

Efforts to Build Inheritance of Community Harmonization Through River Cultures in Banjarmasin City

Marini

School of Postgraduate Studies,
Universitas Pendidikan Indonesia
Bandung, Indonesia
marini.1010_94student@upi.edu

Sapriya

School of Postgraduate Studies,
Universitas Pendidikan Indonesia
Bandung, Indonesia
sapriya@upi.edu

Abstract— Traders in the floating market make the river as a place where they find the meaning of life. The growth of cooperation from all parties through popular economy and the activities of traders in the floating market in the formation of Civic Responsibility in Banjarmasin society. So that it can produce community harmony. The research conducted aims to obtain a picture of the role of the community, local government and community leaders in building community harmony in the city of Banjarmasin. This study uses a qualitative approach through the phenomenological study method. Data collection is done through interviews, observation, documentation, and literature studies. As for the results of this study found the following: The way of inheritance in building the harmonization of the community from the older generation in the younger generation through river culture is the floating market one of the traditions of the Banjarmasin tribe as a form of community adaptation that lives on the riverbanks. Harmonization of society from the old generation to the old generation through river culture where in the current era of modernization with the excavation of noble values which can still be seen from the behavior of the Banjarmasin community, one of which is through the preservation of the floating market in Banjarmasin, which can be done with the cooperation of various stakeholders ranging from the floating market traders, the local community itself, academics and local

Keywords: *harmonization, cultural heritage, river culture through social culture*

I. INTRODUCTION

The Indonesian nation has a pluralistic society because there are many islands, both large and small islands. This can develop into a culture. Culture is a complex which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society [8]. In other words, culture includes everything that is acquired or studied by humans as members of society. Culture consists of everything that is learned by normative patterns of behavior, meaning that it includes all ways or

patterns of thinking, feeling and acting so as to preserve the culture of the regional.

The culture of each region must be preserved so that the community knows the culture of the region and preserves the culture in the area because it is the people's obligation to preserve the local culture. Each region has a different culture. Therefore there is a need for cultural preservation, one of which is that river culture in the city of Banjarmasin is not only marked by community activities carried out on the river, but also marked by settlements along the riverbanks, such as settlements, places of worship, floating markets, siring, museums and other places on the banks of a river. The community lives and depends on the existence of the river. It is not wrong if the city of Banjarmasin is dubbed the "city of a thousand rivers" because the river is an important means for the survival of its people. This is not excessive because there are indeed many rivers so it is inevitable that Banjarmasin has a river culture. River culture in Banjarmasin is a product of their flexibility, life experience and adaptation to life on the banks or along river banks.

The river is said to be the orientation of life because many daily activities are carried out in the river, not only bathing, washing, fishing, children's playgrounds, but also as a transportation route and trading place for the people of Banjarmasin. The existence of noble values that emerge from the life of the community so that it can be internalized in trading activities in the floating market. The floating market which is identical with the river shows that the people live and depend on the existence of the river. The values that can be internalized in the community through the river culture that occurs in the floating market are selling with mutual respect, respect, which is based on a sense of kinship, mutual cooperation, using traditional boat transportation tools in the form of Banjar boats which are often called " *Jukung* ", and the selling price of goods in the floating market which is relatively cheap which is a source of income for the community, as well as the thick religious community in Banjarmasin with a Muslim majority.

Research on efforts to build harmonized communities through river culture is important and interesting to do for the following reasons: River culture through traditional boat

transportation in the form of a Banjar boat or can be called "Jukung" which is still used by the people in Banjarmasin City. The natural conditions of South Kalimantan, especially Banjarmasin, include rivers, lakes, swamps, highlands, lowlands, mountains, sea beaches, and small islands. With this natural environment, it gives a special feature to the life of the people in the Banjar region, be it social, economic or cultural life. Nature has a very big role in shaping the soul and culture of society. The cultural characteristics of the Banjar people better known as river culture have interesting accents, judging from the objects produced by the Banjar community itself. One example is the Banjar boat. This boat is a cultural heritage from the older generation to the younger generation that should be maintained and should always be preserved, given the increasingly incessant flow of modernization that is gradually eroding the existence of these Banjar boats.

The above statement is supported by Kahn who states " *Ethnopedagogy specifically refers to the form of educational approaches and practices based on local wisdom* " [13]. Ethnopedagogic specifically refers to the form of approaches and practices of education based on local wisdom. Local wisdom is worthy of being the basis of education and culture. Therefore, there is a need for an educational approach that aims to support students specifically and society in general, to be able to understand local wisdom in its area through the ethnopedagogic approach. Ethnopedagogic competencies are:

" In defining the guidelines for the formation of poly-cultural pedagogy training concepts in an ethnopedagogical environment (which represents the aggregate of all aspects of life, taking into consideration a place's ethnic peculiarities: the worldview of its people, their behavior, folk traditions, rites, rituals, folklore, holidays, daily living " [3] .

From the above definition, it can be interpreted that ethnopedagogic competence is a concept of culture-based education which covers many aspects of life that are related to habits, traditions, rituals, folklore, religious holidays and daily life of the people in a place. The effort to preserve local wisdom does not only show our resilience in terms of culture, but also the sustainability of culture, in the sense of not letting local cultural values be eroded by foreign cultural values.

Based on this, paya in building a harmonized society through river culture is important. The development of river cultural values that are relevant and contextual have significance for the harmonization of society, when viewed from a cultural point of view. Building a harmonious society that feeds riverine culture in a region will encourage a sense of pride in its culture and at the same time be proud of its region because it has participated in contributing to the development of national culture and can produce a harmonious society. Therefore the need for Citizenship Education is not the only variable or object that contributes to the formation of citizenship outcomes in society in general. But socialization or certain experiences among young people in the community.

II. THEORETICAL REVIEW

A. Building Community (Community Civic Education)

The essence of development is a process of continuous change which is progress and improvement towards the direction to be achieved, then to provide this provides a development definition is 'an effort or a series of business growth and change plans that are carried out in a way aware by a nation, State and government towards modernity in the framework of fostering nations.

Kirdi Dipoyudo stated that development as an effort to improve the situation, in a worse way, means:

" National development is a series of efforts to consciously plan to improve the situation in accordance with the established goals which include development programs that are carried out continuously to achieve national development goals " [11].

As stated above, development is a deliberate and planned process of change that is even more complete, development means deliberate changes planned with the aim of changing unapproved circumstances in the desired direction. The term development is generally quelled by the term *Development*, even though the term *Development* actually means development by planning. So, there are also those who define development as a conscious effort to create social change in society.

B. Community Harmonization

According to the theory of social institutions the characteristics of community harmony are inseparable from life in society, where the harmonization of society makes an important factor in building the character of each individual who is directly involved in the social institutions themselves. Theoretically, personalizing value that has meaning is to build a dignified human being, both personally, relational, and socially. A dignified person is a person who throughout his life is able to live his independence responsibly towards personal values, towards others in order to implement the principle of helping people to live more dignified lives integrated into social life together [1].

Sigmund Freud revealed that psychoanalytic theory and social learning theory offer the concept of internalization which is the acceptance of the correct standard of behavior that has existed or has been made to belong to someone. Both of these theories refer primarily to the transmission (inheritance) of morals, norms and values of society to a child [6]. The process can be done through examples (*Modeling*) and reinforcement (*Reinforcement*) from parents or teachers about good behavior.

"Social values include compassion, responsibility and a life of harmony." Of the three main values there are several values in it such as the value of love including the value of dedication, help, kinship, solidarity and sympathy [9] . The value of responsibility includes a sense of belonging, discipline and empathy, while the value of a harmonious life includes justice, tolerance, cooperation, and democracy. Then social values are divided into three main value groups, namely love, responsibility, and harmonious life in society.

The *social culture structure* has many important functions in life. First, it functions in the family as an effort to educate the nation's generation to become fully human, a national and state structure capable of being a governmental organization that prioritizes the community at large and within the community into a social organization that functions to cadre Indonesian people into a harmonious society.

C. River Culture

Culture is a whole system of ideas, actions, and man's work in the context of people's lives, which is used as the property of humans with learning [4]. This definition confirms that the culture that exists in human beings has at least three dimensions of being, namely: (1) complex ideas, ideas, values, norms, rules, human thoughts and so on or so-called cultural systems " *Cultural System* ", (2) complex patterned activities (actions) from humans in society or called social systems (*Social Systems*), (3) objects created by humans.

The definition of culture is as follows: "*Culture is a complex that includes knowledge, beliefs, arts, morals, laws, customs, and abilities and habits acquired by humans as members of society*" [10]. Culture consists of everything that is learned from normative patterns of behavior, which means covering all ways or patterns of thinking, feeling, and acting.

Thus, the function of culture (*Culture*) at the first level is a tool or instrument, which appears in order to meet the needs of human psycho-biological. Culture as a tool is *Conditioning*, that is to impose limits on human activity. Culture according to Malinowski includes "..... *Inherited artifacts, goods, technical processes, ideas, habits and values* ". Malinowski stressed the importance of studying the function or use of elements of a culture on the culture of the community as a whole. Important elements of the culture of a society include the economic system, belief systems and kinship systems.

The culture of a society is always closely related to its geographical conditions. As you know, Banjarmasin City is known as the city of a thousand rivers. This is not excessive because there are indeed many rivers, so it cannot be denied that the city of Banjarmasin has a river culture. River culture in Banjarmasin City is a product of their flexibility, life experience and adaptation to life on the banks or along riverbanks.

III. RESEARCH METHOD

This study tries to describe the phenomenology of efforts to build a harmonized society through river culture in the city of Banjarmasin. The people who live along the river have their own cultural role which can be a bridge in building a harmonized society which is certainly a challenge for researchers. Because there are noble values that emerge from the lives of Banjarmasin people, especially those who live on the banks of the Martapura river. One of them is the floating market which is identical to the river shows that the people live and depend on the existence of the river.

A similar opinion was also put forward stating that "in qualitative research, it is not merely describing a phenomenon, so that the phenomenon is "unequaled", but the important thing is to explain the meaning, describe the meaning of the phenomena that arise, even explain "*metamaknawi*" the meaning behind the meaning" [2]. Thus, the phenomenological qualitative research which is the research study needs to be described and interpreted in order to reveal it comprehensively and deeply.

Qualitative approach is important to produce theories, develop policies, develop education implementation, enlightenment on social issues, and also stimulus to behavior [7]. From the opinion above, it can be understood that one of the topics of relevant studies conducted using qualitative research is the implementation of education in accordance with the research that researchers do. Thus, descriptive is essentially a characteristic of qualitative research. Where according "*Qualitative research is descriptive. The data collected is in the form of pictures rather than number*". The use of this qualitative research method influences decisions related to location and research respondents. The sample of respondents was determined by purposive sampling with two main considerations, consisting of respondents being one of the members of the riverbank community and community leaders. Data were analyzed through data analysis techniques by Miles and Huberman. The data collection process is carried out interactively and continuously until the research is completed, so that the data is saturated. The methods used in collecting data include: data reduction, data presentation, and making conclusions.

IV. RESULTS AND DISCUSSION

Inheritance in the development of the harmonization of the community from the older generation in the younger generation through the siring floating river market culture that occurs in the visitors, buyers and traders in the floating market can be seen in the activities and daily lives of the traders. This can be seen from the intensity of trading time, the sales system, commodities sold, prices offered and target customers.

Preserving the diversity of the nation's culture is clearly an important task, respectable nations are those who value and uphold their own cultural heritage, not foreign cultures that enter Indonesia. So the effort to build harmony in the community through the culture of the river gave birth to *Social Culture* which we can see from the behavior of the Banjarmasin people who still uphold noble values such as kinship, mutual cooperation, the behavior of the knight's soul, carrying out deliberations to reach consensus on various opportunities and live life with the principle of *prasaja* or simple life.

The concept of local wisdom in the context of anthropology is a cultural terminology and can be interpreted as knowledge that comes from a unique culture of society, has a relationship with nature in a long history, adapts to the local ecological system, is dynamic and is always open with the addition of new knowledge [12]. In other words, local wisdom is a unique local knowledge, derived from the culture of the local community and a cultural heritage that can be

seen from the components of the community is very important in various fields of community life to be used as tourism and local economic development.

The floating market in the city of Banjarmasin is a cultural heritage of the people of South Kalimantan. The floating market lives and develops along with the life of the people who live on the banks of the riverbanks and river banks. The market which is identical with the river shows that the people live and depend on the existence of the river. States that local wisdom can be in the form of rules concerning: (1) institutional and social sanctions, (2) provisions on space use and season forecast for planting, (3) preservation and protection of sensitive areas, and (4) forms of adaptation and mitigation of dwellings to climate disasters or other threats. In general, local wisdom arises through a long process of internalization and goes on through generations as a result of human interaction with the environment. This long evolutionary process leads to the emergence of crystallized value systems in the form of local customary law, beliefs and culture.

According to the functional theory of structural Talcott Parsons, who is one of ideology or perspective in sociology, looked at society as a system composed of parts that are interconnected with each other and the part that one can not function without a connection to piece the other. Then changes that occur in one section will cause an imbalance and in turn will create changes in other parts.

In the theory of structural functionalism, society is seen as a system in which all social structures are integrated into one, each has a different but interrelated function and creates consensus and social order and the whole elements will adapt to each other both internal and external changes.

In the context of activities in floating markets, trading activities in floating markets have an important role in being one of the pillars of the people's economy. Rivers for Banjar people cannot be separated from their lives. Researcher's interview with floating market trader Ibu Mahdiah:

"I sell in this floating market for a long time starting with the work of parents (kuitan karian bahari) who have passed down from generation to generation. So that this floating market is a legacy from parents and can be used as a source of sustenance. That can be sufficient for household life, such as: school fees children, buy staple foods, can be saved for old age and so on. "

Legaci marriages or their predecessor generation are also traders who usually sell their wares in the floating market. The above view reflects the process of livelihood regeneration. This means that there is an element of cultural inheritance which contains wise values as well. When studied sociologically, imitation conclusions can be drawn as a factor in the role of this cultural inheritance. Cultural inheritance in the family is indeed very influential. Parents who have a profession as traders will also be followed by their children later.

The position of traders in the floating market as part of local wisdom is actually inseparable from the concept of self-reliance. They not only manage natural resources such as growing fruit and vegetables will but also distribute them directly to consumers. This principle is in line with one of Sukarno's teachings, namely Marhaenism. Soekarno likened being self-reliant like a farmer who lived by cultivating rice fields for his own food. Simplicity and modesty were characteristic of the Indonesian people. Although they get a small the profit will but their fighting spirit independently to meet the needs of their daily lives.

The explanation shows that the activities in the floating market have a very close role with the activities of the community. As previously explained by social functions affect human behavior. Traders in the floating market have the character of discipline and hard workers, by accustoming pedaling every morning the value of discipline so that they become tough and unyielding individuals [5].

Traditional boat transportation in the form of a Banjar boat or can be called "*Jukung*" which is still used by people in the city of Banjarmasin. The natural conditions of South Kalimantan, especially Banjarmasin include rivers, lakes, swamps, highlands, lowlands, mountains, sea beaches, and islands small. With these natural conditions give a special feature on the lives of people in the Banjar region, both social, economic and cultural life. Islam has a very large role in the formation of the soul and culture of the community. As for the cultural characteristics of the Banjar people better known as river culture has an accent interesting, judging from the objects produced by the Banjar community itself. One example is the Banjar boat. This boat is a cultural heritage from the older generation to the younger generation that should be preserved and must always be preserved, given the increasingly intense modernization currents little by little started erode the existence of these Banjar boats.

The above statement is supported by stating that "*Ethnopedagogy specifically refers to the form of educational approaches and practices based on local wisdom*". Ethnopedagogic specifically refers to the form of approaches and practices of education based on local wisdom. Local wisdom is worthy of being the basis of education and culture. Therefore, there is a need for an educational approach that aims to support students specifically and society in general, to be able to understand local wisdom in its area through the ethnopedagogic approach. The ethnopedagogic competencies are:

" In defining the guidelines for the formation of poly-cultural pedagogy training concepts in an ethno-pedagogical environment (which represents the aggregate of all aspects of life, taking into consideration a place's ethnic peculiarities: the worldview of its people, their behavior, folk traditions, rites, rituals, folklore, holidays, daily living " [3].

From the definition above, it can be interpreted that ethnopedagogic competence is a concept of culture-based education which covers many aspects of life that are related to habits, traditions, rituals, folklore, religious holidays and people's daily lives in a place. Efforts to preserve river culture

in the city of Banjarmasin not only show our resilience in terms of culture, but also the sustainability of culture, in the sense of not letting local cultural values be eroded by foreign cultural values. The preservation of culture can be done through social media such as the internet which is basically a medium that is used to streamline a communication process that is connected with various applications. Collaboration between diverse communities, cultures and institutions needs to be broadened and deepened to ensure harmonious growth efficiency in the face of accelerating change. In addition to social media. *Digital literacy* is also needed to be directed at the goal of remembering the ability to read, analyze and use information in the digital world (*Big Data*), *technological literacy* aims to provide an understanding of the workings of machines and applications of technology and *literacy humans* are directed at improving communication skills and knowledge of other sciences.

Banjarmasin City as the capital of South Kalimantan Province, has a variety of regional cultures that are still owned and lived by the people. Values and manifestations of material or activities that have existed since the past are cultural heritage that must be preserved. We cannot deny that relics in the past that contain noble values and certain meanings and knowledge [13]. Knowledge about the past relics contains noble cultural values both in terms of religion, economics, philosophy, customs and others that are expected to be utilized in the present and the future.

V. CONCLUSION

The way of inheritance in building community harmony from the old generation to the younger generation through river culture is the floating market, one of the traditional traditions of the Banjar tribe community as a form of adaptation of the people who live along the river banks. All activities take place on the river. Various community needs

can be met with activities on the river, such as transportation, shelter and trade. River activities provide great benefits for the community because it is a milestone in cultural inheritance in building community harmony from the older generation to the younger generation through river culture in the city of Banjarmasin.

REFERENCES

- [1] Ainusyamsi, F. (2008). *The Study of the Internalization of Sufistic Values through Qasidah Burdah: As an Efficacy Effort for Santri in Darussalam Ciamis Islamic Boarding School*. West Java, Doctoral Dissertation in General / Value Education Study Program UPI Bandung.
- [2] Bungin, MB (2012). *Qualitative Research (Communication, Economics, Public Policy, and other Social Sciences)*. Jakarta: Kencana.
- [3] Fahrudinova, G. Zh. (2016). *Ethno-Pedagogical Factor of Polycultural Training*. *International Journal of Environmental & Science Education*, 2016, 11 (6), p. 1185-1193.
- [4] Koentjaraningrat. (1986). *Introduction to Anthropology*. Jakarta: Balai Pustaka.
- [5] Koentjaraningrat. 1987. *Introduction to Anthropology*, Jakarta. Djambata.
- [6] Maftuh, B. (2009), *General Education and Value Values*, Bandung: General / Value Education Study Program, Postgraduate School, UPI.
- [7] Mc.Millan, JH & Schumacher, S. (2001). *Reserach in Education*. New York: Longman.
- [8] Ranjabar, Jacobus. 2006. *Indonesian Culture and Social System A Reminder*. Bogor: Ghalia Indonesia.
- [9] Raven, J. (1977). *Education, Values and Society: The Objectives of Education and the Nature and Development of Competence*. London: HK Lewis & Co.Id.
- [10] Soekanto, Soerjono. (2007). *Sociology an Introduction*. Jakarta: PT RajaGrafindo Persada.
- [11] Tjokroamidjojo, Bintoro. (1990). " *Development Planning*". Haji Masagung. Jakarta.
- [12] Wahyu, (2007). *The Meaning of Local Wisdom in Management of Natural Resources and the Environment in South Kalimantan*. (Scientific Oration on Inauguration of Professor of Sociology at Lambung Mangkurat University).
- [13] Wibowo, A., Gunawan. (2015). *Character Education Based on Local Wisdom in Schools*. Student Library: Yogyakarta.