

# Turnitin Banjarese Cultural Values on the Floating

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# Banjarese Cultural Values on the Floating Market as the Foundation of the Religious Character of the Community

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**Abstract.** Since post-reformation until now, there has been a cultural crisis in the younger generation; this has had an impact on the nation's character, which is fading. Therefore, cultural discourse must continue to be voiced to ward off negative external influences. The formation of national character needs to be based on the value of local wisdom in the region. One of them is through the value of floating market culture. This study aims to describe the cultural values of Banjar in the floating market as the foundation of the religious character of the community. The approach used in this study is a qualitative approach. They are collecting data through in-depth interviews, observation, and documentation. Data analysis went through the reduction, presentation, and conclusion stages and was finally verified. The study results describe that the cultural values contained in the floating market can be used as the foundation for the religious character of the community. This is illustrated by the culture that exists in the floating market, including (1) honesty, (2) buying and selling contracts, (3) saying a word of forgiveness (4) covering the genitals. Implementing cultural preservation in the floating market can strengthen faith in God. If people have more faith, they will try to avoid negative attitudes and can indirectly filter incoming foreign cultures.

**Keywords:** Cultural Values · Floating Market · Religious Character

## 1 Preliminary

The emergence of a number of issues in the area of culture, including the loss of a region's original culture, the erosion of cultural values, a waning sense of nationalism and patriotism, a loss of kinship and cooperation, a decline in confidence, and a westernized lifestyle brought on by the progress of globalization. These problems are compounded by the quality of television shows in Indonesia today, which do not present programs with the theme of values, character, and culture [1]. In addition, the discourse on the archipelago's culture began to fade among the people due to the influx of foreign cultural influences from the West and Asia. The development of technology that erases space and time has a significant impact.

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The integrity, individuality, and character of today's youth show signals of crisis. This is most likely quite concerning. Because it can be connected, if cultural values are lost and not achieved, our society, especially the younger generation, will lose its moral compass and essential grounding in the affairs of individuals and nations. Split inside the country. Solidarity and the development of a corrupt culture. This is due to both drug usage and terrorist activities.

With the Cultural Promotion No. 5 of 2017, the government has shown efforts to promote various local cultures with the aim of protecting, developing, using and developing Indonesia's national culture. APBN Culture Promotion Fund in 2020 and the following years.

After the reformation until today, the Indonesian culture faces many serious challenges, especially among the younger generation, who began to lack understanding of the local culture. In addition, many people are not very interested in the local culture. Therefore, to combat negative external influences, cultural discourse must continue to be raised, especially the discussion of noble values, one of which can be done through the conservation, promotion and development of the cultural values of the archipelago and their internalization. Society, especially the younger generation. In addition, as a tradition, a certain community group in the nation shares noble values and local wisdom for generations. Therefore, culture can be interpreted as a collective identity or the identity of a nation.

A nation's and its people's most significant foundation must be its culture because it plays a crucial and vital role in both. When a country's cultural ideals are firmly ingrained in the relationships between its citizens, it becomes great. Additionally, Indonesia is an island country, and the diversity and complexity of island culture offer a singular draw to the rest of the world. Therefore, money should be used as capital to strengthen the fundamental principles that improve the nation's standing and cohesiveness in the eyes of the outside world.

One of the Banjar cultures that still survives today is the Muara Kuin floating market. The floating market is a cultural and economic potential in South Kalimantan. If we refer to Article 33, paragraph 3 of the Constitution, which essentially prioritizes the people's economy, then this must be preserved. One of the efforts to preserve this is the issuance of the South Kalimantan Provincial Regulation No. 9 of 2000 (Article 28 concerning tourism areas) and the Banjarmasin City Regulation No. 5 of 2013 (Article 22 concerning cultivation areas). The regulation is one of the legal umbrellas to protect the floating market in Banjarmasin.

Based on [1], the formation of national character or character needs to be based on the values of local wisdom in the region. Therefore, this study will describe the cultural values of Banjar in **the floating market as the foundation of community character.**

## **2 Method**

**The approach used in this study is a qualitative approach.** Qualitative **research is** a way to make direct observations of individuals and relate to others, as in this study, namely the teacher, to get the data he excavated [2]. Sources of data in this study are informants based on the observed facts from observations and documents, with floating market traders as

informants. The data collection technique used was participatory observation, interviews, and documents. This study also uses triangulation, namely sources and triangulation techniques. Finally, the data analysis uses data collection, reduction, presentation, and conclusion.

### 3 Discussion

The city of Banjarmasin is already known for its characteristic floating market, which creates selling activities on river water that flows in the river area of Banjarmasin City. The rivers in the city of Banjarmasin have an impact on economic, social, and cultural activities. A floating market is a form of human adaptation to the unique geographical environment characteristic of South Kalimantan. The indigenous people of South Kalimantan have built many villages along the watershed. This condition causes river life to become synonymous with the Banjar community [3].

In the floating market, traders and buyers transact using boats that float on water as their trademark. A floating market is a traditional market that floats on water, all buying and selling activities are carried out on the river using boats or jukung. The floating market has been around for a long time since the trading period and still uses the barter system until now. The floating market is not just a place where rural products are traded but is also unique scenes of life found on ships [4].

The sustainability of floating market culture must pay attention to the critical point, namely paying attention to the development of floating markets without ignoring the wishes of the community as tourism actors; it is a process of structural change that must emerge from the community, carried out by the community and the results are intended for the welfare of the community [3].

For survival, humans, in general, have many needs that must be met. The basic requirements of human life are needs. For example, people need air, food, shelter, and clothing to survive. These needs become when directed to specific objects that can satisfy those needs [5]. There are many activities that humans can do to fulfill their needs, one of which is buying and selling. Buying and selling is an activity of exchanging goods or something that benefits the perpetrators. In Islamic teachings, buying and selling is part of muamalah, which is regulated so that it does not conflict with the Qur'an and Sunnah.

One of the buying and selling activities in the South Alalak Village area is the Muara Kuin floating market. Muara Kuin floating market activity takes place on the river, so visitors who want to visit the Muara Kuin Floating market must use a klotok to reach their destination faster. The klotok used to go to the Muara Kuin market can be found at the maritime image floating market port. A wharf is a place where ships are moored for loading and unloading goods and up and down people or passengers from and onto the ship [6, 7].

The total number of traders in the Muara Kuin floating market cannot be ascertained. Traders at the Muara Kuin floating market came one after another. Some traders sell their wares one day or three days apart; some adjust their merchandise collection Traders selling their wares at the Muara Kuin floating market usually only sell local vegetables and fruits, unlike in traditional markets. Various vegetables and fruits are sold from their farms and plantations. Fruits or vegetables ready to be harvested will be collected and immediately marketed or sold at the Muara Kuin floating market the next day [8].

The traders in the Muara Kuin floating market come from various outside the region. In particular, traders who use large ships to the Muara Kuin floating market come from outside areas, namely Hulu Sungai. In contrast, traders who come by boat or small klotok can be said to be traders who come from the Alalak area itself. Traders from outside the area usually bring their merchandise in large quantities, so they can survive in the Muara Kuin market every day until their merchandise is sold out.

The floating market is a traditional market whose buying and selling activities are carried out by someone on the river using a jukung. The atmosphere of this floating market is slightly different from the market on the mainland in general. The hallmark of the floating market is that it is a place that is jostled between large and small jukung looking for buyers. Activities at this floating market sometimes disperse themselves when the morning sun is getting hot [8].

The floating market is located on the Barito River and Martapura River, precisely in Banjarmasin City. Floating market activities have been routine for coastal residents on the Barito River for a long time, from the early morning until noon. The uniqueness and characteristics of this floating market make the floating market known as Baluar Market. This floating market in South Kalimantan has an exciting uniqueness in buying and selling activities that take place on the river and in exchanging goods with other sellers, such as vegetable sellers who exchange goods with food or fruit sellers [9, 10].

The public can find a floating market in the South Alalak Village. The floating market in South Alalak Village is called the Muara Kuin floating market. The Muara Kuin Floating Market is a traditional market located on the surface of the Barito River which has existed since 400 years ago and is still present. This traditional floating market has become one of the mainstay tourist attractions in the area. Historically, this floating market was originally a place for exchanging goods between people from agricultural and garden products, and now it has changed to using money exchange [8].

The floating market of Muara Kuin is one of the guardians of traditional culture that must be considered in relation to sustainable development. This market reflects the riverside culture of the Banjar people. Culture can be interpreted as a collective identity or the identity of a nation. A nation is great when cultural values are deeply ingrained in the ties that bind people together, therefore culture has a central and basic role and must serve as the main foundation in the life of a nation and a country. Indonesia is an archipelago and a nation-state, and as such, the richness and diversity of the island's cultures serve as a distinctive draw for tourists from around the world. Therefore, it should be used as a capital to raise the core values that strengthen the image and unity of the nation in the eyes of the world [6, 11].

Cultural values can strengthen the foundations of a society's character. For instance, Indonesian society is built upon distinctive and noble principles like co-operation, mutual aid, kindness, courtesy, tolerance, and consideration for others. These admirable principles ultimately served as a guide for the development of the national ideology, Pancasila. Generally speaking, Pancasila was founded on the moral principles that had long before been instilled and upheld in Indonesian society before it was a state.

Floating market culture often includes the activities of the Banjar community, which have always been identified with Islam. Sociologically, the Banjar community's identity with Islam refers to a social identity that reflects a common basis of social bonds. Historically, the Banjar community has used Islam as an axis of the trading system to meet life's needs [12, 16]. The value of Banjar in floating market activities is a picture of the character of the community itself. A powerful character in the Banjar community is its religious character. The majority of Banjar people are Muslim, which also makes Banjar culture thick with Islam. The cultural values found in the floating market include:

#### 1. *Honesty*

In buying and selling activities at the Muara Kuin floating market, traders at the Muara Kuin floating market practice buying and selling using money as a medium of exchange but occasionally barter when meeting with other traders who both need the goods they want at a price value. The same one. If there are tourists who buy merchandise, traders still sell them at local prices. This is a cultural value of honesty reflected in the Muara Kuin floating market merchants.

Honesty is one of the trade ethics in Islam. Traders at Muara Kuin Market understand and apply honest nature in trading, such as the products being sold do not harm consumers, do not reduce the dosage in weighing, do not reduce the volume of products, and do not change the quality of the product and the prices are the same for both local and foreign tourists. The purpose of traders in applying honest nature in trading is to gain trust from consumers, not to harm consumers, rules from religion, to get blessings in trading, the products sold are not expired, and consumers are satisfied with the products being sold [13].

#### 2. *Sale and Purchase Agreement*

When making buying and selling transactions, there is a habit of Banjar people; namely, traders say *Jual* (sell yes), and buyers say *Tukar* (buy yes). The words that traders and buyers say when making a transaction are *Kabul's* consent contract from buying and selling. The sale and purchase contract has become a tradition in the Banjar community, taught by Ulama figures.

In Islam, several elements of buying and selling transactions must be met to run following the provisions of *syara'*, hence the terms pillars and terms of sale and purchase. The pillars of buying and selling are as follows [14].

- a. Akad (consensus)
- b. People who are committed
- c. Items that are the object of the transaction.

#### 3. *Saying the word Compassion*

In selling activities, traders in Indonesia have a unique habit; after serving the buyer, the seller will say goodbye. The word "compensation" means asking the buyer for sincerity if the service is not acceptable or there are more or fewer sales; for example, a product that does not meet expectations or an example is given, such as fruit that tastes different. The word *dating* also contains Banjar cultural values in human relations with God. The Banjar people with their culture have a dominant element in terms of language, namely the language of Banjar, and in terms of their religion is Islam, so that even in trading, the concept of generosity is a value of sincerity and gratitude whose purpose is solely for worship and getting the pleasure

of Allah SWT. Indirectly, traders will also avoid cheating, which is a prohibition on trading in any religion [15, 16].

#### 4. *Cover your genitals*

Women dominate the traders of the Muara Kuin floating market. The female traders in the Muara Kuin floating market are accustomed to using the hijab as a cover for their genitals. The culture of covering the genitals is a Muslim obligation in dress etiquette. The hijab has also been explained by Allah SWT in the Qur'an Surah Al Ahzab (33) verse 59. Hijab is a special syara rule for women as a command to cover their body with clothes when they interact with people who are not mahram. Thus, hijab is more specific to women's clothing, which can strengthen them against the threat of defamation and unwanted associations. The very nature of the hijab is to prevent sexual relations between men and women based on views.

Based on the description above, the floating market traders apply Banjar culture from religious guidance. If this is done continuously, it will become the foundation of the community's character; it can significantly strengthen its religious character. The closer people are to religion, the more they will try to avoid negative attitudes and vice versa. In addition, through cultural values that are continuously preserved, it can also filter incoming foreign culture so that regional culture will continue to be maintained.

## 4 Conclusion

The study's results explain that the cultural crisis that has an impact on the fading of the nation's character can be overcome by continuously voicing about culture. One of them is through the cultural values that exist in the Muara Kuin floating market. In the floating market, Muara Kuin has a unique culture that is always practiced and sourced from the Islamic religion, including: (1) honesty, (2) buying and selling contracts, (3) saying the word forgiveness, (4) covering the genitals. From the cultural values carried out by the community, it can be **the foundation of the character of the community** itself, and significantly it can strengthen the religious character of the community. The closer people are to religion, the more they will try to avoid negative attitudes and vice versa. In addition, through cultural values that are continuously preserved, it can also filter incoming foreign culture so that regional culture will continue to be maintained.

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