



Civic Culture Analysis of *Mawarung* Culture of Banjar Community

Hanifah^(✉) and Nasiwan

Universitas Negeri Yogyakarta, Yogyakarta, Indonesia
hanayafata@gmail.com

Abstract. The Banjar people are sub-ethnic groups who live in most areas of South Kalimantan Province. Like other areas in South Kalimantan, the Banjar people in Hulu Sungai Selatan Regency have local wisdom that is considered to have its uniqueness. One of them is *Mawarung* Culture, almost all people who are classified as upper middle class and lower middle class gather or spend their mornings at stalls. This activity is done for breakfast, eating cake, or even just sitting and enjoying a cup of coffee/tea. This is the unique reason why people still prefer *mawarung*, even though they already had breakfast at home before. This research applied a qualitative approach. It aims to analyze civic culture and identify the indicators of civic culture in the culture of *mawarung* of Banjar people. The results of the study analyzed civic culture from three aspects, namely: (1) Education, *Mawarung* is used as a means of exchanging information and knowledge related to the recent issues; (2) Economy, *Mawarung* also becomes the moving wheels of the community's economy and to maintain the existence of an agreement in buying and selling (akad jual beli) of the Banjar people; (3) Community welfare, *Mawarung* improves the standard of living of the community to be more prosperous as a result of the ongoing buying and selling transactions which have an impact on meeting the needs of the community itself.

Keywords: Banjar people · Civic culture · *Mawarung* culture

1 Introduction

Culture is defined as a form of the shared behavior pattern of a community group that is passed down from generation to generation by its predecessors which is then well believed by a large group of people as a characteristic or character attached to their group. This culture has a close relationship with local wisdom because local wisdom is part of the culture itself, thus the two cannot be separated from each other. According to [1], 'Local wisdom is interpreted as a truth that has been believed for generations and is consistent within a region. It can be said, that the union between cultural values and the values of belief.' Local wisdom itself is a strategy carried out by a person or community group to preserve the cultural values, diversity, and environmental habits of their community [2].

Civic culture is a social unit in the community that is usually applied to activities in the daily environment of the community. According to [3], the aspects of civic culture of

this nation have shown the integrity of a diverse nation, including the national cultures and ethnicities. Thus, those aspects can turn into a culture that can unite the differences as one of the options to develop education, economy, and community welfare, and also create the unity of the Indonesian nation based on the values contained in Pancasila, and this can strive as a national culture. In addition, added by [4], 'a social phenomenon in society can be categorized into the civic culture if it meets at least 6 (six) indicators of civic culture namely, (a) Values embodied in citizen culture, (b) Egalitarian equality, (c) Mutual trust and tolerance, (d) Cooperative life, (e) Solidarity, and (f) Community spirit.' Thus all forms of activity that lead to a culture of citizenship must be studied first since there must be at least 3 (three) aspects and 6 (six) indicators of civic culture. If both aspects and indicators mentioned above are met then, it can be said that the social phenomenon that exists and grows in that society is a civic culture.

Mawarung is defined as an activity of a community or people to have breakfast/meal at a stall. *Mawarung* itself is one of the hereditary cultures owned by the Banjar people which is usually done in the morning. The culture of *mawarung* is considered to be suitable for the character of the Banjar people who are known to like to chat over a cup of tea or coffee. The phenomenon of many stalls that open during the morning and close during the day is proof that the culture of *mawarung* still exists in the Banjar community, especially in Hulu Sungai Selatan region. This is one of the cultures that are unique and different from other regions which of course must be maintained and preserved.

Regarding maintaining and preserving the culture of a region, Article 32 (1) Chapter XIII of the Constitution of 1945 that 'The state advances Indonesia's national culture amidst the world civilization by guaranteeing freedom of the society to maintain and to develop its cultural values'. It was concluded that the Indonesian state guarantees and supports the existence of regional cultures that are part of the national culture [5]. Local culture or wisdom is a reflection of the nation's personality that must be preserved aimed at mediating negative influences that enter from outside. To preserve local culture and wisdom in the field of science called civic culture. According to [6], 'Civic culture is a culture that supports citizenship in which there is a set of ideas or ideas that can be effectively implemented in cultural representation to shape the identity of citizens.' The culture that grows and develops in Banjar society is part of the nation's identity, character, and national culture. A culture that develops and becomes a community identity is a wealth that must be preserved.

'Banjar people are people whose lives are in groups in a village. The villages of the Banjar people are lined up on the banks of the river which is usually called the Banjar' village' [7]. Besides the mentioned definition, the Banjar people are known as a religious community in their daily lives. Reviewed from its history, the Banjar people are closer to Islam values. It illustrates that Islam is a system that is used as a lifeway for the Banjar people. 'From the tendency of this reference source of social behavior, the function of Islam by the Banjar people eventually becomes a symbol and identity that distinguishes them from other community groups around them' [8]. Researchers can conclude that the Banjar community and the Islam religion cannot be separated, because the two things have a very close relationship that forms a set of the Banjar community customs which is identical to the Islamic teachings. 'For all spheres of life especially in matters of worship, the fiqh adopted is the Shafi'i School. This school can be said to have been integrated

and become a custom that can be used as a foundation for the life of the Banjar people, including in buying and selling [7].

Relevant research has previously been conducted by [9] “Cangkru’an and Harmonization of Religious life”. Nurhayati and Ni’am’s research has similarities with this research, namely both discussing community cultures that have the same urgency to be developed so that togetherness can be created in a pluralistic life. But there is a difference between these two studies. Nurhayati and Ni’am’s research focuses on the importance of these cultures, the constraints, and the effort to build togetherness. Meanwhile, this research focuses on the analysis of the culture of *mawarung* with several aspects and examines it with the indicators of civic culture itself.

Other researchers, [3] have also researched “Civic culture in Cultural Values and Local Wisdom of the Balinese Aga People of Trunyan Village”. This research has similarities with the work of researchers Mahardika and Darmawan, namely both analyze civic culture contained in the cultural values of a society. However, there is a difference between the two, Mahardika and Darmawan focus more on their research with 4 cultures and examine the cultural values contained in the concept of *menyama braya* as well as studying the activities carried out by the community to be able to preserve the culture. Meanwhile, this study itself focuses more on examining cultural values based on aspects and indicators of civic culture itself.

Departing from the description above, the focus of this study intends to analyze civic culture that exists in the culture of *mawarung* and identify the indicators of civic culture in the culture of *mawarung* Banjar people, with a hope that later it can be used as additional knowledge to understand the importance of cultural values in creating the good national character.

2 Methodology of Research

This research applied a qualitative approach. This is because qualitative can dig deeper into human problems as a research instrument. A qualitative approach is a naturalistic approach because the situation on the ground is what it is and is not manipulated. This research took place in Hulu Sungai Selatan Regency with data collection techniques using observations, interviews, and literature studies. The literature used is like books, journals, and previous research results. Data collection was carried out on 9 people, consisted of 3 informants as sellers and 6 informants as buyers. The informants from the sellers are selected based on different regions so that the alignment of the data obtained can be seen. Then 6 buyers were selected based on the differences in the background of their jobs. As for the data analysis technique, it is carried out using data reduction, the presentation of data, and the conclusion.

3 Results of Research

3.1 Civic Culture in Culture *Mawarung* of Banjar People Uses 3 (Three) Aspects

3.1.1 Education

The culture of *mawarung* is used as a means to communicate and exchange information between fellow buyers/sellers. Usually the information discussed is about events that are currently faced, whether the events happen in the local community or nationally, or discussing about politics issue of the nation. The events or issues discussed are usually current and up-to-date issues so that new knowledge is obtained, or the discussion can open community's mind, making people better in thinking critically and also able to response the situation better. Also, *mawarung* culture is used as a legal communication forum and a place of socialization because it is considered a friendly event, exchanges news, and of course it also becomes a medium for community to learn or to understand the issues/information. The culture of *mawarung* is also used as a means of absorbing the aspirations of the people, which will later be accommodated and conveyed by the executor/legislator.

3.1.2 Economics

The culture of *mawarung* is used as a means to communicate and exchange information between fellow buyers/sellers. Usually the information discussed is about events that are currently faced, whether the events happen in the local community or nationally, or discussing about politics issue of the nation. The events or issues discussed are usually current and up-to-date issues so that new knowledge is obtained, or the discussion can open community's mind, making people better in thinking critically and also able to response the situation better. Also, *mawarung* culture is used as a legal communication forum and a place of socialization because it is considered a friendly event, exchanges news, and of course it also becomes a medium for community to learn or to understand the issues/information. The culture of *mawarung* is also used as a means of absorbing the aspirations of the people, which will later be accommodated and conveyed by the executor/legislator.

3.1.3 Public Welfare

The culture also has a positive impact on the well-being of people's lives in Hulu Sungai Selatan such as reduced poverty and unemployment. In addition, the culture of *mawarung* is a means of tightening the friendship and bonds which can certainly strengthen the relations and provide a sense of security, harmony, and peace in society.

3.2 Civic Culture in Culture *Mawarung* of Banjar People Uses 3 (Three) Aspects

- a. Values are embodied in the culture of citizens.
 - 1) Religious Values
 - 2) Equality Values
 - 3) The Value of Unity

- 4) People's Values
- 5) The Value of Mutual Cooperation
 - b. Egalitarian equality

People's lives become harmonious because there are no barriers in the strata of society to interact with each other. After all, all walks of life are aligned or treated equally without exception in the activities of *mawarung*.

- c. Mutual trust and tolerance

Society whether as sellers or buyers has mutual trust and tolerance economically.

- d. Cooperative life

The culture of *mawarung* indirectly makes a sense of mutual help between communities grow. This grew out of the good communication that the community did at the time of *mawarung*, so that good relations make the community help each other together in community activities or community economic growth.

- e. Solidarity

With the habit of gathering, chatting, and eating together at stalls, the solidarity of the local people has become closer.

- f. Civic spirit

Most people go to the warung (*mawarung*) is done after the community has breakfast at home first. After that, the people went to the stalls because people feel that something is missing if they don't go to the stall. This feeling is illustrated that the spirit of society in preserving the distinctive culture is very good.

4 Discussion

The *mawarung* culture was analyzed using 3 aspects civic culture, namely education, economy, and community welfare. It was found that *mawarung* culture is a means of communication and information exchange between buyers/sellers who discuss up-to-date issues both in the community and the nation, so that the new knowledge is obtained and it also makes community has critical thinking skills. Not only that, *mawarung* culture is also used as a platform for socialization, as a platform to absorb people's aspirations, and as a medium for community to learn and to understand the current events/issues happen. Then, *mawarung* culture also becomes the wheel drive of the community economy as evidenced by the length of time the stall stands and how the stalls are handed down from generation to generation as a livelihood to meet all the needs of life. In this culture, an agreement statements (akad) of sale and purchase is also found, and this akad considered an obligation by every people in Banjar society. In addition, *mawarung* culture has a positive impact on the welfare of the community because there is a strong brotherhood relationship and it brings up a sense of security, harmony, and peace in society.

4.1 Civic Culture in Culture *Mawarung* of Banjar People Uses 3 (Three) Aspects

4.1.1 Education

Education is the most important provision for every human being to face various challenges in life because education can be said to be a tool to open insights and thinking patterns to continue to advance in the future following the times. In line with [10], 'Education as a human process to obtain knowledge which is certainly believed to be very important to shape the ability to think.' Indirectly in the culture of *mawarung*, there is an educational aspect in it. The culture of *mawarung* is used as a means to communicate and exchange information between fellow buyers/sellers. Usually, the information discussed the events that are being experienced, whether in the local community, politics, or even the state of the country which is usually a hot issue so it is very interesting to talk about while eating at home. The exchange of information indirectly describes the existence of education that occurs in society through the activities of *mawarung*.

The acquisition of new knowledge or information can open people's eyes and minds to insights that are up to date and make society more critical in thinking and responding to something that happens in its environment. This is in accordance with 'the purpose of civic education which is an education that forms the attitude of human maturity in carrying out all actions, critical decisions in everything' [11]. The maturity of thinking can certainly be obtained by enriching knowledge and insight so that every problem can be digested, and sought solutions critically and carefully. That characteristic is indeed a necessity for our nation today because this nation and country will advance when its citizens are critical of various issues.

The culture of *mawarung* was used as a legal communication forum because it was considered a place for strengthening the bond, greeting each other, exchanging news, and of course discussing cross-issues casually. The culture of *mawarung* is a socialization forum that serves as a learning medium for the community to understand whatever it receives. This socialization is an early process in human life, which at some stage can develop its human potential and study its culture. Because 'the process of socialization is lived throughout life' [12], as well as 'socialization of the relationships established by society, can form a single way of the view of tradition that is rooted and has a meaningful sociological meaning [9]. The culture of *mawarung* is also used as a means of absorbing the aspirations of the people, which will later be accommodated and conveyed by the executor/legislator. From there it can be seen that the culture of *mawarung* can be used as a container for input from the political system. As we know, according to [13] 'the political system consists of inputs, conversions, and outputs. This input in the form of demands (demands) and support (supports) entered into the political system of its environment.

4.1.2 Economy

'Community development can be interpreted as a way of building the economy, which is very important in a country, especially in increasing economic growth and improving the welfare of its people [4]. Similarly, the culture of *mawarung* can certainly build the economic life of the local community. Because the existing stalls have been around for quite a long time and are passed down between generations, some people depend on

their lives and fulfill their needs from the stall. The existence of this stall can be a driving force for the economy in the community. This development can create a quality society that can contribute to improving the economy of not only the region but also the country.

In developing the economic growth of the community, Hulu Sungai Selatan government has consistently rejected the existence of modern retail because it can damage the regional economy. So this policy issued by the government aims to protect the local people and maximize to be more partial to the small people or the local people. This is nothing but for the welfare of the local community. With the existence of regulations that are considered a form of government support, community stalls thrive in this area.

In addition, the Banjar Community is identical to using contracts in buying and selling, which is considered very mandatory to be carried out. Because they consider that when buying and selling do not use a contract, the sale and purchase are invalid and the goods obtained become non-halal. Reinforced by [14], 'in the study of muamalah jurisprudence, it is admitted that transactions are influenced by several elements namely, the existence of *sighat akad* (the question of binding oneself), *al-ma'qud 'alayhl al'aqad* (object of contract), *al-muta'qidaynl al-'aqidayn* (the parties to the covenant), and *mawdhu' al'aqad* (the purpose of the contract)'. So every sale and purchase that is done there is done in Banjar language "jual-lah" ("I sell this item to you") for sellers and for buyers "tukar-lah" ("I buy this item from you"). When both the seller and the buyer have said the agreement statements (*akad*), the trade is declared valid. Similarly, [15] explained, 'The contract must be clearly pronounced with the statement *ijab qabul* (I buy this item) for the buyer and (I sell this item) for the seller. There are several conditions in buying and selling transactions, namely the presence of sellers, buyers, goods traded, prices, and contracts.' The contract in Islam is made based on realizing justice and avoiding persecution because in its origin the property of another Muslim is not halal unless it is transferred to his heart's favor (willingness) [16].

4.1.3 Public Welfare

Most of the stalls that have been operating in the Upper South River until now are stalls that have been passed on for generations. Indirectly, these stalls can meet the needs of the community itself. Because the culture of *mawarung* provides several types of food and drinks typical of the Banjar people to buyers. In addition to the fulfillment of the type of food needed by the buyer, the culture of *mawarung* also provides benefits in the form of money from the seller's side from the food and drinks that have been sold. The culture of *mawarung* also has a positive impact on the welfare of people living in Hulu Sungai Selatan such as the reduction of poverty and unemployment rates which are problems on the national scale in this nation.

The culture of *mawarung* is an activity of people gathering to enjoy food while chatting casually. All the people with different social statuses sat together in the stalls. In addition, the culture of *mawarung* is a means of tightening the bonds of community relationship (*silaturahmi*) which can certainly strengthen kinship relations and provide a sense of security, harmony, and peace in society. Because the Banjar community is a religious society that applies Islamic values in their lives, they believe they must establish good relationship (*silaturahmi*) to neighbors, relatives, and relatives as a complete binder for others. If the relationship is broken, the social ties of the community will fall apart. In

line with [17], that 'Allah Swt. Tells us to maintain a relationship, because all believers are brothers. Whatever our status, whatever the color of the skin and from any part of us, it does not distinguish it because basically, every believer is a brother.

4.2 Civic Culture in Culture *Mawarung* of Banjar People Uses 3 (Three) Aspects

There are 6 (six) civic culture indicators in the *mawarung* culture, namely: 1) The values contained in the citizen's culture; 2) Egalitarian equality; 3) mutual trust and tolerance; 4) Cooperative life; 5) Solidarity; and 6) Community spirit. Based on the findings above, it was found that Pancasila values were found in the *mawarung* culture. Then, people are also treated equally with no difference in *mawarung* activities so as to create harmony, mutual trust and tolerance economically and socially. With the growth of good communication and solidarity, the community will help each other in the activities and it helps to develop economic growth of the local community. All of these factors make the community spirit grow by itself as evidenced by people would feel less spirited if they do not go *mawarung* for a day, which is a form of preserving the distinctive culture of the HSS community very well.

4.3 Civic Culture in Culture *Mawarung* of Banjar People Uses 3 (Three) Aspects

a. Values are embodied in the culture of citizens.

1) Religious Values

There is a religious value in culture *mawarung* of Banjar people. One of them is the buying and selling agreement (akad). This buying and selling agreement (akad) is part of the teachings of the Islamic religion which is considered to be the guide of the Banjar people in their lives. So the contract here is an obligation that must be said after buying and selling activities are carried out. Reinforced by [16], that 'the contract is believed to be a tradition (custom) for a society that runs continuously and is accepted by the community as a binding agreement.' Thus the contract is a tradition in buying and selling the Banjar people whose contract itself is adopted from the values of Islamic religious teachings, which indicates the validity of buying and selling activities.

2) Equality Values

The gathering of many societies at the time of *mawarung* did not make the value of equality ignored since the sellers themselves will not discriminate or privilege their buyers, apart from their social status or occupation all are served equally. The service is done according to who comes first.

3) The Value of Unity

The value of unity in the culture of *mawarung* is seen that all walks of life equally sit down and preserve this culture of *mawarung*. It is described that people who are classified as middle and upper are sitting in the middle and upper class sitting for breakfast with a variety of heavy meals, besides those people who are classified as middle and lower also continue to participate in *mawarung* even though they only sit while enjoying cakes and a glass of tea/coffee. But the two of them both sat eating/drinking and chatting together at the stall. This illustrates that the value of unity between them is well established.

4) People's Values

The culture of *mawarung* indirectly gives people's life meaning to be directly involved in economic activities. The culture of *mawarung* involves the whole society, just as sellers and buyers are carrying out economic activities. This is a form of community activity that has people's value. Because various backgrounds of the community come together to exchange information, knowledge, experiences, and stories. This activity is a democratic value that is at the core of the people's values themselves.

5) The Value of Mutual Cooperation

According to [18], 'Gotong royong/mutual cooperation itself can be said to be a characteristic of the Indonesian nation, especially for those who live in rural areas that apply for generations, thus forming real social behavior and then forming a social life value system. The existence of this value causes cooperation to always be fostered in the life of the community as a cultural heritage that should be preserved.' Mutual cooperation will foster the spirit of community togetherness so that the community will help each other and help each other. And from this togetherness, harmony is created between one community and another. The word "togetherness" is closely related to the word "harmony". Because without harmony, togetherness will not be realized properly, and vice versa [13]. In terms of living in harmony, that is, living in a good and peaceful atmosphere, not quarreling, united hearts and agreeing between communities. With the growth of the value/attitude of mutual cooperation, the community is usually carried over in the activities of the community. Because in Hulu Sungai Selatan, every time there is a wedding, death, and other activities/events, it must be done in mutual cooperation. With the habit of meeting at the time of *mawarung*, the spirit of mutual cooperation of the community grew and had a high awareness thanks to the constant establishment of the cords of friendship at the time of *mawarung*.

b. Egalitarian equality

The activity of *mawarung* can be carried out and the benefits are felt in all circles of society. There is no particular tendency in this activity of *mawarung*. It is proven that those who often come to shop consist of various groups of people and that makes the interaction between buyers and sellers diverse every day. The diverse interactions make communication between communities that *mawarung* will also be rich in new knowledge for the community. All walks of life mingled very well at the time of *mawarung*. Even sometimes there has been said that usually *mawarung* is just for lower middle class people in the village, this is not true, since all classes of society are also part of this *mawarung* activity. People's lives become harmonious because there are no barriers based on social classes and people are free to interact with each other since all human beings are aligned or treated equally without exception in the activities of *mawarung*. It can be said that *mawarung* can unite various diverse walks of life.

c. Egalitarian equality

The culture of *mawarung* is used as a container in establishing the bonds of relationship between people in community (*silaturahmi*) well, so the attitude of trust and tolerance is certainly created by itself. Our country was indeed born and grew out of

diversity, be it ethnicity, racial religion, and inter-group. So that mutual trust and tolerant behavior become an obligation to be carried out by all citizens. It aims to strengthen harmonious national ties with one goal to bring a better, prosperous, and prosperous life.

This culture of *mawarung* has a positive impact on economic growth and reduces the poverty in Hulu Sungai Selatan area. The culture of *mawarung* has proven to have a good impact on people's lives. Society can be as sellers or buyers has mutual trust and tolerance economically. This is evident from the results of interviews with several informants who said even though they had eaten or drank even at home but the community still went to warung/stalls. The same thing was also conveyed by informants as stall owners or sellers who said that every day there must be many who come to eat and drink not knowing whether it is a holiday or working day.

d. Cooperative life

The culture of *mawarung* indirectly makes a sense of mutual help between communities grow. This grew out of the good communication that the community did at the time of *mawarung*. People reprimand each other when eating and drinking so that relations between communities become more and more well established. A good relationship makes the community help each other when cooperative activities or events are held such as wedding celebrations and or other similar activities.

In addition, from the broader cultural aspect, *mawarung* has a positive impact on economic growth in Hulu Sungai Selatan. Because the community, both sellers and buyers, are both economic actors of *mawarung*, where there are buying and selling activities, and sellers can get money from the proceeds of their sales while people who as buyers also get goods or food which is something that is needed. Therefore, the culture of *mawarung* is a form of economic activity carried out by the community itself together following their respective fields, both between sellers and buyers, which has an impact on economic growth and reduces the poverty due to narrower employment opportunities plus the covid-19 pandemic as it is today.

e. Solidarity

As stated above, the culture of *mawarung* has one of the values, namely mutual aid. With the value of mutual cooperation, it will strengthen the solidarity of the local community. Mutual aid will be related to solidarity, solidarity is also of course related to mutual aid that will influence society, both individually and in groups. How the role of solidarity runs is certainly supported by how the community responds to every value that exists in mutual aid embedded in their environment. With the habit of gathering, chatting, and eating together at stalls, the solidarity of the local people has become closer.

f. Civic Spirit

'A society that lives together, of course, is not only influenced by geographical factors, other influencing factors such as power, identity, and a sense of solidarity in society are supported by the value system that applies to a certain society, because values are the basis for uniting a group in social life [18]. The existence of this civic spirit is influenced by togetherness, no coercion arises because of the existence of awareness and responsibility through a sense of belonging. The values in the cultural system of Indonesians contain four concepts, namely: a) man is not alone in this world but is circled by his community,

his society, and the surrounding universe. In the system of the microcosmos, he perceives himself as only a small element that is carried away by the process of circulation of the great universe, b) thus, man is essentially dependent in all aspects of his life on his fellow man, c) therefore, he must always strive to as much as possible maintain good relations with his fellow man driven by the soul equally, and d) always trying to be as conformable as possible, doing the same with others in the community, driven by the soul equally high and low [19].

Most people go to warung/stalls (*mawarung*), which is done after the community has breakfast at home first. After that, people go to the stalls, either for heavy meals or just to enjoy traditional drinks and cakes. Apart from the habits that are often done, the people there feel that if they don't go to the stall for a day, there is something missing. This feeling is illustrated that the spirit of society in preserving the distinctive culture there is very good. In fact, when the indigenous peoples of the Upper South River moved or settled in other areas they would still carry out their customs (*mawarung*) in their new place.

5 Conclusions

The analysis of civic culture in the culture of *mawarung* of Banjar society is reviewed in three aspects namely: (a) Education, there are activities of exchanging knowledge and information carried out related to various issues that develop; (b) Economy, moving the wheels of the economy of the people in the Upper South River; (c) The welfare of the community, improving the standard of living of the community to be more prosperous as a result of the ongoing buying and selling transactions between sellers and buyers who both get what their own needs are.

Indicators of civic culture of *mawarung* culture in Banjar society: (a) Values embodied in the culture of citizens. *Mawarung* culture has values contained in it namely: religion, equality, unity, peoplehood, and mutual aid. All existing values are interrelated with each other; (b) Egalitarian equality, which all societies blend into one. The culture of *mawarung* is not intended for certain social classes but all people regardless of their social class, who can eat and drink together in the morning stalls; (c) Mutual trust/tolerance. The community, be it sellers or buyers, has mutual trust and tolerance economically so that good buying and selling transactions occur; (d) A cooperative life. The community reprimands each other at the time of eating and drinking so that a good relationship is established between buyers and sellers. Good relationships make people always work together according to their respective skills when there are certain events; (e) Solidarity, with the value of mutual aid/cooperation, there is also the solidarity of the local community to work together; (f) Community spirit, the community is enthusiastic about going to the house even though they have eaten even at home, but the community still goes *mawarung*. This is because it becomes a habit that if not done, it feels as if something is missing.

References

1. Sartini, "Menggali Kearifan Lokal Nusantara," J. Filsafat, vol. 37, no. 2, pp. 111–120, 2004, [Online]. Available: <https://jurnal.ugm.ac.id/wisdom/article/view/33910/20262>

2. D. Ratih and A. Suryana, "Nilai-Nilai Kearifan Lokal Leuweung Gede Kampung Kuta Ciamis Dalam Mengembangkan Green Behavior Untuk Meningkatkan Karakter Mahasiswa," *J. Artefak*, vol. 7, no. 2, p. 79, 2020, <https://doi.org/10.25157/ja.v7i2.4199>.
3. I. W. T. Mahardika and C. Darmawan, "Civic Culture Dalam Nilai-Nilai Budaya Dan Kearifan Lokal Masyarakat Bali Aga Desa Trunyan," *Humanika*, vol. 23, no. 1, p. 20, 2016, <https://doi.org/10.14710/humanika.23.1.20-31>.
4. Islamuddin, "Pengembangan Budaya Suku Talang Mamak Sebagai Nilai-Nilai Kearifan Lokal Dalam Bagian Civic Culture," *JPIS, J. Pendidik. Ilmu Sos.*, vol. 23, no. 2, pp. 55–67, 2014, [Online]. Available: <http://ejournal.upi.edu/index.php/jpis/articel/view/1619/pdf>
5. Republik Indonesia, "Constitution of Indonesia 1945 (amended in 2002)," vol. 4, no. 1, p. 18, 1945.
6. U. . Winataputra, *Pendidikan Kewarganegaraan dalam Perspektif Internasional (Konteks, Teori, dan Profil Pembelajaran)*. Bandung: Widya aksara press, 2012.
7. A. Hasan, "Prospek Pengembangan Ekonomi Syariah Di Masyarakat Banjar Kalimantan Selatan," *AHKAM J. Ilmu Syariah*, vol. 14, no. 2, 2014, <https://doi.org/10.15408/ajis.v14i2.1281>.
8. A. Daud, *Islam dan Masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar*. Jakarta: Raja grafindo perada, 1997.
9. A. Nurhayati and S. Ni'am, "Cangkru 'an " and Harmonization of Religious Life," *J. Harmon.*, vol. 20, no. 2, pp. 293–316, 2021.
10. D. Iranto and S. Suparno, "the Effects of Pbl Method Using the Hypermedia To the Students' Critical Thinking Skill on the Social Studies Subject," *J. Pendidik. Ekon. dan Bisnis*, vol. 2, no. 2, p. 40, 2014, <https://doi.org/10.21009/jpeb.002.2.3>.
11. H. A. Hasibuan and E. Simatupang, "Peran Tradisi Boteng Tunggul dalam Memperkuat Civic Culture Masyarakat Adat Lombok," *J. Kewarganegaraan*, vol. 18, no. 1, p. 19, 2021, <https://doi.org/10.24114/jk.v18i1.22620>.
12. Macionis, *Sociology*. New Jersey: Upper saddle river, 1997.
13. Winarno, *Sistem politik Indonesia Era Reformasi*. Yogyakarta: Media pressindo, 2007.
14. F. E. Vogel and S. . Hayes, *Islamic law and finance religion, risk, and return*. London: Kluwe law international, 1998.
15. S. Sabiq, *Fikih sunnah*. Ponorogo: Al-Ma'rif, 1998.
16. A. Sudrajat, *Etika protestan dan kapitalisme barat, relevansinya dengan islam Indonesia*. Jakarta: Bumi aksara, 1994.
17. M. Sani, M. Rahman, and R. Amin, No Title. Jakarta: Al-Mawaddah prima, 2012.
18. M. Rolitia, Y. Achdiani, and W. Eridiana, "Nilai Gotong Royong Untuk Memperkuat Solidaritas Dalam Kehidupan Masyarakat Kampung Naga," *Sosietas*, vol. 6, no. 1, 2016, <https://doi.org/10.17509/sosietas.v6i1.2871>.
19. R. Bintarto, *Gotong royong; Suatu karakteristik Bangsa Indonesia*. Surabaya: Bina Ilmu, 1980.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

