

Revealing Trader's Sustainability in the Lok Baintan's Floating Market

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Abstract—This research aims to reveal the sustainability of the Lok Baintan's floating market in Banjar Regency by using the religionist phenomenological approach. The findings state that the sustainability of floating markets is supported by religious values as the foundation of traders to survive in the market. The traders believe that their fortune has been arranged by God so that they keep remaining in the Lok Baintan's floating market. This belief tends to make them be surrender (passive) with the natural conditions where they live. In other case, there's other influence that move and enliven the Lok Baintan's Floating Market.

Keywords: *sustainability, religionist phenomenological, religious value, belief*

I. INTRODUCTION

Sustainability is closely related to the ability to continue or continue, it comes from the words "sustain" and "ability" which in general can be interpreted as the ability to continue. The term sustainability is also defined as the durability of a system and process that encompasses 4 fields namely ecology, economics, politics and culture [1]. The other terminology of sustainability also reveals that there is an ability to survive constantly. Since the 1980s, sustainability has been more focused on the ability of humans to protect Planet Earth which leads to the concept of sustainable development. According to Bookchin the development of capitalism and the existence of market relations is what causes humans to be obliged to dominate nature as something normal in society and this is what will make planet earth considered a commodity that continues to be exploited [2].

In the realm of accounting, research on sustainability is more on the sustainability of the capital market that is more concerned with the sustainability of the business of entities listed on the stock exchange. This has strayed far from the substance of sustainability related to the sustainability of an ecology or environmental concern. Ecological sustainability that covers the economic sector can be seen in the phenomenon of traditional markets especially traditional markets that have existed for hundreds of years. This shows that the market has the ability to maintain its existence in a relatively long time

dimension. One of the traditional markets that has such sustainability is the Lok Baintan's Floating Market (LBFM), Banjar district, South Kalimantan. The phenomenon of LBFM which received an award as an interesting cultural heritage to explore how this site can survive while maintaining the uniqueness of their lives as humans who adapt to nature. Therefore, the purpose of this study is to reveal the sustainability of LBFM in Banjar district.

II. METHODS

This research uses a qualitative method with a religionist phenomenology approach. This phenomenology is the development of Husserl's transcendental phenomenology by incorporating the Islamic religionist paradigm. The inclusion of this religionist paradigm aims to make this research a bridge of awareness of this research with God so that its findings will not only rely on what is found on the research site, but also present a religionist perspective on the phenomenon on the site. This religionist phenomenology method goes through the following stages: conducting in-depth interviews with 3 LBFM traders to get their noema and noesis, after which an eidetic reduction is carried out with an Islamic perspective (based on the Qur'an and Sunnah).

III. RESULTS AND DISCUSSION

The floating market is a traditional market where transactions between sellers and buyers take place on the water by boat. The unique and distinctive floating market atmosphere is traders who look for or come to buyers to offer their wares and are not fixed in a place, but continue to move along the river using large and small boats [3]. In South Kalimantan there are 3 floating markets that are still active, including; Muara Kuin Floating Market in Muara Barito river channel in northern Banjarmasin City, Lok Baintan Floating Market in Martapura river, Banjar Regency, and Siring Tendean Floating Market in downtown Banjarmasin. The presence of the third floating market began to be recognized since the presence of the Floating Market Cultural Festival in the 2010s and only operates from Saturday afternoon until early morning before noon.

Among the three floating markets, only the floating market in Lok Baintan (LBFM) has its own uniqueness, namely the existence of barter transactions between traders which sometimes still occur on the products they carry [4,5]. Another uniqueness lies in the traders, the majority of which are done by women who are married [6]. Buying and selling transactions in this market have been going on for hundreds of years, some even mention before the establishment of the Banjar Kingdom [4]. This market takes place from early morning until the sun starts to heat up or around 9am in the morning [5,7].

A. *Islamic Values*

Strong Islamic values are felt in traders' activities in LBFM such as the *ijab-qabul* agreement (reciting an agreement) in each of their trade transactions [4,5]. The pronunciation of the contract is common for traders who are implementing Islamic teachings related to harmony in buying and selling. LBFM traders understand well about the buying and selling pillars and they always run when transacting at LBFM. The buying and selling pillars consist of: the existence of goods / services being traded (usually can be handed over), the existence of price agreements (generated after the bargaining process takes place), and the existence of *ijab-qabul* as a sign of the completion of the transaction.

Following Acil Bainah's (Acil is a salute for a lady) narration, one of the traders who always invited prospective buyers to bid on the price of merchandise. "Bargain it, if you don't bargain it, it will be my profit", the sentence implies the opening of bargaining interactions on merchandise in LBFM. This will be more intense (the bargaining process) when LBFM traders offer their merchandise to other traders until an agreement on sale price is reached. After a price agreement occurs, they usually pronounce the sale and purchase agreement "sell" or "sell it" as in the following dialogue:

Buyer: *Ulun nukari samuanya* / I buy it all.

Trader: *Ayu ja. Nah, jual lah* / Okay, here [I've] sold it [for you].

Buyer: *Tukar, Cil ai* / [I've] bought it, Madam.

LBFM traders, as part of the Banjar community, take good care of the signs in *muamalah* (Muamalah is terminology of trading or having any legal interactions based on Islamic rules). Historically, the Banjar community was influenced by strong Islamic teachings since the era of the Banjar Sultanate by the role of Sheikh Muhammad Arsyad Al-Banjari as a great Islamic scholar [8]. So that the teachings of Islam can be seen from their trade transaction models that always require the consent in every transaction they buy and sell [9,10]. Their attachment to the teachings of Islam implies the values of the teachings of Islam which they believe to be a way of life and this continues today.

These traders also pay great attention to the advice or moral messages conveyed by Guru (Guru is a salute for Islamic preacher), including by government officials who have a teacher background. The message requested that traders maintain hospitality when trading and maintain the belief that the fortune of each human being has.

"Guru Halil said, you should talk good, don't say bad when people has tasted yours and you say - she didn't buy it, do not behave like that." (Acil Bainah).

Guru Halil is the Regent of Banjar District who has a background as a teacher whose words are referred or listened to by the community. He often reminded his citizens, including those in the LBFM area, to pay attention to the hospitality towards the visitors who came to the LBFM and reminded them to prioritize Muslim morality when mating. He also reminded that every human being has the fortune that has been determined by Allah SWT so he asked that the merchants maintain the morality or behavior of Islam in every aspect of his life. He also reminded traders not to forget the Fajr prayer obligations before trading at LBFM. Halil's Appeal comes from a collection of Islamic thoughts related to human life on earth. One of the Islamic thoughts that they believe is about the concept of sustenance that has been arranged by the Creator. The thought of this provision is based on the Surah Hud verse 6 which reads:

"And there is not a single creature moving (animate) on the face of the earth but all of them have been guaranteed sustenance by God. He knows where he lives and where he stays. All of that (written) in the real Book (Lauh Mahfuzh)."

The thought of the fortune they've got not only from Guru Halil, but they also got it and repeatedly studied it or they listened to it in the routine study sessions in the village by other teachers. These Islamic thoughts crystallized and were entrenched in the minds of traders and farmers in LBFM. The concept of sustenance states that every creature on earth already has their own fortune, so that they only undergo sharia in trading by offering a sale price which can later be bargained again by potential buyers. This indicates the magnitude of the influence of Islamic values that they use in everyday life. So that their trading habits while maintaining the rules of Islam in trading always keep as a form of obedience to Allah SWT and believe that their fortune has been arranged by Allah SWT. Their belief in the concept of sustenance made them survive to try and trade only at LBFM without being interested in expanding either the volume or quality of their merchandise.

B. *Banjarese Tradition*

Other findings about LBFM sustainability are traders who are predominantly middle-aged women who are married. Their background is mostly madrasa (Islamic traditional school with Islamic curriculum for elementary, secondary and high level of it) alumni scattered around the Lok Baintan or Martapura City. In addition, on average they are descendants of traders or farmers who live and always transport by using a *jukung* which is a boat without an engine using a paddle. Acil Bainah before trading at LBFM, previously joined her husband in trading fruit in a large market in the city of Banjarmasin. He told that in the 1990s, they always brought thousands of oranges to sell to buyers who were mostly from Surabaya or Madura. As the buyer began to weaken the demand for oranges, Acil Bainah began selling in smaller quantities at LBFM, while her husband was gardening in the fields.

As Acil Lia, one of the LBFM traders who has known about trading since she was a teenager, by helping her mother

trade at Pasar Besar Kota Banjarmasin. They traded by buying their merchandise at LBFM and bought/sold it to large markets. Since having a family, Lia started to brave herself and specialized in offering her merchandise to tourists who come to LBFM by kelotok (a boat in Banjarese language).

Their parents' trading activities more or less influenced both knowledge and psychology so that they naturally eventually imitated / followed in the footsteps of their family traditions as traders. As told by Acil Arbainah, he said that he knew about trading on the river since he was 15 years old by following the trading activities of his father. However, he did not necessarily trade at Lok Baintan, but he started by bringing and offering his merchandise to other riverbank areas such as the Banua Anyar, Handil Bakti, Handil Semangat, Lenge River and the Terantang areas. This was done by Acil Arbainah by rowing the djoekoeng with merchandise as follows: "I used to paddle all day, until 5 pm just arrived home. My husband was at home looking after children. Then one day I begged God that I could trade around the house only, and *Alhamdulillah* my prayer was granted, I had joined to become a trader at LBFM".

Their story revealed that they had been familiar with the world of commerce from a young age, but they started trading at LBFM after having a family even though they were already known since they were young. All of that reveals that LBFM is not interesting for young people to do, but over time and experience makes them surrender and accept their geographical conditions and synergize as the next generation of LBFM that has existed since hundreds of years ago.

C. Others

Regarding the sustainability of LBFM above, there are also other factors that cause LBFM to continue to exist, among others, the development of technology and tourism that have begun to be activated by the local government. Technological developments in terms of social media have penetrated into the Lok Baintan area, where young people sometimes capture LBFM moments and share them in cyberspace. The virtual world in the digital era is now influencing the sustainability of LBFM with the increasing number of tourists leading to LBFM. In the past LBFM only existed in the morning until 8 o'clock in the morning, now it is not uncommon for LBFM to continue until 9 or 10 am. This phenomenon reinforces the belief of traders that the provision has been arranged by the Creator.

IV. CONCLUSION

The sustainability of LBFM traders is closely related to the religious values they believe in. These values are sourced from Islamic teachings and they are consistently implemented / implemented in trading activities at EGSL. They also maintain these Islamic values by following the calls of the teachers they get in the studies that are still ongoing today. The tradition of recitation becomes vital as a symbol of Islamic understanding of the concept of sustenance that makes LBFM traders continue to keep alive the LBFM activities.

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