with Banjarese vocabulary in South Kalimantan concluded that there is some vocabulary equation in terms of writing, pronunciation, and meaning. Based on the results of the analysis and discussion above, could be concluded that the Malay vocabulary in the animation series of Upin and Ipin has an equation of form and meaning with the Banjarese vocabulary in South Kalimantan. This research also found there was a semblance of form and meaning between the Malay vocabulary in the animation series of Upin and Ipin with Banjarese vocabulary in South Kalimantan. Besides, there is some vocabulary in

the same form but different meaning between Malay vocabulary in the animation series of Upin and Ipin with Banjarese vocabulary in South Kalimantan.

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6. Ethics Committee Approval

The author confirms that the study does not need ethics committee approval according to the research integrity rules in their country (Date of Confirmation: 5.3.2021).

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