LOCAL WISDOM VALUES AS THE FOUNDATION OF CIVIC DISPOSITION IN THE ETHNIC COMMUNITY OF BANJAR

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ABSTRACT; This study aimed to discover local wisdom of Banjar ethnic particularly on women traders at Banjarmasin floating market. The research was carried out qualitatively toward the women traders at the floating market. The subjects of this research were the women sellers at floating market, the ethnic community of Banjar, academicians, and the local government. Data were collected by interview, observation, and documentation studies. The process of data analysis was conducted using a triangulation technique. This study discovered that basically the local wisdom of Banjar was formed and influenced by its geographical condition, which majority of people lives in riverside. Culture that they have was resulted from their experience of being close to the river and living with river culture for long time. These local wisdom, social condition and culture contain culture values which have transformed into certain dispositions or characters on their daily lives. There are high values which can be seen on the women traders’ life. Honesty and humility values are shown from their words and acts on trading. These cannot be separated from religiousness of Banjar society of who mostly is Moslem.

Keywords: Floating Market, Local Wisdom, Culture
INTRODUCTION

Local wisdom found in some community groups in Indonesia contains many noble values of the nation's culture and can be the identity of the character of its citizens. Local wisdom as the values or behavior of local people living in interacting with the environment is not the same, at different places and times and different tribes. This difference is caused by the challenges of nature and the necessities of life are different, so that his experience in meeting the needs of his life led to various systems of knowledge both related to the environment and social.

Banjarmasin has various regional cultures which until now still owned and lived by the people. Values or forms of material or activity that have existed since the past is a cultural heritage that must be preserved. It is inevitable that the relics of the past contain noble values as well as certain meanings and knowledge. Knowledge of the past relics contain cultural values that are noble in terms of religious, economic, philosophy, customs and others that are expected to be utilized in the present and future.

Floating market is a hereditary tradition of Banjar ethnic community as a form of adaptation of people living on the banks of the river. All activities take place in the river, the various needs of the community can be fulfilled with activities in the river, such as transportation and trade. River activities provide great benefits for the community as a pillar of Banjar community economy, so the floating market continues to this day. Knowledge of how to trade on water, the use of barter system, how to control boat and become a culture of market society floating market from time to time is termed with tradition and indigenous knowledge.

Floating market in Banjarmasin as one of the social institutions Banjarmasin community has noble values that arise from its activities so it can be internalized in the life of the community. Floating markets that are identical to these rivers show that the people live and depend on the existence of the river. Nothing wrong if the city of Banjarmasin dubbed as "the city of a thousand rivers" because the river as an important means for the survival of the community.
Koentjaraningrat (1979) mentions that the function of social institutions in society is to provide guidance on behaving or behaving in accordance with social rules, to maintain social integration of the threat of disunity, and as guidance in the exercise of social control.\(^1\) Local wisdom does not just stop at ethics, but to norms and actions and behavior, so that local wisdom can be like a religion that imitates people in behaving and acting in the context of everyday life.

Floating market becomes one of the embodiment of the people's economy Banjarmasin. Based on data from the Central Bureau of Statistics (BPS) shows that the sales sector became the largest source of livelihood in the city of Banjarmasin which amounted to 33.74%. Floating market is an economic and cultural potential in South Kalimantan. If it refers to the Constitution of Article 33 paragraph 3 which essentially emphasizes the populist economy, then this should certainly be preserved. One of the efforts to preserve it is the issuance of Provincial Regulation of South Kalimantan No. 9 Tahun 2000 (pasal 28 on tourism area) and Perda Kota Banjarmasin No. 5 tahun 2013 (pasal 22 concerning the cultivation area). The regulation is one of the legal to protect the existence of floating market in Banjarmasin.

**LOCAL WISDOM**

Local wisdom can be understood as wise local ideas (local) that are wise, full of wisdom, good value, embedded and followed by members of society Sartini (2004).\(^2\) Local wisdom is a collection of facts, concepts of trust, and public perception of the world around, solving problems and validating information. In short, local wisdom is how knowledge is generated, stored, applied, managed, and inherited Alwasilah, Suryadi, and Karyono (2009).\(^3\)

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\(^1\) Koentjaraningrat, *Pengantar Ilmu Antropologi*. (Jakarta: Aksara Baru, 1979).


Further Suhartini (2009) defines local wisdom as an ancestral heritage relating to the values of life. The value of life is united not only in the form of religion, but also in culture and customs. When a society adapts to its environment, they develop a good wisdom of knowledge or ideas, tools, combined with customary norms, and cultural values of environmental management activities to meet the needs of their lives. This means that local wisdom concerns the positive behavior of humans in dealing with nature and the surrounding environment, which can be derived from religious values, customs, ancestors or local culture, which naturally builds in a community to adapt to the surrounding environment. Behavior that is general and prevailing in society widely, hereditary will develop into values that are held firm or called culture.

Local wisdom is all forms of knowledge, belief, understanding or insight and customs or ethics that guide human behavior in life in the ecological community. All forms of local wisdom are lived, practiced, taught and passed from generation to generation as well as shaping patterns of human behavior towards fellow human beings and nature. Local wisdom not only stops on ethics but comes to norms, actions and behavior, so that local wisdom can be like a religion that guides people in behaving and acting, both in the context of everyday life and determining the further human civilization. Local wisdom can be the basis of character education (Wibowo & Gunawan 2015).

In relation to the importance of local culture, Tilaar in Alwasilah, Suryadi, Karyono (2009: 53) explains that the introduction of local culture is necessary so that people can appreciate their culture and themselves. Educational institutions other than as agents of change also produce cultural values or local wisdom, as well as the social capital of a dynamically changing society. In accordance with the function of national education article 3 of the National Education System Act

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6 Alwasilah, dkk, *Etnopedagogi: Landasan Praktek*, 53
of 2003, that education develops the ability and form the character and civilization of dignified nation in order to educate the nation's life.

METHOD

This research with qualitative approach case study method. This approach is chosen to explore comprehensively the value of local wisdom in the formation of civic disposition of women traders in the Banjarmasin floating market, which involves individuals or traders in the floating market and describes the activities and social interactions that exist within it. The research data is taken from observation, field research interview, and documentation study. The technique of selecting informant in this research, researcher use purposive sampling technique and snowball sampling. The subjects in this research are traders in Floating Market, Banjar ethnic community, Local Government and Academician. The data analysis process begins by reviewing all available data from various sources, from interviews, direct observation, field notes, official documents, and pictures.

DISCUSSION

CHARACTERISTICS OF TRADERS IN THE FLOATING MARKET

Floating market in Banjarmasin is one of the cultural heritage owned by the people of South Kalimantan. Floating market live and grow along with the life of people living in the riverside. The market is identical to this river shows that the people live and depend on the existence of the river. Floating market into a place and traditions that became an iconic buying and selling in South Kalimantan. The existence of a floating market background of the many rivers in Banjarmasin and a long history where the river became the cultural base of Banjarmasin society.

Characteristics of traders in the floating market can be seen on the activities and daily life of the traders. This can be seen from the intensity of trading time, sales system, commodities sold, prices offered and target customers. The following researchers will reveal and outline one by one from the characteristics of traders in the floating market. Based on the results of observations by researchers in the field, there are two criteria merchants in the floating market. First, the dukuh namely the merchants who boats sell their own
produce or neighbors. Second, mining is a term for second-hand merchants who buy merchandise from the dukuh for resale.

**Table 1**

**Characteristics of Traders in Floating Market in Banjarmasin**

<table>
<thead>
<tr>
<th>No</th>
<th>Characteristics</th>
<th>Dukuh</th>
<th>Penyambangan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Intensity of trading time</td>
<td>From 04:00 to 6:00 am</td>
<td>From 05:00 to 09:00 am</td>
</tr>
<tr>
<td>2</td>
<td>Sales system</td>
<td>Usually in the form of bungkalang (basket)</td>
<td>Trader sells in retail</td>
</tr>
<tr>
<td>3</td>
<td>Commodities</td>
<td>Own plantation products, such as fruits and vegetables</td>
<td>Fruits, vegetables, cakes and traditional food of Banjar.</td>
</tr>
<tr>
<td>4</td>
<td>The price offered</td>
<td>Relatively cheap</td>
<td>Relatively cheap</td>
</tr>
<tr>
<td>5</td>
<td>Target customers</td>
<td>Traders in floating markets and communities on the river banks</td>
<td>The surrounding community and visitors who come to the floating market</td>
</tr>
</tbody>
</table>

Source: processed from the results of research, March 2017

Traders in the siring floating market are mostly using transportation jukung pulled with kelotok (motorized boat) because of the distance to be traveled far enough. Moreover, by bringing with their merchandise, they have to work hard to get to the location siring which became a gathering place for traders. Some traders bring their wares from their own gardens and some buy them from the dukuh.

Traders in the floating market are generally dominated by women or mothers aged between 30-60 years. In running its trading business in the floating market, traders work resilient to meet the needs and support the family economy. Among them there are those who make a business selling in the floating market as the main source of family income and there is also just as income enhancer. As the main source of family income, it means they have no other business, apart from selling. While as an additional source of income, means among them some have other economic businesses, such as farming, fruit gardening (rambutan or orange), and others.
Floating market has several functions, namely as a place of economic activity, as a medium to communicate and exchange knowledge, as arena pambauran community, and as a tourist destination object. As the center of economic activities of riverside communities, this floating market has its own uniqueness compared to other markets because the activity of buying and selling in this market takes place over the river by using a small boat called jukung and kelotok.

As one of the seven elements of culture, the floating market belongs to the economic and livelihood system of the Banjarmasin people. The economic system has a form as a concept, plan, wisdom, customs associated with the economy, but also has a form of action and patterned interaction between producers, traders, retailers and consumers.

**THE BEHAVIOR DISPLAYED BY FLOATING MARKET TRADERS THAT REFLECTS CIVIC DISPOSITION**

The behavior of traders in their daily activities in trade reflects their true nature. The interaction is done by the traders based on the pattern of habits they do every day. Floating market as a social institution Banjarmasin community, especially those living on the edge of the river has an influence on the customs and behavior of human beings. As the classification by Gillin and Gillin in Koentjaraningrat (2005) is based on functions to meet human needs, the floating market can be classified into economic order. Which in its activities there are activities of producing, collecting and distributing their produce in the form of plantation products such as vegetables and fruits.\(^7\)

Another feature that is still maintained in the floating market is the trader’s barter transaction or in Banjar language called *Bapanduk*. As in an interview with an informant Junainah who said that sometimes he was still doing barter system (*bahirupan*) with other traders if needed. However, for now this barter no longer applies to buyers, only to fellow traders only, and barter occurs according to agreement among traders. The similarity of the types of goods sold by traders creates competition among them. The average trader sells the same kind of fruits

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\(^7\) Koentjaraningrat, *Pengantar Antropologi Jilid I*. (Jakarta: Rineka Cipta, 2005).
and vegetables so that sometimes the buyer seizes during the buying and selling process. Nonetheless, traders continue to maintain good relationships with other traders.

Kinship relationships among traders in the floating market are seen in a community formed. In a community there is a common will, there is an understanding (understanding), as well as the rules that arise by itself from the group. Paguyuban formed by the traders in the floating market is motivated by adjacent residences, since the majority of traders come from Lokbaintan Sungai Tabuk District, Banjar District. Based on the above explanation, indicating that traders in the floating market have a high sense of solidarity. Cooperation, trust and mutual relationships among traders become their social capital in trading. Economic activity in the floating market that has a long history is certainly loaded with value, such as the economic value of “kerakyataan”.

There is a self-sustaining value embedded in a floating marketer. This is seen in their activity in trade. Float market merchants are able to grow, manage and utilize their own garden produce, to be sold on their own jukung. The independence of women traders in the floating market is also evident from their habit of peddling their own boats from their homes to market. The specialty of the floating market is the process of transactions conducted in the sale and purchase remains in position on the boat respectively. Prospective buyers must go back and forth looking for goods by boat (jukung) or kelotok. When you have met they will close the boat together and the transaction proceeds as usual.

In transactions in the floating market there is also a process of speaking in running their business, some traders do this process traditionally. This has been done for generations. The language used by the traders is to use the local language, if the buyer is a person outside Banjar area then they use the Indonesian language. There is an interesting thing when the contract of sale takes place between the seller and the buyer. Once there is a price agreement then the buyer will say exchange. Swapping is the Banjar language interpreted as a spiritual agreement. This means that a seller must animate selling activities that contain religious elements. While the trader said selling. Sell is the seller means to give up
his goods changed hands. When traced, this phenomenon is in harmony with the source of Islamic teachings called ijab qobul.

**Table 2**

The behavior displayed by Traders in a Floating Market that Reflects Civic Disposition

<table>
<thead>
<tr>
<th>Civic Disposition</th>
<th>Activity</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>The existence of a contract of sale and purchase between the seller and the buyer who recite the word &quot;sell is&quot; for the seller and &quot;exchange is&quot; for the buyer. In addition, traders assume that he trades following the example of the Prophet in accordance with Islamic religious teachings.</td>
<td>Alfani Daud (1997), mentions the temporal purpose of the Banjar people's life there are two, namely prosperity in the &quot;near future&quot;, and prosperity in the &quot;distant future&quot;. Well-being in the near future is a prosperous life in the world, while the well-being of the distant future is a prosperous life in the afterlife. Of these two kinds of welfare objectives, the main priority is the second goal, namely the orientation of the hereafter.</td>
</tr>
<tr>
<td>Independent</td>
<td>The independence of women traders in the floating market can be seen in their ability to manage the yield of the gardens acquired, to be sold on their own by boat.</td>
<td>Women traders in the floating market have strong self-reliance. Independence becomes the social capital they have in trading. The formation of social capital occurs through the division of roles in the family as an asset of social capital of traders in the floating market.</td>
</tr>
<tr>
<td>Hard Work</td>
<td>The hard worker attitude of women traders in the floating market is visible from the tenacity and strong determination to be their capital in trading to meet the needs of</td>
<td>The moral principle of hard work of the Banjar society underlies their view that life is a challenge that must be faced with effort, by working, the valuable life attitude of this</td>
</tr>
</tbody>
</table>
THE VALUE OF LOCAL WISDOM AS BASIS IN THE FORMATION OF CIVIC DISPOSITION

Local wisdom is a culture that belongs to a particular society and becomes the identity of a particular society. Local wisdom can also be interpreted as a collection of cultural characteristics possessed by the community as a result of life experience. Local wisdom is not only applicable locally to a particular culture or ethnic, but can be said to be cross-cultural or cross-ethnic to form a national cultural value.

Traditional societies that form the basis for the development of local wisdom can be found in various forms of cultural products such as songs, proverbs, adverbs, slogans, and ancient books such as primbons or notes made by traditional law or guidelines by traditional societies. Culture of a society is closely related to its geographical condition. As in the city of Banjarmasin is famous for the nickname of the city of a thousand rivers. This is not excessive because there are many rivers there, so it can not be denied that Banjarmasin has a river culture. The river culture in Banjarmasin is a product of flexibility, life experience and community adaptation to life on the river's edge.

In it is contained the philosophy of life of banjar people so that the creation of social terms associated with the river, one of which is baimbai kayuh which became the motto of Banjarmasin city. For the people of Banjarmasin, the river is not just a water source, but also as a life orientation and identity. It is said to be a life orientation because of the many daily activities carried out in the river, ranging from bathing, washing, trading, transportation routes to as a playground for children.
Another thing that is also interesting to describe is the work ethic of women traders in the floating market. The work ethic does not necessarily grow without going through process and motivation, but because there are several factors behind it. In this context, in addition to the impulse of necessity and self-actualization, the values held, beliefs or religious teachings can also be something that plays a role in the process of forming work ethic. Besides being influenced by external factors such as physical, environmental, educational, economic, training and reward factors, it is also influenced by psychic internal factors such as natural impulse (Hendraswati, 2016).^8

There are several reasons and motivations of women to trade in the floating market, among them are: (1) Replacing or continuing the work of parents. This work is one of the sources of people's livelihoods and is conducted by generations of merchant families. (2) Encouragement to meet family needs. Inadequate economics requires women to share family needs by trading in floating markets. (3) For floating market traders working in the floating market is easier than in the rice fields, because trading in the floating market does not take long, especially for first-hand traders (dukuh) departing from 02.00 hours and return home at 6.00 am to sell Merchandise of crops. While for the miners generally depart from 05.00 to 09.00. (4) Trading in a floating market does not require much capital, since the goods carried are part of the crop itself and some buy from neighbors for sale to the floating market, in addition to limited boatload capacity. The size of the boat affects many of the few items that can be brought. (5) Trade work is quite profitable, enough for everyday purposes (Norlaila, et al).^9

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In the commercial nature of banjar people, especially traders in floating markets, there are several things related to the roles performed by women traders in the floating market. First, on the economic aspect, women traders assume at first that trading for them is to help meet the economic needs of families, but then become a major source of family economy. Secondly, on the psychological aspect, trading is not only to fulfill responsibility in the framework of financial autonomy of family life, but also the means to gain satisfaction and feeling of pleasure, comfort, convenience, freedom, and of course pride. While on the social aspect, there is communication and interaction with fellow traders to form relationships or social networks that can have a positive impact.

More than ever the character of Banjar as a hard-working, tenacious, and persistent people in their business, because living in their view is work (charity). The work ethic is influenced by the teachings of Islam adopted and imitate the nature of the Prophet. The people of Banjar ethnic have been known for their strong trading character. Alfisyah's research (2005) states that Banjar community trade ethos is motivated by the view of the necessity to place “baibadah and
bausahaan” activities in a balanced position.\textsuperscript{10} The growth of work ethic of Floating Market traders is affected by several factors. Not only influenced by the educational background of traders, but also influenced by other factors that are internal such as values or religious beliefs and culture or positive culture that has existed since the first and the independence and impact (experience) of hard work they have felt (Hendraswati, 2016).\textsuperscript{11}

\textbf{THE EFFORTS OF FLOATING MARKET CONSERVATION IN BANJARMASIN}

Floating market activity faces a great threat several years back. Trading transactions are no longer as busy as they used to be. Especially in the Muara Kuin floating market that used to exist hundreds of merchants, now only the remaining dozens of people. Modernization became one of the factors that impacted on the erosion of this floating market culture in South Kalimantan. When land transportation has not developed, the river has become the main means of public transportation, so the floating market is also growing rapidly.

In accordance with the vision of Banjarmasin city government in 2016-2020 is "Realizing Banjarmasin harmonious, independent, and religious", the government strengthens the regional economy through the arrangement of tourism and trade sectors. Floating market becomes one of the economic sectors of society as well as tourism assets in the city of Banjarmasin.

There are three floating market locations in Banjarmasin which can be found first, floating market of quin estuary located in Muin River Estuary. Second, Lok Baintan floating market located in the flow of Martapura River, Banjar District, precisely in Lok Baintan Village, Tabuk River District, is located approximately 25 km from Banjarmasin City. Thirdly, the siring floating market located in siring Piere Tendean is right in the middle of Banjarmasin city opposite Sabilal Muhtadin Mosque. This third floating market is a floating market made by


the city government of Banjarmasin, which is intended for tourism purposes and established since 2014.

Efforts have been made Provincial Government, District, and City Banjarmasin to encourage the existence of a floating market as a value-added ecotourism, one of them by providing assistance in the form of kelotok and jukung for traders. As in the results of interviews of researchers with informers traders Siti Aisyah who claimed to get assistance jukung from the government in the last year. Other efforts made by the local government to maintain the existence of a floating market is to hold a floating market festival.

In order to preserve floating market, there needs to be good cooperation between all stakeholders. This is in line with the results of interviews with informants academic Apriati, that is a challenge for local governments to introduce a natural floating market. There should be cooperation from government, community, traders and generations to develop floating market, because not everyone can use jukung. There is a special skill for riding a jukung. There should be clear rules from the government and there should be an appreciation from the government for those traders who still maintain the existence of a floating market.

Table 4

<table>
<thead>
<tr>
<th>Form of preservation</th>
<th>Conservation efforts</th>
<th>Purpose of Conservation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Policy</strong></td>
<td>Floating Market Preservation is contained in the Vision and Mission of Banjarmasin City 2016-2020</td>
<td>The government is strengthening the regional economy through the arrangement of tourism and trade sectors. Floating market becomes one of the economic sectors of society as well as tourism assets in the city of Banjarmasin.</td>
</tr>
<tr>
<td><strong>Activities or agenda</strong></td>
<td>Holding a floating market festival every year.</td>
<td>Floating market can continue to exist and remain the identity of the Banjar community as well as a means of introducing the floating market in national and international arena.</td>
</tr>
<tr>
<td>Operational assistance</td>
<td>Providing donation or capital assistance to traders in floating market</td>
<td>To encourage the existence of a floating market as a value-added ecotourism, one of them by providing assistance in the form of kelotok and jukung for traders.</td>
</tr>
</tbody>
</table>

Source: processed from the results of research, March 2017

Floating market other than as a form of people's economy Banjarmasin, also has other values that serve for the preservation of cultural and social heritage. In line with that presented by Denpaiboon (2010) that “The value of floating market were formed in various functions as follows: 1) the center and landmark of community, 2) cultural heritage, 3) cultural architecture, 4) cultural landscape, and 5) cultural social, it brings to sustainable tourism development in city for other countries”.[12]

CONCLUSION

Based on the above results and discussions, it can be concluded, among others, (1) there are two characteristics of traders in the floating market, namely dukuh as first hand traders and mining as second hand traders. The classification is based on several indicators namely, the intensity of trading time, sales system, commodities sold, the price offered and the target customers. (2) Floating market as tourism ecobony store local wisdom that manifested in the activity of buying and selling. This is seen in the behavior of floating market merchants that reflect civic disposition. The honesty, independence, and generosity of the floating market traders become social capital for traders. (3) The sustainability of local wisdom is reflected in the values prevailing within the floating market trader community. Honesty, independence and generosity are values that are still held up by merchants. Those values become their guidance and will become an integral

part of life that can be observed through their daily attitudes and behaviors as an effort to form civic disposition. (4) Modernization and social change can not be avoided, therefore in order to preserve the floating market, there needs to be commitment and cooperation from all stakeholders, starting from the traders themselves, Banjar tribes, academics and local government.

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