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BANJARESE: SELF-CONCEPT, IDENTITY AND RIVER CULTURE

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HIGHLIGHT

- *The dominance of Islam in the Banjar community is undoubtedly, in the process of 'becoming a Banjar', many Dayak ethnic groups are 'becoming Banjars when they convert to Islam.*

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ABSTRACT

Self-concept is the core of individual personality, which plays a role in determining and directing individual behavior. Self-concept cannot be separated from virtuous values that arise from self-identity. This article discusses the philosophy of life and the cultural values of the Banjar people "baiman, bauntung, batuah" which are used to conceptualize themselves. The values obtained from the strong influence of Islamic teachings on the Banjar people. The dominance of Islam in the Banjar community is undoubtedly, in the process of 'becoming a Banjar', many Dayak ethnic groups are 'becoming Banjars when they convert to Islam. In addition to this article discussing one of the unique cultural forms of Banjar people, the culture of the river, in the form of river transportation, pasar terapung, and rumah lanting, has begun to be neglected.

Keywords; Banjarese, Self-Concept, Identity, River Culture

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A. INTRODUCTION

The main part of self-concept is identity, which develops from the knowledge of membership in ethnic cultures and the value or emotional significance inherent in ethnic membership (Tajfel, 1981: 258). The value adopted by ethnic membership is influenced by as individuals experience assimilation of old cultural values with new ones to become dominant cultural values. Cultural values become personal attributes of an ethnicity that conceptualize themselves, and become standards or criteria that provide social justification for choices and behavioral guidelines (Roccas and Sagiv, 2009: 1003).

There are a number of positive cultural or philosophical values of life in the Banjar tribe recorded by Nawawi, et al. (1985) in their study of the behavior of Banjar people. These cultural values are "baiman, bauntung, batuah" (Nawawi, et. Al., 1985) famous and down to earth in the Banjar community. This Banjar cultural value is oriented towards human relations with God and human and human relations.

This cultural value is inseparable from the identity of the Banjar people, namely the tribe whose majority members adhere to Islam. The problem is, Islam is a central part of the identity of the Banjar people. According to Erikson (1968) religion has potential in the development of identity, religion becomes an important aspect of the sociohistorical matrix in which identity is formed. Our genuinely humanist youth, however, will continue to extend the religious identity of the elite into race relations, for future issues that will include the balance within man of technological stability and ethical and ultimate concerns. (Erikson, 1968: 318). Islam offers a worldview, social norms, relationships, and experiences that influence the formation of self-concept.

In addition, the Banjar Tribe has a unique and distinct culture from most other ethnic cultures in Indonesia, namely the River culture. This is inseparable from the geographical location of the Banjar tribe, South Kalimantan, which consists of low and high plains. In the lowlands there are many small and large rivers. While the highlands in the mountains are overgrown with very thick bushes. Difficulties in the terrain of mountains and forests to pass cause the population to prefer the lowlands to live in, so they prefer settlements around the river. This choice of place is certainly balanced by the use of rivers for transportation routes and economic drivers.

According to Salim, the Banjar people are closer to the River, Banjar culture is a river culture, the Banjar people see land as something that is not too important (Salim 1996: 238-239). The closeness and utilization of the river eventually formed the river culture, this can be seen from the existence of river transportation in several regions in South Kalimantan, the market that is above the "floating market" river, and the Banjar settlement above the "lanting house" river.

This study intends to explore the values of the philosophy of life of the banjar people "baiman, bauntung, batuah", to form the self concept of Banjar people. Also discussing Islam as the identity of the Banjar people, where this identity is a source of the philosophical values of the life of the Banjar people. The researchers also discussed river culture in the diversity of Banjar culture, which was considered important by researchers because its existence began to be neglected and unknown to most Banjar people.

B. SELF CONCEPT, IDENTITY, AND CULTURE

Self-Concept, Before describing self-concept, it is better to start by discussing "self", Often the term "self" is used interchangeably with the term "self-concept". Self is defined as a psychological tool that makes humans able to reflect consciously about themselves (Leary and Tangney, 2012: 6). According to Baumeister, self can be seen as an entity that refers to self-concept. The term self-concept refers to the overall conclusions made by someone about himself (Baumeister, 1997: 681), or someone's perception of himself. In general, self-concept embodies the answer of the questions "Who am I?", This is about who we are as a person. So self-concept is considered as our individual perceptions of behavior, abilities, and unique characteristics of individuals.

Self-concept develops in several ways, but is specifically influenced by our interactions with important people in our lives. A person's perception of himself is considered to influence the way he acts, and his actions in turn influence the way he views himself (Shavelson, et. Al., 1976: 411). Experts agree that self-concept is a multidimensional, manic and diverse construct. Marsh argues that self-concept has three main development components: cognitive, social, and physical (Marsh, 1990).

The study of self-concept is divided into two discussion of the content of self-concept and structure of self-concept (Altrocchi, 1999: 168). The content of self-concept refers to self-confidence and self-evaluation. While the self-concept structure refers to how the contents of the self-concept are organized.

The main obstacle to connecting self-concept with diversity of behavior is the view of self-concept as a stable or general view of self. This obstacle can be resolved if you see self-concept as a diverse phenomenon, as a set or collection of images, schemes, conceptions, prototypes, theories, goals, or assignments (Mark, 1987: 301). This means that a person can present himself differently in different conditions or circumstances.

Identity, the term identity refers to definitions made and superimposed on oneself. These definitions refer to the concept of who that person is and what that person is like. Identity must be regarded as the definition of self aggregate, that is, self can be defined in many ways - with many characteristics and many different roles. Identity is thus a product of many definitions of self that exist. Identity is different from self-concept in that it is socially defined. That is, self-concept is fully contained in the mind of the person himself, whereas identity is often created by a larger society, although individuals usually have several opportunities to improve or negotiate the identity given to them by society (Baumeister, 1997: 682).

Although different, the term identity can also be conceptualized as a way to understand some aspects or parts of self-concept. For example, a person can have a religious identity that contains relevant content and goals - what must be done, what must be valued and how to behave (Sharma, 2014: 118).

"Identity" is a general term used in all social sciences to describe the conception and expression of one's individuality. This is a complex multidimensional concept with reference to various sources such as family, gender, culture, ethnicity and religion.

Culture, the widely accepted cultural definition proposed by Kluckhohn (1951) which summarizes the cultural definition of anthropologists: "Culture consists of ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, which are typical achievements of human groups, including their distinctive embodiment in artifacts; the essential core of culture consists of traditional ideas (that is, historically derived and chosen) and especially the values attached to them" (Kluckhohn, 1951: 86).

Another more concise definition is that culture is a man-made part of the environment (Herskovits, 1955: 305), culture as a perception of the part of man-made environment (Triandis, 1972: viii).

According to Sharma (2014), it is important to state that culture is learned and not innate (Sharma, 2014: 122). Individuals learn what symbols mean, and are not born with culture, culture is learned from parents, friends and the environment.

Cultures are dynamic, changing and not static. this can be said as cultural evolution. Because culture itself is part of the process of human evolution, thought and culture evolve together in a broader context (Stewart and Jack, 1997: ix).

Over time, many cultures today are very different from the former, culture has undergone change. These cultural changes can be caused from the outside (through contact with other cultures or the domination of other cultures), this is the most common way of cultural change, and from within (population growth, conflict and technological progress). The progress of modern communication enhances the process of accelerating cultural change.

Self-concept exists between self and culture. Culture as a social system defines identity, and human beings get the concept of self to function in this social system. Sociologists and anthropologists have theorized with concepts such as self and character relating it to culture (Cote and Levine, 2002: 11).

C. METHODS

This paper uses qualitative research, where data is obtained through literature review related to the philosophy and culture of the life of the Banjar people in depth. The method used in this study is a descriptive method. Descriptive method means that research is carried out to describe a symptom, an event, an event that occurs at the present time (Sujana and Ibrahim, 1989: 65).

C. RESULT AND DISCUSSION

1. BANJARESE

The study of the banjar tribe as part of the Malay anthropological study received little attention and was underestimated (Geertz, 1963: 58). The views of the researchers about Malay, both Malay language and culture, mostly lead to Malay ethnicity in Sumatra and the Malay peninsula, whereas on the island of Borneo there is a third Malay ethnic settlement (Ras, 1968: vii).

Therefore, Hawkins states that anthropologists, geographers, and economic historians agree that South Kalimantan as a place of mukim of the Banjar tribe remains an uncharted territory (Hawkins, 2000: 24).

The island was originally inhabited by immigrants from mainland Asia around 2500 BC, and the ancestors of these Dayaks later joined the Malay settlers. Malays brought their culture to this region from Sumatra around 400 C. The combination of Malays and Dayaks was considered the origin of the Banjar ethnic group (Minahan, 2012: 28).

The Banjar tribe is a Malay ethnic group that occupies the area of South Kalimantan, as well as parts of Central Kalimantan and parts of East Kalimantan. The population of the Banjar Tribe with large numbers can also be found in Riau, Jambi, North Sumatra and Peninsula Malaysia because of the migration of Banjar people in the 19th century to the Malay Archipelago.

The Banjar migration is not only limited to the archipelago, the latest genetic research findings report the migration of Banjar people to Madagascar. Through genetic testing of the people of Madagascar, Brucato et al. (2016) found strong support for the origin of Malagasy Asian ancestors from the Banjar people. In composition, Banjar represents 37% of modern Malagasy and the South African Bantu population represents the other 63%, while the gene composition of the Banjar people, their genes consist of 7% Malay genes and 23% Dayak Ma'anyan genes (Brucato et al., 2016: 2397-2398).

In terms of population, referring to the results of the 2010 population census, the population of the Banjar tribe amounts to 4,127,124 (BPS, 2010: 10). However, the total population of Banjar in Indonesia is estimated at around 6 million (Minahan, 2012: 28). This large population makes the Banjar tribe the tenth largest tribe in Indonesia.

Borrowing Barth's theory of ethnic boundaries, which considers ethnicity as a result of interaction (Barth, 1998: 16), ethnic Banjars have a culture of crossing between Malays, Dayaks and Javanese which can be seen from the language of Banjar in communication (lingual franca), art, and customary reading. .

Banjar Language, Banjar Hulu, is a Malay-Polynesian language that is thought to originate from Sumatra with a significant mix of local Dayak and Javanese languages (Minahan, 2012: 28). Banjar language is divided into two dialects, namely the Banjar Kuala dialect and the Banjar Hulu dialect. The difference between the two lies in pronunciation and vocabulary. Although actually the dialect in Banjar is not only Kuala and upstream, but each of the regions in South Kalimantan has its own Banjar language vocabulary and pronunciation (Hawkins 2000: 28) in the daily lives of Banjar people.

2. Self Concept of Banjarese

Urang banjar has values and philosophies of life that conceptualize themselves, namely, "baiman, bauntung, batuah". Values and Philosophy urang banjar's life is inherent and heard in their daily activities. They can take the form of prayers, messages and advice delivered by older people to younger ones. Like when a mother advises her child, it is often heard sayings and sentences "uma ai anakku baiman" which means' oh my child is a believer ', also " mudahan jadi anak nang bauntung baiman haja barataan " which means' hopefully to be a lucky child and believe all of you 'or' Batuah-batuahlah anakku untung Batuah bakal baumur panjang Biar hidup kada samaurang ' which means' hopefully you will be beneficial to my child so that it will be useful to live long to not live alone '. These sayings are the habits of the banjar community that are still sustainable, which forms the self concept of the banjar people.

Prayer with the words "Mudah Baiman, Bauntung, Batuah" according to Sarbaini, has only been limited as a prayer that slid from a mother's heart to her child, or grandmother prayed for her grandson, while humming to sleep on a swing, or lulling in bed. The vocabulary of "Baiman, Bauntungm Batuah" (Taluba, Tiga Ba) if explored more deeply is a form of local wisdom in children's education (Sarbaini, 2014: 538).

The initial literature on the discussion of "baiman, bauntung and batuah" as a study of the behavior of the Banjar people was recorded by Nawawi, et al. (1985), in the book on behavior in the social environment of families and local communities in South Kalimantan

(Nawawi, et. Al., 1985 :). The terms "baiman, bauntung and batuah" have been grounded in the Banjar community, conveyed from the mouths of generations, becoming a value and description of the banjar community.



The symbol of the Banjar Sultanate

On the Banjar sultanate symbol, there is a Yellow Pita symbol that reads "Baiman, Bauntung, Batuah" in Arabic Malay language. This defines the self-image of the Banjar Tribe. The terms Baiman, Bauntung, Batuah are an illustration of the conception of self that is expected by the Banjar community and about how the Banjar people should behave in the context of the Banjar community.

Baiman, this is about belief in God. Every Urang Banjar who believes in the existence of God. For the Muslim banjar, they were instructed to learn about the six pillars of faith in Islam, since they were small. If you have not learned about the faith and pillars of Islam this is considered the diversity of the Banjar people is not perfect (Sahriansyah, 2015: 33).

The Banjar people believe in six pillars islamic faith and carry out the five pillars of Islam diligently. The Banjar people believe that there is no God forever and that Allah creates nature and all its contents, including spirits (Daud, 2000: 6).

To reflect the faith, the banjar people also study the nature of the twenty Allah as an introduction to the basics of the unity and faith in Allah. This learning can be obtained at Islamic boarding schools, recitals and the activities of the mothers. Faith in God is the foundation of the life of the banjar people. In the life activities of the Banjar people, Faith becomes the capital for the Banjar people to "extinguish" migrate to the land of people, besides Islamic charity.

Like the Saniman Banjar, Anang Ardiansyah, composed in his song entitled "sangu batulak" with the verse verse:

"Pisang Silat pisang timbatu
kuganganakan bacampur cuka
mun jadi tulak apa sanguku
sahibar doa iman di dada"
dalam lirik lain,
"Sembah sujud ampuni dosa
Kasih saumat dalam dunia
Kilir-kiliran si banyu mata
Kampung nang jauh bakal kutuju
Amal wan iman sanguku" (Ardiansyah)

Sangu Batulak lyrics explain the relationship of faith in Banjar's religious life, especially with the activity of leaving the hometown to migrate. The capital in wandering for Banjar people is not just material, but also faith.

There is capital of faith, prayer and Islamic charity, this may indicate the merantaanya people Banjar without skills because there is the word "sahibar" (just), faith in Allah which then leads to a attitude of resignation with what will happen in the wanderings. Songwriters display the word "on the chest" to embrace faith, this is related to the dilemma of people who will migrate who actually experience inner conflict between leaving the village as far away from the family (Nasrullah, 2018: 48). The priest in the chest is expected to be able to reconcile inner conflicts when he wants to migrate.

In the Banjar traditional house "high ridge", there is an underlying philosophy of life from the architecture of the traditional house. Especially the high ridge-shaped roof, which has meaning in the life of the Banjar people is always struggling, in every struggle there are always risks or obstacles that are obtained, and in a risky struggle accompanied by faith in Allah (Banjarmasin Post, 2012).

According to Allport and Ross (1967), faith in God is an intrinsic religious orientation, religion becomes a goal in those who believe. People who have a high level of intrinsic religious orientation treat their faith as the main force that motivates them and regulates their lives (Allport and Ross, 1967: 441).

Faith in the banjar leads to behavioral piety. But the behavior piety of the banjar is more ritualistic and individualistic, not social piety. Alfani Daud exemplified the phenomenon of the piety of the Banjar people who prioritized giving infaq and waqf for the construction of mosques rather than for the construction of public facilities such as roads and bridges. So that the construction of mosques is more concerned than the construction of roads and bridges, although in reality sometimes the needs of these two transportation infrastructure are quite urgent (Daud, 2000: 33).

Bauntung. Means skills, Urang Banjar must have life skills (Sahriansyah, 2015: 34). It's about skills and proficiency in a particular field of business or occupation in the environment. Since childhood, Banjar people have been taught certain skills.

Suppose the banjar people who live in the Amuntai area, they master the timber technique as a way of making cabinets, the banjar people who live in the Alabio area are experts in fabric trading, in the country they are experts as gold traders and have the skills to make boats and boats, and in the area Margasari, their expertise in making webbing. The skills of the banjar people in each region vary, these skills are taught from generation to generation and are sustainable until now.

Bauntung also refers to life with good fortune, always good, no loss in trying and trading, safe from danger, useful and positive for yourself and others, and happy in the world and in the hereafter (Sarbaini, 2015: 436).

Generally, the livelihood of the Banjar people is farming. There is the term "mangangarun" in the Banjar agricultural culture. This term means taking mamanan paddy wages to other regions, for example the Banjar people who live in Amuntai leave for the Gambut area to look for farmers who want to use their services to harvest their crops. Here, the Amuntai people did not remain silent in their area after they finished harvesting their crops, they went to an area to offer their skills to other farmers.

In certain regions of South Kalimantan, there are several developing skills. The Alabio Banjar people are identified with trade experts, according to Rambe (1997), Alabio Banjar people have a trade spirit and capitalist spirit that has been taught since childhood, they greatly avoid the occurrence of conflict and confrontation with other ethnic groups, they are passive and relentless. This is their adaptation strategy to be easily accepted by other parties and their business interests. Another skill that develops in the Banjar

community is the woven industry in the Tapin area (both made from purun, rattan, jangang, and water hyacinth) (Dewi, et. Al., 2018: 28).

Work skills are part of life support, while destiny or good fortune is one of the things believed by the banjar people. For Banjar people, work skills are a form of effort in seeking sustenance and success. But skills alone are not enough to achieve success, they have to put their trust in every outcome of their work. Because with faith and trust in God, good fortune can be achieved. With the foundation of baiman according to Sarbaini, it is hoped that in the life of the Banjar people can become lucky people (Sarbaini, 2015: 432).

If work skills are used as well as possible, and accompanied by a foundation of faith, then the concept of self-realization of the bauntung for the banjar people becomes clear. So the fortune is here, not because of luck alone, but there are skills and faith that become the driving force.

Batuah, this means blessing or benefit the lives of oneself and others. Urang Banjar as an adherent of Islam, will certainly practice the teachings well, namely so that his life brings goodness to others. Because the best of humans is beneficial for others. So Urang Banjar in the past and present order is always expected so that his life is useful for himself, his family and many people. In order to be useful for society, Urang Banjar must have strong faith, useful knowledge and good deeds (Sahriansyah, 2015: 34).

Another definition of rock is dignity, the Banjar people must be human beings who have dignity and dignity, even to some extent it can be karamah (Sarbaini, 2015: 436). This understanding is in line with the customary degree system in the Banjar community, "Tatuha Nang Batuah", abbreviated as TNB. The title given by the Banjar Cultural Institute to the figure who contributed to the successful Banjar community and became a role model for the community. Those who get this title are undoubtedly their dignity in the social system of the Banjar community.

In the context of social interaction, Batuah means as the ability to carry oneself in society, that is, its presence brings benefits and benefits to others, so that its existence is expected by the community around it. This is because they like to help others, help people who are in trouble, and be altruistic, pay attention to and prioritize the interests of others. Altruistic attitude has become part of the character of Indonesian people, including ethnic Banjar. Because the Indonesian socio-cultural system is collective, cooperation and mutual cooperation. These collectivist habits and accompanied by Islamic teachings direct Indonesians to be altruistic.

Hofstede (1980) in his research on the ranking of cross-cultural individualism, ranked Indonesia as the 47th individualistic country of 53 countries. According to Goodwin and Giles (2003), In cross-cultural comparisons, Indonesia has emerged as one of the most studied collectivist societies (Goodwin and Giles, 2003: 241). To achieve a life of stone, people must have advantages in talent, privileges, or special skills, basing their lives on helpful faith, becoming blessings for others, examples of good and imitated behavior, respect for their lives, having dignity, decorating themselves with noble character.

Skills must be based on true faith and belief, so that the skill is not used on things that are wrathful to God. True faith will encourage individuals to use their skills to help others, useful to many people. Skills are not only limited to being used for the search for economic aspects, they also function in taking part in people's lives, bringing good and living rocks.

3. Islam as Identity of Banjarese

There is no doubt that Islam is an integral part of the Banjar people's conception of their identity. Urang Banjar's contact with Islam was first identified through traders who visited the Banjar coastal settlement in the early sixteenth century. the oldest Koran that still exists in South Kalimantan, which existed in the early sixteenth century, is now stored in the Banjarmasin museum.

The general knowledge of the massive conversion of the banjar people to Islam is due to the political relationship of the Prince of Ocean with the kingdom of Demak, the conversion of religion is a condition of the Sultan of Demak to help the Prince of Ocean in defeating his uncle Pangeran Tumenggung the ruler of the Kingdom of Daha.

Based on the Banjar Hikayat (1663), it is known that the Sultan of Demak had sent a thousand troops to help the Prince of the Ocean to fight his uncle Pangeran Tumenggung, the last ruler of the Kingdom of Daha. This war was won by the Prince of the Ocean and in accordance with the agreement of the Pangsang Ocean to convert to Islam and was followed by officials and the people of the Banjar kingdom.

Anshary (2002) has another opinion, the number of Keling, Gujarat, Chinese, Malay, Bugis, and Biau who settled in the Daha State's working area. These settlers who settled in Daha Negaran, especially Gujarat and Malay, reinforced the suspicion of Muslims living

in this kingdom. Prince of the ocean basically knows Islam, this is evidenced by a letter that seeks support for the Demak kingdom written using Arabic script, which may be an indication that Muslim scholars were accepted in the Banjar kingdom, and Islam was in the Banjar community before the banjar kingdom stood (Anshary, 2002: 17-18 and 22).

They, urang banjar who had converted to Islam at the time, were given the title Olo-Masih by the Dayak Ngaju tribe, which means Kalimantan people who are Muslim (Riwut, et. Al., 1993: 407).

Islam is an integral part of the norm formation and social life of the Banjar people. Although Banjar as an ethnic group is suspected of emerging later, with Islamic identity, it is considered a unifying force, connecting South Kalimantan people not only to each other, but also to other Indonesians and to the wider Muslim world (Hawkins, 2000, 30)

Compliance with Islamic beliefs is what determines the membership of this ethnic community. With the increasing number and social influence of Banjar people, it is Islam adoption that marks the entry of this ethnic group. Like many ethnic Dayaks today 'become Banjar' when they convert to Islam. In other words, being a Banjar ethnicity, by definition, becomes a Muslim (Chalmers, 2007: 375). This became a common view in Dayak and Banjar social relations, if Meratus Dayaks embraced Islam, they were considered Banjar people. This statement that has taken root in society also further broadens the fact that Islam is the majority in South Kalimantan (Mujiburrahman, et. Al., 2016: 269).

And as implied in the process of 'becoming a Banjar', the growth in the number of Banjar people has recently occurred through conversion rather than through migration. So the term that "Banjar is definitely Islam" which becomes a kind of stereotype for Banjar people becomes understandable (Hadi, 2015: 221).

The teachings of Islam that go to urang banjar are very thick with mysticism that is characterized by mysticism, but still remains in the corridor of Sufism al-Ghazali which combines sufistic piety and obedience to shari'ah. understanding like this according to Ian Chalmers, brings the influence of the emergence of a more flexible Islam adapted to the local context urang banjar (Chalmers, 2007: 368).

In Indonesia, the Banjar people have a reputation as Muslim fanatics. However, the term fanatic in this context differs from 'fanatical' English, and does not imply that an individual will blindly obey the direction of religion; of course that does not mean that believers are ready to carry out jihad with violence against unbelievers. On the contrary, this implies simply that the Banjar people are pious Muslims who perform their religious ritual obligations piously, and for whom important decisions in life are determined by their faith (Chalmers, 2007: 373).

David Alfani observed rural and urban communities in South Kalimantan for decades, and has described this mixture of faith and identity as a distinctive feature of this ethnic group. "The teachings of Islam have now become an inseparable part of the norms and social life of the Banjar people" (Daud 1997: 189).

The Islamic people of Banjar are synonymous with individual piety, they attach importance to the implementation of ritual worship, such as prayer, fasting, almsgiving, pilgrimage, remembrance, and the construction of mosques. Banjar people are famous for their enthusiasm for building local mosques and houses of worship (langgar). However, in terms of aspects of social piety, it is still considered lacking. In this case Alfani Daud exemplifies the phenomenon of the Banjar community which prioritizes giving infaq and waqf for the construction of mosques rather than for the construction of public facilities such as roads and bridges.

Religion cannot be separated from the behavior of the Banjar people, this is in line with what Barten revealed that the strongest motivation for moral behavior is religion (Bertens, 2007: 35). Islam is fundamental to the Banjar people, and is a basic controlling part of the daily lives of Banjar people, with everything regulated according to the rules of religious behavior, this includes all behaviors.

4. River Culture of Banjarese

The Banjar tribe has a unique culture that has remained sustainable until now. Because the Banjar tribe has a cultural diversity that is no less interesting than other tribes in Indonesia. The life of Banjar people in South Kalimantan is attached to the river, as seen in the use of ships as river transportation, traditional settlement of Banjar "lanting house" located on the riverbank and market activities where "floating markets" are bought and sold.

South Kalimantan included in the archipelago characterized by a large number of river systems that flow from the interior to the ocean. According to Hall (1985), the existence of a number of rivers in an area is a particular feature, because this has a significant influence on the social and economic development of the area (Hall, 1985: 3).

For Banjar people, the river is not just a source of water, but also as a life orientation and identity. It is said to be the orientation of life because many daily activities are carried out in the river, ranging from bathing, washing, fishing, trading, transportation routes to being children's playgrounds. Community activities carried out in this river produce river - culture (Afdholy, 2017: 34). According to Hartatik (2004), river culture here is interpreted as a way of life, behavior and adaptation of people living on the banks of rivers that are carried out for generations.

The river as a transportation route, the river becomes the choice of the Banjar people to travel to other regions. Subiyakto (2005) explains, from the beginning of the growth of the city until the 1950s the boat is still the main means of transportation in Banjarmasin City which connects villages and markets. Most market locations are in the middle of the river with traders drifting on boats, such as the Lok Baintan and Muara Kuin floating markets (Subiyakto, 2005: 6).

My parents told me how they and their family traveled by boat from their hometown, Manarap Bitin village (one village in the North Hulu Sungai district) to Martapura to make a pilgrimage to the Datu Kelampayan tomb. In my own experience, in my childhood, in the 1990s, I used to go back home in the month of Ramadan, from the city of Palangkaraya (the capital of Central Kalimantan) to Manarap Village by boat through the Kahayan and Barito rivers, this trip took more than two days.

Until now there is still river transportation that exists in several regions in South Kalimantan. One of them is in the city of Banjarmasin, a city dubbed the "city of a thousand rivers". The city which is the capital of South Kalimantan still has a river transportation mode which is one of its destinations to the city of Tamban. This mode of river transportation is also used by travelers as a type of tourism in the city of Banjarmasin, this tour is called the "river flow" of the Martapura river. There are some interesting spots that can be visited by tourists who walk along the Martapura river in Banjarmasin.

Martapura River is one of the natural elements that attracts public space in the city of Banjarmasin. Martapura River is the main focus in floating market activities and river flow tourism. City residents can experience shopping directly from traders who use boats and enjoy views of the city through river transportation (Andini and Mutia. 2016: 348).

As a settlement, one form of traditional Banjar house is a lanting house, which is a floating house on the water, on a river or in a swamp. The lanting house is full of river culture that characterizes the Banjar community, which in daily life is always related to water (Daryato, 2016: 73). Lanting house is a term used to name one of the traditional houses in South Kalimantan. This house is a type of floating house made from wood, while the lower part uses logs or drums as a foundation to float this house (Rahman, 2014: 221).

According to Zulfa Jamalie, Management of the Islamic Studies and History Center for Banjar, said that Banjar civilization like other world civilizations originated from the river and the lanting. "There is a lanting house before the other banjar traditional houses,"

Historically, David (2000) argued, that the establishment of lanting home settlements originated from boat people living on the Martapura River, they lived by means of moving or nomadic with their boats, whose livelihood was gathering forest products and catching fish (Daud, 2000: 2), both to fulfill their daily lives and to be sold, their buying and selling activities are carried out on the river by boat. Their activities are gradually centered on a place, and then a collection of boat people who sell in an area develops into a market. Around the 17th century the people of this boat were rarely seen, and instead there was a collection of houses floating on the river with a function as a place to sell (Alfisyah, 2004: 3).

Lanting house is lined up on the edge of the Martapura river in the city of Banjarmasin, the Lanting House is always seen moving when hit by a wave of passing ships. Until now the lanting house has a dual function of the lanting house, as a place of residence / occupancy of a business place. In the lanting house plan, the area facing the land is a residential area, while the river-oriented area is used as a business area (Daryato, 2016: 78). In addition to the Martapura river, lanting houses are also found in the Lake Panggang area, North Hulu Sungai Regency.

As a place of sale and purchase, the function of the river is realized in the form of a "floating market". river transportation, lanting houses, and floating markets are the characteristics of the Banjar people river culture, these three forms of river culture in the Banjar community are still sustainable today. Floating Market is a traditional market where all activities are carried out on water by boat (Raharjo, 2000: 5). The traders and buyers use "jukung", as the boat in the Banjar language.

The Floating Market is the oldest floating market in Indonesia, and a unique market, sellers jostle between big and small boats looking for buyers, sellers who are always milling about here and there, and the seller's boats are usually rocking and shaking because they are played by river waves . Most traders are women with headgear (tanggui), and the barter system still applies in this floating market, traders call it "bapanduk" in Banjar language (Yuliani and Suryadi, 2017: 25). The uniqueness of this floating market makes it a tourist value for Banjar people and tourists visiting Banjarmasin.

There are two floating market locations in Banjarmasin City, Muara Kuin Floating Market on the Barito River and Lok Baintan Floating Market in the Martapura River. The Muara Kuin Floating Market is no different from the Lok Baintan Floating Market, both of which are traditional markets above Jukung which sell various merchandise , such as agricultural / plantation production and lasts not too long, no later than three to four hours.

The Floating Market in Muara Kuin is a market that grows naturally because of its position at the confluence of several tributaries, making it a trading place. The formation of this floating market is also due to the role of boat people who have started buying and selling transactions on the river. The existence of a floating market in Muara Kuin was earlier than the Banjar Sultanate.

The dominance of women traders in the Floating Market according to Norleila et al. Has several reasons: (1) Changing or continuing the work of parents, because they are from the merchant family, (2) Encouragement to meet family needs (3) For floating market traders working in floating markets are easier than in rice fields, their activities do not take long, (4) trading in floating markets does not require a lot of capital, because the goods carried are part of the plant itself or from neighboring plants for sale. (5) sales proceeds are sufficient for daily needs (Norlaila, et. Al., 2009: 106-111). The work ethic of

female traders in the Floating Market does not seem to target economic benefits, as long as the merchandise runs out and the yield is sufficient for daily needs.

The cultural change of the Banjar community especially in river culture, borrows the White Theory of "cultural evolution", that a culture that exists in a community of human society is the result of the use of energy and technology that they use in their lives in the phases of their development. The occurrence of a cultural evolution in a community is a result of the emergence of changes in the system that transforms energy with the help of existing technology at that time (Din, 2007: 42).

Changes in the river culture of the Banjar people occur when energy and the use of technology provide an alternative to the shift of life orientation, from what was once oriented to the river to land, this change applies to three river cultural products.

The river as a transportation route for the Banjar people is now being abandoned. Banjar people now prefer land transportation modes to travel. River transportation in the Martapura River Banjarmasin City has a tendency to shift to land transportation, but on certain trips located on river routes river transportation is still needed. The occurrence of this change apart from the availability of land transportation networks, is also due to the availability of various alternative modes that can be chosen to support the movement. The choice of mode also takes into account travel time, costs and conditions of availability of existing modes of transportation when traveling. To maintain river transportation in the city of Banjarmasin, practically making it part of a tourist attraction, this choice is supported that the city of Banjarmasin is famous for cities that have many rivers and tributaries. Of course tourists will be interested in exploring the rivers in the city of Banjarmasin.

Also in the Sungai lanting culture products, the existence of lanting houses is now increasingly difficult to find, although there are several lanting houses on the Martapura river, and even then there is a lot of damage. Revitalization needs to be done by developing lanting houses, one of which is optimizing the function of the lanting house as a tourist attraction in the city of Banjarmasin, and this is in line with the plan of the Banjarmasin City Government to make the lanting house an Urban Heritage Tourism.

Floating market, the initial function of the floating market as a place of sale and purchase is now changing. The Banjar's view of the floating market has changed, from buying and selling to being a tourist attraction.

This cannot be called a total change, this adds value to a cultural product. This was supported by the government which made the floating market in Muara Kuin or in Lok Baitan, as a way of navigating the river culture of the Banjar people.

Making boats in the form of river transportation, lanting houses, and floating markets as tourist attractions is a step for the city government to preserve the river's cultural products.

D. CONCLUSION

From the explanation above, it can be concluded that banjar people conceptualize themselves based on the dominant identity inherent in them. Through life philosophy which is influenced by the virtues of Islam, baiman, bauntung, rock. These values serve as role models, so that Banjar people can live well and properly. Faith is the basis of the behavior of Banjar people, carrying out work or activities, and also carrying out their daily lives. With Faith, which adorns the behavior of the Banjar people will deliver them to the bauntung and stone, the state of self which is filled with good fortune and self-benefit for others, to lead to a happy life in the world and in the hereafter. This is an illustration of the expectation of the self-concept of Banjar people.

The life of Banjar people in South Kalimantan is closely related to the culture of the river, this is inseparable from the role of boat people who utilize the rivers in South Kalimantan as the orientation of their lives, which eventually develop into a river culture that appears in river transportation modes, settlements above sung which is called the lanting house, and the floating market, buying and selling activities on the river. The three river culture products of the Banjar people do not escape the process of cultural evolution which has impacted the neglect of river culture. Although there have been efforts to preserve the culture of the river, the efforts that have been carried out are still not maximal. There must be an unusual and significant approach in preserving river culture which is full of the wisdom of the Banjar people.

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