

The Social Values of the Banjar People in Traditional Markets

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Abstrak

Pasar tradisional tidak hanya berperan sebagai tempat bertemunya penjual dan pembeli serta penyaluran arus barang atau jasa untuk memenuhi kebutuhan hidup manusia, tetapi juga keberadaan serta perkembangan pasar tradisional ternyata bisa menjadi sarana dalam membentuk nilai sosial masyarakatnya. Tujuan penelitian ini adalah untuk menggali nilai sosial masyarakat Banjar yang terbentuk dari adanya pasar tradisional. Metode penelitian yang digunakan adalah metode deskriptif dengan menggunakan pendekatan kualitatif. Teknik pengumpulan data pada penelitian ini dilakukan dengan observasi, wawancara, dokumentasi. Hasil penelitian menggambarkan Pasar Ahad sebagai pasar tradisional berperan penting bagi masyarakat Banjar dalam pembentukan nilai sosial di masyarakat. Hal ini tergambar dari adanya interaksi dan pembauran sosial dan budaya yang terjadi di sana. Pasar Ahad menjadi pusat informasi sosial dan budaya baru bagi masyarakat, selain itu juga menjadi tempat rekreasi masyarakat terutama pada hari minggu. Pasar Ahad juga membentuk tata kelakuan yang menciptakan keharmonisan dalam hubungan sosial masyarakat.

Kata Kunci: Banjar, Pasar Tradisional dan Nilai Sosial.

Abstract

Traditional markets not only act as a meeting place for sellers and buyers and spread the flow of development of goods or services to meet the needs of human life, but also the existence of traditional markets can actually be a means in shaping the social community. The purpose of this study is to explore the social values of the Banjar people which are formed from the existence of traditional markets. The research method used is descriptive method using a qualitative approach. Data collection techniques in this study were carried out by observation, interviews, and documentation. The results of the study describe the Sunday Market as a traditional market that plays an important role for the Banjar community in the formation of social values in society. This is illustrated by the interaction and social and cultural assimilation that occurs there. The Sunday market has become a new social and cultural information center for the community, besides that it is also a place for community recreation, especially on Sundays. The Sunday market also forms a code of conduct that creates harmony in the social relations of the community.

Keywords: Banjar, Traditional Markets and Social Values

PRELIMINARY

The market is one of the trading activities that cannot be separated from human daily activities. The more rapid the development of the population, the greater the demand for the market, both in terms of quantity and quality. The existence of the market has become an inseparable part of people's lives. (Nika et al., 2013). Markets are generally divided into two, namely traditional markets and modern markets. Traditional markets have simple buying and selling activities, bargaining occurs with cash as a payment instrument (Sutami et al., nd)

In general, the wider community understands that traditional markets are locations or places where sellers and buyers meet where there is a bargain on the price of goods sold which are usually goods for daily needs, agricultural products, marine products. Traditional markets are markets which in practice are still traditional where sellers and buyers can interact fully (Tambunan, 2020)

The Sunday market is a traditional market that is most visited by buyers on Sundays or Sundays. The Sunday market provides a wide range of goods and services for the needs of daily life. The goods available on the Sunday market are primary, secondary and tertiary necessities. The Sunday market can be said to be included in the category of traditional markets because buyers and traders can meet directly, and the prices set by traders are not fixed prices like in modern markets so bargaining can be done. In traditional markets, there will be a stronger interaction between sellers and buyers which is not found in modern markets, it is a social phenomenon in our society that must be preserved.

In subsequent developments, the market is not only a meeting place for sellers and buyers and the distribution of the flow of goods or services to meet the needs of human life (the role of the economy) but can also be a source of formation of social values in society. Finally, the market also functions as a social arena for people from various walks of life. The market can also be said to be the center of the surrounding community. So the market does not only play a role in the center of economic activity but also acts as a cultural center that produces values in society (Syarifuddin, 1999)

According to Rokeach and Banks, value is a type of belief that is within the scope of a belief system where a person acts or avoids an action, or about something that is appropriate or inappropriate to do (Octavianti et. Al., 2016). Then, according to Anthony Giddens, social value is explained that social value is a form of ideas that a person or group has about what is desired, what is appropriate to implement, and what is good and bad. The next opinion was conveyed by Dardji Darmodiharjo. He explained that social value is everything that is useful

for human life physically and spiritually so that it can encourage a person's behavior to be better.

Based on the opinions expressed by these experts, conclusions can be drawn. Social values can be interpreted as the result of a mutual agreement that has been recognized and obeyed together by a community group. It is called an agreement because it will contain a number of ideas, opinions, and so on which are adhered to and implemented together. Social values then become the standard of community behavior in socializing with other community members.

Researchers are interested in writing about the Social Values of the Banjar People in Traditional Markets. Markets play an important role in people's lives as described above. The Sunday market is one of the traditional markets that still exist and survive during the emergence of modern markets in the city of Banjarmasin. This market has an important role as a center for forming social values for the community.

METHOD

This study uses a qualitative approach because in this study the researcher wants to explore information about the social values of the Banjar people in the Sunday Market. The research method used to examine the social values of the Banjar people found in the Sunday Market is descriptive method (Sumadi, 2006). The descriptive method in this study is a research method that analyzes and describes the social values of the Banjar people in the Sunday Market.

This research is descriptive analytic. The data obtained are in the form of words and behavior and are not presented in the form of numbers or numbers but in the form of a narrative description. The reason for using the descriptive method is so that researchers can provide an overview and understand the social values of the Banjar people in the Sunday Market. The subjects of this research are informants who can provide information about the conditions and situations in the research (Moloeng, 2010). Based on this, the subjects in this research are the traders and buyers of the Sunday Market and the people who live around the Sunday Market.

Data collection techniques in this study were carried out by observation, interviews, documentation:

1. Observation

Observation is used in order to filter data from sources. Researchers make direct observations of various events and activities related to the object of research by using relevant concepts. The researcher observes the interactions that occur in the market, then observes the hectic atmosphere, the goods available in the market and so on.

2. Interview

Researchers conducted interviews with traders who have been trading at the Sunday Market for a long time, such as Mrs. S who has been trading vegetables since the 2000s. The researcher also conducted interviews with Mr. Z, an employee from the UPP Pasar Ahad Office. For other informants, the researcher interviewed residents around Pasar Sunday such as Mrs. R, who is a regular buyer who shopped for the needs of his food stall. Then there is Mrs. Y who is a cake seller since the 2000s and lives around the Sunday Market.

The interview was conducted in the most relaxed manner possible. To conduct interviews at government agencies, researchers came directly to the relevant agencies on weekdays and conducted interviews with informants when the informants were not busy. For traders and other informants, interviews were conducted when the traders were not serving buyers.

3. Documentation

This technique is used to assist researchers in studying previously available documents to obtain information about the development of the Kertak Hanyar Sunday Market. Documentation techniques are also used to support the results of observation and interview techniques to make them more reliable.

Miles and Huberman suggested data analysis techniques in the form of data reduction, data presentation and drawing conclusions when conducting research. Test the validity of the data used in the study is triangulation. Triangulation can be interpreted as the process of checking data from various sources in various ways. (Sugiyono, 2016)

The use of triangulation in this study by checking on the same source with the use of different techniques. For example, to check the data, it is done by observation and interviews and if different data results are found, the researcher checks again with the data source to ensure the correctness of the data. The data in question are the results of interviews, observations and documentation conducted by researchers with the aim of ensuring that the data obtained from interviews with sources such as traders, buyers, and the public are in accordance with the results of observations and interviews conducted.

RESULTS AND DISCUSSION

Sunday Market is located in Kertak Hanyar I Village, Kertak Hanyar District, Banjar Regency. The Sunday market is located on Jalan A. Yani Km.7, directly adjacent to the City of Banjarmasin on Jalan A.Yani Km.6. This is what distinguishes the Sunday Market from other markets in the vicinity. In terms of location, it can be said that the location of the Sunday

Market is very strategic because it is close to the provincial capital (Banjarmasin City), and there are factory products or goods that are more varied and easy to distribute to the Sunday Market.

Sunday market is located on the edge of the highway A. Yani km.7. This road is a provincial road that connects Banjarmasin City with Banjarbaru City which is famous for agricultural and plantation products and connects with Martapura City as the capital of Banjar Regency which is famous for gems, plantation products, fisheries and others, so that goods from the area also easily distributed to the Sunday Market.

The existence of the Sunday Market causes the people of Kertak Hanyar to no longer have difficulty buying daily necessities, especially for family needs. The people of Kertak Hanyar no longer need to buy their own goods from the wholesale market in Banjarmasin, but can only buy them from the Sunday Market traders because they buy them from the main market. Likewise, farmers or fish seekers can sell their produce at the Sunday Market.

According to its function, the market was originally only a meeting place between sellers and buyers in an effort to meet the basic needs of daily life. The Sunday Market as a meeting place for sellers and buyers, or as a meeting place for people from various social strata, the Sunday Market should be a means of forming the social values of the Banjar people, as a result of the interactions that occur in the market. The interactions that occur at the Sunday Market will certainly produce social value in the Banjar community through the various roles generated by the existence of the market as follows:

A. Sunday Market as a Means of Interaction

The Sunday Market in Kertak Hanyar I Village is the place where the interaction process between visitors who come to the market takes place. The biggest visitors to the Sunday Market every day are the people of Kertak Hanyar themselves, but on Sunday most of the visitors to the Sunday Market come from other areas such as from Gambut District and Banjarmasin City. Most of the residents of Kertak Hanyar sub-district are Banjarese, and a few are Javanese, Madurese and Sundanese, while market visitors from outside Kertak Hanyar are generally the same.

If we look closely, the market is not just a meeting place between sellers and buyers. With the market, a relationship can be established between: buyers and traders, buyers with buyers, buyers with sellers of services, buyers with market officers, traders with traders, traders with market officers, traders with service sellers and traders with intermediary traders (brokers).

The shop traders at Pasar Sunday are generally from the Banjar tribe, while the vegetable and meat traders are mostly Javanese and Madurese. Meanwhile, the buyers at the

Sunday Market consist of more varied ethnic groups. In the market they can greet each other, get to know each other and so on.

As stated by Mrs. Y below:

“...mun tulak ke Pasar Ahad, selain gasan bebilanja aku kawa batamu lawan kakawanan di parak rumah, bahkan kakawanan nang rumahnya jauh. Jadi kawa sakalian besilaturrahmi sambil babilanja aku bisa jua sambil bakikisahan tentang keluarga masing-masing lawan kawanan tadi. Apalagi bila lawas kada tetamu. Lawan pedagang nang sudah kenal atau sudah jadi langgananku jua selalu bataguran tiap kali tatamu...” (...but go to the Sunday market, besides the gasan of shopping, I will fight with your friends at home, even your friends who live far away. So friends, please stay in touch while I'm still together, I can also share stories about each other's family against the herd. Especially if there are old guests. Opponents of merchants who already know or have become my customers always give up every time your order...)

Among fellow traders, although economically there is competition, but socially they interact with each other. For example, if one trader closes his shop first, he will say goodbye to traders around his shop. Then while casually guarding their respective wares, the traders can tell each other about their families or other conversations. Between traders and buyers, in addition to interactions during price bargaining, interactions can also occur in other ways, for example, while shopping, buyers can talk to each other with traders, especially if they are already subscribers; usually, traders and buyers can be more familiar like friends.

As for market officers, apart from being in charge of collecting market retribution fees, they can chat with traders, talk about market conditions and so on. As stated by Mr. Z, UPP Sunday employee/market levy fee officer:

“...aku kenal lawan seberatana pedagang nang sudah lawas di Pasar Ahad ini, apalagi aku dari halusl bediam parak lawan Pasar Ahad, lawan jua rakat banar bubuhannya nih...” (...I know an opponent as heavy as a trader who is already old in this Sunday Market, especially since I'm from Hall of Fame against Sunday's Market, I'm also an opponent of the banar people with this affix...)

For wagon workers carrying goods, they are usually already familiar with their regular traders, mutual trust is created between the two so that traders can entrust their goods to be transported by the officer.

So in the Sunday Market, there can be interactions between people from various regions, not only from the villages in Kertak Hanyar but also from the villages in Gambut District and the villages in Banjarmasin City. With this interaction, it will expand the community association.

B. Sunday Market as a Means of Community Assimilation

The market is the center of the community around it. Therefore, in the market, there are always various forms of interaction that lead to assimilation between community members and

various cultural backgrounds. Assimilation is a process of change in the socio-cultural field.

Traders and visitors to the Sunday Market come from various tribes, but in the market all of that becomes invisible, because everyone interacts and mingles and mixes in the market according to their respective interests. Most of the buyers at the Sunday Market are Banjarese, while the traders at the Sunday Market are mostly Javanese, Madurese and Sundanese. However, buyers who come to Pasar Sunday don't care about the ethnicity of the merchants, what matters to them is the service and quality of goods available. Moreover, if the traders and buyers are already familiar and have become customers, then where the ethnicity of the traders comes from is not important anymore.

As stated by Ms. R below:

“...Ulin rancak menukar sayur lawan bibi, sidin urang Jawa aslinya, sudah lawas begana di Landasan Ulin, lawas sudah belangganan lawan sidin soalnya murah lawan sidin ni baikan ramah orangnya.” (...I always swapped vegetables against auntie, the original Javanese urang sidin, it's been a long time since he started at Ulin Platform, it's old to subscribe to her because it's cheap to her, the people are friendly).

Activities in the market become a collection of new socio-cultural values as a result of social interaction between members of the community, each of whom brings their own culture. The association and interaction that occurs from various ethnic groups is the beginning of the exchange of their respective cultures. Associations between individuals who have knowledge of different cultures in the market, finally try to complement and influence each other in order to obtain a common view. The similarity of views means the linkage of cultures that were previously different can then be harmonized with the lives of the people concerned (Syarifuddin, 1999)

The traders who come from the Javanese tribe are usually known to be friendly while the Madurese are usually known to be a bit rude. So traders from the Banjar tribe can see and imitate the good things that exist in those traders, for example their friendliness and patience in working and trading and so on.

Traders from the Javanese and Madurese tribes who do not master the Banjar language. Usually by themselves because they often interact with people from the Banjar tribe they become master of the Banjar language. By mastering the Banjar language more, the trader can trade more easily.

So intentionally or not, while in the market, fellow traders or buyers can get along with each other, give each other input, give each other advice, influence each other, learn from each other's culture, and so on. All of that can happen in the market, even though the people in the market are from different ethnic groups.

C. Sunday Market as Information Center

With the Sunday Market which is strategically located, people from other areas such as Manarap, Tatah Pamangkih, Tatah Balayung, Handil Falls, and from the City of Banjarmasin will come, either to shop, trade, or sell services. People who come from this area bring knowledge and information about various things.

Therefore, the Sunday Market is one of the information media for the people of Kertak Hanyar. The market as an information medium is one of the important media, especially before the existence of modern information media such as radio newspapers, television, internet, social media, and others.

1. Social Information

Before modern information media was used, the market was one of the places for the dissemination of social information. The market is used by a person or group of people to spread news to certain people or groups when they gather or meet in the market. The news that is spread can be in the form of happy news such as wedding invitations, thanksgiving or sad news such as news of death.

To invite someone to attend a wedding, even though written invitations have been distributed, usually people still feel more afflicted to invite verbally, which is called a basaruan. This update can be done in the marketplace when meeting people the event creator knows. So for example the event organizer does not know the address of the person invited, when he meets at the market he can invite that person.

2. New Cultural Information (new ideas)

With the market, various information can be found, such as information on the development of household life tools, for example those made of glass, aluminum, plastic and so on.

In the 1960s, there were simple household utensils available at the Sunday Market, such as wooden rice spoons, purun mats, pots made of burnt earth (kuantan) and so on. In the development of the market after the 1980s, the goods available at the Sunday Market were more varied so that the people of Kertak Hanyar became aware of new items such as plastic spoons, plastic mats, aluminum pans and so on. That way people choose to use goods from these materials because they are more practical (Yunyta, 2008)

The Sunday market is also a means of information on the development of modern packaged medicines. Before the market existed, people used traditional medicines or herbs to treat their illnesses. For example, to treat heat by compressing using milked water from cocor duck and hibiscus leaves, or when stomach pain is treated by smearing soursop leaves that have

been kneaded. In the 1970s, at Pasar Sunday there was already a drug store owned by H. Bain, with this store the people of Kertak Hanyar could buy drugs in modern packaging at the shop (Yunyta, 2008)

In addition, there is information about the development of various types of food such as packaged food and snacks. Before the market was built, it became more organized and the market was still modest, the food sold was in the form of traditional food made by the traders themselves, such as typical Banjar cakes and so on. After the market is built, shops are well available, so traders can increase the amount of their merchandise because there is already a proper place to accommodate them. Since the 1960s, traders in the Sunday Market have been buying their wares at the Main Market in Banjarmasin City, such as packaged food, packaged cooking oil, etc.

Then, there is also information about new technologies such as electric cooking tools such as rice cookers. After 1984, there was an electronic shop in Pasar Sunday that sold various household electronic needs. That way the surrounding community can know the developments of electronic devices and can use them for their needs at home.

New technologies known in the market are not only used for household purposes but can also be used for work purposes, such as new equipment for farming, new fertilizers used for farming, and so on. There is a lot more information that can be obtained when someone goes to the market and interacts with people from various regions. So the Sunday Market is an information center that plays an important role for the people of Kertak Hanyar, especially before the existence of modern information media was known.

Information on new job opportunities in the village. When meeting in the market, between fellow traders, fellow buyers or between traders and buyers can tell each other about job vacancies. For example, a trader tells another trader that he is looking for a woman who can take care of his child, then another trader offers someone he knows to work there.

Information about education or schools in an area, the market visitors, especially mothers, usually while shopping they tell each other with acquaintances in the market about their children's school. Like how the school, where is the place. Then other visitors who hear the story can participate in the story or ask questions and are interested in sending their child to the school that is told.

D. Sunday Market as a Recreational Place

The more the market develops, the Sunday Market is increasingly known by the public so that market visitors will increase. Visitors who come to the Sunday Market do not only aim to shop or fulfill their daily needs, but there are also those who make the market an arena for

seeking entertainment and recreation. Recreation in question is in the sense of seeking pleasure and a sense of joy that can be found in the market.

After the Sunday Market was built in 1987, the market is increasingly crowded with visitors on Sundays (Yunyta, 2008). Especially on Sundays, since 6 am along Jalan A. Yani km.4 it is already crowded with people walking leisurely or jogging out of town and finally gathered at the Sunday Market. At the market they shop, gather, and also relax while eating at food stalls or traditional cake stalls that are widely available around and on the Pasar Sunday yard. Famous food stalls in Pasar Sunday such as yellow rice stalls, lontong, laksa, kakoleh, lupis, sulada, and apam serabi. The Sunday market is always filled with visitors between 1,000 and 1,500 people on Sunday mornings.

E. Behavior for Activities in the Sunday Market

One of the forms of rules that form the basis for creating harmony and order in society is the code of conduct. Code of conduct basically regulates someone in acting. Therefore, the code of conduct can function to encourage or supervise someone in behaving in accordance with the rules that have become a habit (Ideham et al., 2020)

Regarding the code of conduct when someone is at the Sunday Market, it can be seen from the expression of Hj. H below:

“Hampir semua pedagang di Pasar Ahad saya kenal dengan baik, bila saya mengadakan acara dirumah seperti syukuran dan acara lainnya saya biasanya mengundang kawan sesama pedagang. Mereka selalu antusias mengadiri acara tersebut. Saat saya sedang tidak sibuk saya sering saling bercerita dengan pedagang di sekitar toko saya” (Almost all the traders in the Sunday Market I know well, when I hold events at home such as thanksgiving and other events I usually invite fellow traders. They are always enthusiastic about attending the event. When I'm not busy, I often talk to the merchants around my shop).

Code of conduct in the economic arena is the relationship that occurs between actors in the market and applies inside and outside economic institutions. In the Muslim Banjar community, traders are required to be honest in seeking profit (profit). Fellow traders should be able to keep their weaknesses a secret. The basis of behavior in the association between individuals in the market is religion, customs, and beliefs. The association between traders and buyers in a society contains elements of feeling, sharing and interdependence (Ideham et al., 2020)

So a trader should be polite and friendly in offering merchandise and serving buyers. Don't let the buyer feel uncomfortable shopping because of the rude attitude of the merchant to the buyer. The association between traders and buyers also occurs outside the economic arena in everyday life. For example, traders help each other when their friends invite them to an event.

Likewise, the relationship between the buyer and the buyer is a bond to help each other. Intercourse between buyers and buyers can also be found outside the market. While in the market fellow buyers can greet each other and help each other as well as after returning from the market. So even though there are no written rules on how to behave while in the market, traders and buyers have their own awareness to be able to respect each other, respect each other and help each other if needed.

CONCLUSION

For the people of Banjar, Sunday Market is not only a place to earn income and fulfill their daily needs, but also a place where social values grow. The public can meet new people as well as their friends from various regions at the Sunday Market. The existence of interaction between traders and buyers in the market will no longer be seen whether someone is from the Banjar tribe, Javanese tribe or Madurese tribe because they work together in the market. In addition, the market can find a variety of new information that they did not know before. With the increasingly crowded market, it turns out that market visitors who come not only for shopping purposes but also serve as a recreational destination, especially on Sundays. In the economic arena such as the Sunday Market, there is a code of conduct that regulates relationships between individuals in the market, so as to create social value in society. The smooth running of activities in the market will support the increasing role of the Sunday Market in the formation of community social values, be it for market visitors in general or the Kertak Hanyar community in particular.

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