

Civic Disposition in Communities from Riverbanks to Barito Kuala Regency

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Civic Disposition in Communities from Riverbanks to Barito Kuala Regency

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Abstract- For the people on the banks of the Barito Kuala area, the river is not only a source of water but also a self-identity and life orientation. The Barito Kuala people are an indigenous tribe from South Kalimantan. The people who live in Barito Kuala Regency are a group of people originating from Banjar Kuala in South Kalimantan but bordering Kapuas in Central Kalimantan. Development occurred in Barito-Kuala Regency, an area of a thousand rivers with traditional settlements located on the banks of the river with buildings facing the river. Currently, many community houses are along the river banks facing the river. This study aims to examine and seek natural phenomena and cultural heritage of local wisdom in building the existence of civic disposition in riverbank communities to maintain democratic values and responsibility based on residents. This study uses a qualitative approach through descriptive research methods: direct observation, interviews, documentation, and debriefing of work completed in the field. The results of this study show the following: Citizenship in riverbank communities in Barito-Kuala Regency under the currents of globalization leads to a lifestyle of the younger generation that continues to preserve local wisdom with positive behavior in riverbank communities, supports the existence of citizenship towards nature and the environment, which the source can be in the form of community values, customs, ancestral advice or local wisdom, a culture that is formed naturally and continues to exist in society to adapt to the environment. The riverbank community in Barito Kuala Regency is aware of the responsibilities, actions taken, and moral obligations as a democratic society, as well as the welfare implications of the care and maintenance of the riverbanks by the riverbank community.

I. INTRODUCTION

Indonesia defies all Indonesian people to preserve traditional culture so that it is not lost or stolen from other nations. This attitude closes the possibility of limiting today's young generation from knowing and studying modern culture, but emphasizing loving the traditional culture and helping to protect it amid rapid changes and events.

Events occurring in public life have caused changes to take place. Events that occur from one society to another society are different. Communities in strategic locations tend to develop relatively faster than in isolated areas. This condition arises because its strategic location allows the flow of various information from outside, which tolerates it to change its social life. Moreover, it causes a society likely to develop into an open community that often interacts with other people so that technological changes occur relatively quickly in the face of globalization. The convenience offered by technology also influences the mentality of the citizens. Technology users are happy not only to accept all technological developments but also often mired in thoughts that degrade human values themselves (Alwasilah et al. 2009).

This development also occurred in Barito-Kuala Regency, an area of a thousand rivers with traditional settlements located on the banks of the river with buildings facing the river. Currently, many residences on the riverbanks are still facing the river. However, it can impact the river no longer functions as the transportation infrastructure. Another impact is that it can reduce the visual value of the river so that it can no longer cross the border through the river, the environment, and the image of the area that has received little attention from the local government. The existence of the physical characteristics of riverbank settlements still reflects the characteristics of Banjar buildings. Most of them are houses facing the river, and social activities are carried out on the riverbanks, such as river protection and maintenance. The democratic spirit of democracy is still rooted

and exists in the communities along the river. The economy, as well as social, and cultural characteristics of the community, are related to the river because the community's livelihoods and activities are oriented toward the river.

II. LITERATURE REVIEW

The existence of civic disposition in the location of the riverbank community in Barito-Kuala Regency in this study can be seen especially from the awareness of coastal communities who have a big responsibility for river cleanliness and the water depth of small rivers. Flowing into the community fields. Because they do not throw garbage into the river and there is no coercion or supervision from the surrounding community or the government, but the people along the river in Barito Kuala Regency are aware of the responsibilities, actions taken and moral obligations as a democratic society, and the implications of protecting the river and its contents, are carried out by marginalized communities, for welfare. Existence was also stated by Abidine Zaenal (Rollo May 2019) as a dynamic process, something that becomes or exists. This is following the origin of the word "existence" itself, namely "existere" which means outside, beyond, or beyond. So its existence is not rigid and stagnant, but flexible or springy and experiencing development, or vice versa, depending on the ability to actualize one's potential. Existence is always historical and leads to the future.

Historically developed from ancestral heritage in the form of local wisdom, to be passed on from the older generation to the younger generation in the riverbank community in Anjir Pal 19 Handil Nangka Village, Kuala Barito Regency, where there are still marriage customs, sagawi / sitting, still sitting area, there are still clothes, orientation, the use of rhymes, cooperation, helping each other prepare tents and cleaning, eating together using local wisdom as an ancestral cultural heritage that continues to grow and does not stop over time, as well as religious holidays celebrated by the community, such as the slaughtering of the Maulid Prophet's cow / Isra and Miraj, joint activities on Islamic religious holidays. Cultural changes can be lost and left alone if the next generation does not realize the importance of preserving this culture. The existence of a national spirit/character of riverbank communities is considered important to study and examine because it can support and preserve the regional culture so that this culture does not become extinct due to changes and developments. Meanwhile, many consider land transportation to be more efficient than river transportation, which no longer functions because the river water is shallow. In principle, everyone will always create a habit for himself. Habit (habit) is individual behavior. Person means the ability of a person is different from other people. So, each person will form a special skill for himself. Habits refer to objective reality, meaning that a person is used to doing these actions in his lifestyle (Soekanto, 2007). In addition, habits are also used as rules made by stakeholders when shaping human behavior.

Existentialism is a school that sees a person in his existence, namely insofar as his existence is recognized by the surrounding community. The more known, the more culture. This flow does not take into account the material and attributes that a person has as human values. Abraham Maslow said that recognizing existence as the highest human need goes far beyond the need for security, clothing, food, and shelter (Sejati, 2018). Local wisdom culture in local knowledge and technology systems in local communities that still supports traditional values. This is shown in their behavior that respects the natural environment, which is an inseparable part of life (Wahyu, 2007). Recognizing the responsibilities, actions taken and moral obligations of a democratic society, and the implications for welfare.

The character of citizenship (Civic Disposition) implies a public as well as impersonal character that is important for the maintenance as well as for the development of constitutional democracy. The character of the nation and how citizenship skills, develop thus slowly, consequently owned and learned as well as experienced by someone at home, school, community, as well as community organizations. Based on National Standards per citizenship rights as well as the government as quoted (Branson, 2007) said that personal and public character as Next: Being a member of this society is self-sufficient. This character closes the consciousness, thus the individual is responsible for following the provisions, not because of coercion or supervision from outside, accepts not sufficiently repaying the consequences as well as the actions taken as well as fulfilling moral and legal obligations as members of a democratic public. For the people along the riverbanks in Anjir Pal 19 Village, Handil Nangka Village, Barito Kuala District, preserving local wisdom in a state and democracy means maintaining beauty and comfort by not throwing garbage into the river, cutting grass that is uneven on the banks of the river and planting trees and fruit. - Fruit, which the community continues to bring along the banks of the Handil river and in the villages. Through this initiative, coastal communities can preserve local wisdom culture by strengthening the spirit/character of populist citizenship and democracy so that it remains sustainable and preserved for generations, people create their gardens beside their homes, enjoy the environment, and shade the trees around them so that the river can cultural heritage."

Local culture to be able to keep up with the times and at the same time maintain local identity or identity in the context of globalization is the same as maintaining the system. According to Talcott Parson (in Koentjaraningrat, 2009), four important

functions are necessary for all social systems, in this case for local culture, including Adaptation (A), Goal attainment (G), Integration (I). And Latency (L). All systems must have these four features to survive. In addition, the opinions of Malinovsky and Radcliffe Brown suggest that all cultural creativity is aimed at satisfying several human instinctive needs related to all of his life needs (Koentjaraningrat, 2009). Structural-functional theory departs from the fact that society is a system consisting of various parts or subsystems that are interconnected. These parts function in all activities that can increase the viability of the system. The subsystem here is the local culture.

The function of culture as a tool is to guarantee the limits of human activity. Culture, according to Malinowski, includes "... inherited artifacts, goods, technical processes, ideas, customs, and values" (Malinowski, 1939). An important element of the culture of society is the economic system and kinship system. The culture of a society is always closely related to its geographical conditions. The city of Banjarmasin is known as the City of a Thousand Rivers because there are indeed many rivers. The river culture in Banjarmasin City is the result of their flexibility and adaptation to life on the riverbanks.

The human environment which is strongly influenced by river culture can carry out various functions. The river serves as a transportation route. Before the discovery of land routes, the only means of communication were rivers. From an economic perspective, the physical condition of the environment where there are many rivers contributes to economic activity. River navigation is a means of transportation that the people of South Kalimantan rely on. Relations between places or contact between residents can only occur through waterways such as rivers, canals, lakes, coastal waters, and straits (Fatimah, 2022).

The characteristics of ethnic communities that live side by side with other ethnic communities experience their process of development and adaptation. To reach the point of integration which is considered the goal of all cultural processes, each ethnic group follows its pattern. Therefore, it is not surprising that in the process of harmonization and integration there are often imbalances and differences. The characteristics of coastal communities are different from agrarian or farming communities. In terms of income, farmers have income that can be controlled through controlled harvest patterns so that the results of the use of food or livestock they have can be determined to produce the desired income. Unlike the case with coastal communities whose livelihoods are dominated by servants in the sea. Servants sail the seas to earn an income so that the income they want cannot be controlled (Revelation, Mariatul: 2021).

Meanwhile, according to Kalijernih (2010), this is a group consisting of people who have the same cultural-historical (historically) identity. Ethnic groups are bound by a belief in a common origin. Ethnic groups differ from nations in that they do not imply the same identity and political goals, ethnic groups seek to replace race because race is offensive, ethnicity implies blood and group ties, but is sometimes open (culturally) in confusion, and ethnicities have different social interests. Important, and personal characteristics that differ by race.

III. RESEARCH METHODS

This research uses a qualitative approach with descriptive methods. This study describes the Banjar / Barito Kuala community in the river culture, which has its cultural role. There is the existence of civic disposition in the riverbank community in Barito Kuala Regency. Qualitative descriptive research needs to be described and interpreted in a comprehensive and in-depth manner. Qualitative research is descriptive. The collected data is presented in pictures, not numbers (Sugiyono, 2012). The use of qualitative research method influences decisions regarding research locations and informants.

This research aims to create an environment that can be used to increase people's understanding of civic sentiment, which is classified based on local experience, the river community. According to Fraenkel and Wallen, this research is empirical research that aims to identify and observe the development of people's ability to control their environment through habits (Fraenkel & Wallen, 2006). The sampling of informants was determined by purposive sampling because the informants are from riverbank communities in the Barito Kuala area. The community consists of local communities, scientists, health authorities, and regional government. Data collection was carried out through observation, in-depth interviews, and documentation.

IV. RESULTS AND DISCUSSION

Democratic values were born when Sultan Suryansyah (1526-1545), as the first king of the Banjar kingdom, managed by his government. The first step taken by the Sultan was to choose the position of Patih and Mangkubumi, not from among the nobility who belonged to the royal family, but from among the Urang Jaba (commoners), capable, capable and most devoted

to the kingdom. The first person chosen to be king by the will of the general public at that time was Patih Masih, the son of a fisherman on the banks of the Martapura river. The site is situated in the Ratu/Kuin area (Abdussami, 2014).

In subsequent developments, Banjar culture underwent an acculturation process, mixed with other cultures, like Dayak culture, Javanese culture, Malay culture, which were dressed in the same Banjar cultural clothes (Abdussami, 2014). Thus, Banjar culture is democratic. It is marked by the very openness and flexibility of the Banjar culture in accepting other cultures that are initially foreign. He can position the other cultures as equal partners in dialogue with his own locus. Thus, Banjar society is egalitarian, equal and democratic and far from ethnic fanaticism.

The local wisdom of the Banjar community is growing and becoming an essential part of their development, including environmental management that contains moral values and messages, responsible behavior, respect, and concern for the environment, all of which must be understood in the framework of ecological quality. The higher the quality of the surrounding is, the higher the quality of people life of the people in a particular environment will be. In South Kalimantan, many local pearls of wisdom are preserved, such as the tradition of deliberation and justice, the tradition of cooperation, the tradition of freedom, the tradition of criticism, knowledge of the physical environment, knowledge of plant types, traditional houses and local swamp rice cultivation, tides (Wahyu, 2019).

The changes that occurred in the era of globalization are a process of modification of the social structure and cultural model of society. Social change itself is a general phenomenon that occurs in every community. Change happens following human nature and primary nature that always wants change. Existence does not only mean "there" or "being" like "there" or "existence" of other things, but it becomes a special meaning only for humans/society, which is specifically human. A person will realize himself as existing, being in the world and facing the world, as a subject facing an object, merging with the surrounding reality.

A community is a group of people who have lived and worked together long enough to organize themselves and think of themselves as a social unit with defined boundaries. The process went smoothly and was followed by all group members in an atmosphere of trying. In this case, a group is a group of social human beings who are in a social relationship.

The existence of the character/soul of citizenship in the riverbank community can influence the strengthening of the civic spirit based on democracy and responsibility based on the local wisdom values of the riverbank community in Barito Kuala Regency, especially in the community in Anjir Pal Village 19 Handil Nangka. The river is used for daily resources in the fields as a farmer and a source of freshwater fish. For now, it tends to be optimized and sustainable for strengthening of the existence of civic disposition based on the values of local wisdom of the riverbank community in Barito-Kuala Regency.

The process went smoothly and was followed by all group members in a trial-and-error atmosphere. The group in this factor is understood as a group of social people who establish social relations with one another to preserve the environment and cultural existence. Human units may have an infrastructure where their citizens can interact with each other. In addition, the community's business and work models are still traditional and sufficiently subsistence to meet long-term subsistence needs as farmers and freshwater fish catchers.

The factor that strengthens heritability is that heredity preserves this culture so that it does not disappear and continues to exist until it is sustainable, capable of giving rise to a cultural heritage that forms social sentiments in riverbank communities. For example, saturated water remains to be used by adding lime/alum to purify water, and clean water with a lum is taught to the younger generation by the older generation. The RT is rarely involved in funding decisions, but what about the existing village funds? The government drilled wells in 4 houses, and each householder built a wall. Communities along the river share the same local wisdom and cultural values and realize a sense of unity in the form of culture.

The local wisdom system also forms the basis for decision-making implemented through local organizations and forms the basis for local innovation and experimentation. Local wisdom systems represent the adaptive skills of local people. Additionally, they are usually acquired through long experience, often passed down through "oral traditions" and the teachings of family members and generations. Therefore, according to Kalland (2005), local wisdom is not an illustration because it is also empirical knowledge (about perceptions of the environment), paradigm knowledge (understanding), and institutional knowledge (attachment to social institutions).

The civic disposition presence in Barito Kuala Regency is functional for the river resources management in Barito Kuala Regency, riverbanks as a responsible city so that they can continue to be a place of social life for the people along the river. Communities identified livelihood options, responses and strategies, and outcomes in terms of their ability to manage freshwater fish stocks in paddy fields and willingness to invest in helping keep natural resources alive and healthy. Communities along the river have full of cultural values. It supports the existence and realizes a sense of togetherness with the growth of sentiments of responsible citizenship in the riverbank community in the form of culture so that they can get a long or scientifically interact with each other.

This cooperation can be seen in many traditional ceremonies and religious ceremonies. Take the Manyanggar Banua ceremony as an example which is a ceremony of offering together various kinds of leaders to ordinary people, both poor and rich, parents or children, and men or women who are present in their respective roles. Some lead the ceremony, collect offerings, are in charge of dancing, and play the gamelan, violin, and tambourine accompanied by mass-awake songs (Abdussami, 2014).

The subsequent development of the same Banjar culture (Abdussami, 2014). Thus, the Banjar culture, which has a democratic populist character, still exists and is preserved by the Banjar people in Barito-Kuala Regency. It is marked by the openness and flexibility of the Banjar/Barito-Kuala culture which is very open, so that it can accept several foreign cultures. Further, it enables to place these other cultures as equal associate and equal dialogue partners in their locus of existence. Thus, Banjari is egalitarian, equivalent, and democratic and far from ethnic fanaticism.

Factors affecting the civic disposition presence are based on the local wisdom values of the riverbank community in Barito Kuala Regency. It especially occurs in the Anjir Pal 19, Handil Nangka Village, Barito Kuala Regency people. It is a local wisdom, namely the positive behavior of the riverbank community while maintaining their character/ the spirit of citizenship of the riverbank community towards nature and the environment which originates from community values, customs, advice from ancestors or residents. Cultural wisdom is formed naturally and persists in society to adapt to the environment. The government does not plant trees on riverbanks or obliges river maintenance to protect the river, the responsibility for maintenance carried out at the initiative of the riverbank community lies with the community itself so that it continues to exist and be sustainable.

Generally accepted and widely practiced in society, the behavior of building citizenship in riverbank communities is passed down from generation to generation and develops into values that are firmly adhered to or referred to as culture. By separating these factors into internal and external factors, internally related to low resource utilization, technology, and business management, to expand them to improve people's welfare. The factor that increases heredity is heredity which preserves culture so that it is not lost. Communities along the river share the same cultural values and are aware of a sense of unity in the beneficial forms.

The existence of local culture through the citizenship characteristic and democratic spirit is maintained. It is due to the cultural values continuously preserved, such as religion, tolerance, cooperation, and responsibility. They can indirectly contribute to the development of civic character. Citizenship skills develop slowly and are owned and learned as well as experienced in riverbank communities and become a stronghold for the development/existence of civic disposition and democracy, which can become the legacy and preservation of the current unitary state of the Republic of Indonesia. Love for the area that will make people proud and always uphold it as local culture. Through citizenship/character (civic disposition), the younger generation participates and plays an essential role in maintaining local culture, namely the culture of the people living on the banks of the river.

Factors that greatly influence the strengthening/existence of civic disposition based on local wisdom and cultural values in the riverbank communities of Barito Kuala Regency, especially in the people of Anjir Pal Village. 19 Handil Nangka and meaningful for river resource management in cities as responsible cities, communities by identifying livelihood options, responses and strategies, and outcomes in terms of their ability to manage freshwater fish stocks in paddy fields and willingness to invest in helping to conserve natural resources. Communities along the river have cultural values, the same culture, and awareness of a sense of togetherness in a nurturing form so that they can get along or scientifically interact each other.

Based on the findings from the observations and research interviews above, this is in line with the view (Aunurrahman, 2010: 7) that local wisdom emerges from a long internalization process passed down from generation to generation as a result of human interaction with the environment. Culture is a conductor of human movement activity. Awareness of the people living on riverbanks is very responsible for the cleanliness of the river and the depth of the small river water that flows into the community's rice fields because they no longer throw garbage into the river, and there is no coercion or supervision from residents, but the people of Barito Kuala Regency aware of the responsibility and existence of civic disposition, the actions taken and the moral obligations of a democratic society, as well as the implications for the welfare of the care and maintenance of the river by the people who live on the banks of the river.

V. CONCLUSION

The existence of the physical characteristics on the riverbank, still reflects the characteristics of Banjar/Barito Kuala buildings, most of which are houses facing the river, and social activities that are still being carried out by the community in the form of

river conservation, caretakers and the existence of civic dispositions. The democratic atmosphere and civic disposition (character/soul of citizenship) are still ingrained and exist in the people on the banks of the river. The economic, social, and cultural characteristics of the community are related to the river because the livelihoods and the activities of the community are oriented towards the river and the welfare implications of caring for and maintaining the river by the people who live on the river banks in Barito Kuala Regency.

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