
SOCIUS:

Jurnal Pendidikan dan Pembelajaran Ilmu Pengetahuan Sosial

Volume 10, No 1, April 2021, pp. 29-40

P-ISSN: 2089-9661 | E-ISSN: 2089-967X

DOI: <http://dx.doi.org/10.20527>

Open Access: <https://ppjp.ulm.ac.id/journal/index.php/JS/index>



RELATIONS, STRUCTURE, VALUES AND NORMS IN THE SOCIETY OF THE TARGET INDUSTRY IN KAMPUNG SASIRANGAN, BANJARMASIN CITY

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ARTICLE INFO

Article history:

Received 10 Januari 2021

Accepted 10 April 2021

Available online 15 April 2021

Kata Kunci:

Hubungan; Struktur;
Nilai; Norma; Industri
Sasirangan; Desa
Sasirangan

Keywords:

Relationships; Structure;
Values; Norms;
Sasirangan Industry;
Sasirangan Village

ABSTRAK

Tujuan penelitian ini adalah untuk mengidentifikasi dan menganalisis (1) relasi, (2) struktur, (3) nilai, dan (4) norma pada masyarakat industri Sasirangan di Desa Sasirangan. Lokasi penelitian di Desa Sasirangan Kota Banjarmasin, Kalimantan Selatan. Penelitian ini menggunakan pendekatan kualitatif. Subjek penelitian komunitas di Desa Sasirangan. Informan penelitian adalah pengrajin, pedagang dan pembeli. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Fokus penelitian adalah hubungan sosial (Gillin dan Gillin), struktur sosial (Linton Ralph), nilai-nilai (Koentjaraningrat) dan norma (Soerjono Soekanto). Teknik analisis data dimulai dari reduksi data, penyajian / penyajian data, dan verifikasi / penarikan kesimpulan. Uji kredibilitas data dilakukan dengan memperluas observasi, meningkatkan ketekunan, pengecekan anggota dan triangulasi. Hasil penelitian menunjukkan bahwa hubungan sosial meliputi hubungan antara individu dengan dirinya sendiri, individu dengan keluarga, individu dengan institusi, individu dengan komunitas, individu dengan masyarakat, dan individu dengan bangsa; dalam bentuk kerjasama, kompetisi dan akomodasi. Struktur sosial meliputi gubernur, walikota, ketua RT / RW, pengrajin dan penjual sasirangan. Nilai-nilai yang ada dalam masyarakat meliputi nilai ekonomi, sosial dan lingkungan serta nilai budaya Banjar. Norma-norma dalam masyarakat terkait dengan falsafah kehidupan suku Banjar yaitu baiman, bauntung, cangkal, haram manyarah waja hingga kaputing, serta perilaku dalam kehidupan sehari-hari.

ABSTRACT

The purpose of this study was to identify and analyze (1) relations, (2) structures, (3) values, and (4) norms in the Sasirangan industrial community in Sasirangan Village. The research location is in Sasirangan village, Banjarmasin city, South Kalimantan. This research uses a qualitative approach. The subject of community research in Sasirangan Village. The research informants were craftsmen, traders and buyers. Data collection techniques are carried out through observation, interviews, and documentation. The research focuses on social relations (Gillin and Gillin), social structure (Linton Ralph), values (Koentjaraningrat) and norms (Soerjono Soekanto). The data analysis technique starts from data reduction, data display/presentation, and verification/conclusion. The data credibility test was carried out by extending observations, increasing persistence, member checking and triangulation. The results showed that social relations include the relationship between individuals and themselves, individuals with families, individuals with institutions, individuals with communities, individuals with society, and individuals with the nation; in the form of cooperation, competition and accommodation. The social structure includes governors, mayors, heads of RT / RW, craftsmen and sasirangan sellers. The values that exist in society include economic, social and environmental values as well as the cultural values of the Banjar. The norms in society are related to the philosophy of life of the Banjar ethnic group, namely baiman, bauntung, cangkal, haram manyarah waja to kaputing, as well as behavior in everyday life.

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INTRODUCTION

Globalization touches all important aspects of human life. Globalization creates new challenges and problems that must be answered and solved to take advantage of globalization for the benefit of life. The origin of the word globalization is taken from the word global which means the world. Globalization is so easily accepted or known to people around the world. Globalization is marked by the rapid development of science and technology so that it can fundamentally change the world. From this advancement in science and technology then it affects other sectors in life, such as politics, economy, society, culture and others. With internet technology, for example, people anywhere in the world can quickly access information from other parts of the world. This makes the interaction between people of the worldwide, which in the end will influence each other, including regional cultures, such as cooperation and so on. Globalization also affects society in everyday life, such as the culture of clothing, hairstyles and so on. Many people are aware that globalization has many positive impacts, including more sophisticated communication, faster transportation and so on. But without realizing it, globalization also has many negative impacts. including more sophisticated communication, faster transportation and others. But without realizing it, globalization also has many negative impacts. including more sophisticated communication, faster transportation and others. But without realizing it, globalization also has many negative impacts.

The research results of Nurhaidah and M. Insyah Musa (Nurhaidah and M. Insyah Musa, 2015) show the positive impact of globalization in the socio-cultural field: (a) Increasing learning about socio-cultural values, ways of life, good thinking patterns, as well as science and technology from other developed nations, (b) Increasing a high work ethic, like to work hard, discipline, have a spirit of independence, rational, sportsmanship, and so on. The negative impact of globalization in the socio-cultural sector: (a) The easier it is for western values to enter Indonesia through the internet, television media, and print media which are widely imitated by the community, (b) The waning appreciation of local cultural values that give birth to style living individualism (prioritizing self-interest). Indonesia is a country whose people have good ethics. But nowadays there are so many immodest teenagers, disrespect for those who are older than him. The current flow of globalization has influenced the cultural development of the Indonesian nation. The rapid flow of information and telecommunications creates a tendency that leads to the waning of cultural preservation values. The development of 3T (Transportation, Telecommunications, and Technology) resulted in a reduced desire to preserve the culture of one's own country. Indonesian culture that was formerly friendly, mutual and polite has replaced with western culture, for

example, promiscuity. and Technology) resulted in a reduced desire to preserve the country's own culture. Indonesian culture that was formerly friendly, mutual and polite has replaced with western culture, for example, promiscuity. and Technology) resulted in a reduced desire to preserve the country's own culture. Indonesian culture that was formerly friendly, mutual and polite has replaced with western culture, for example, promiscuity.

Indonesia is a multicultural nation where diversity is a strength in nation-building. One of the provinces in Indonesia that has its uniqueness is South Kalimantan. The geographical condition of South Kalimantan has many swamps and rivers and the largest tribe in South Kalimantan is the Banjar tribe. Every society has a certain culture as part of community life. Cultural elements according to Koentjaraningrat are (1) language systems, (2) knowledge systems, (3) kinship systems and social organizations, (4) systems of life tools and technology, (5) economic systems/livelihoods, (6) religious systems. , and (7) the arts (Hastuti, 2016)

Sasirangan as one of the culture of the banjar community which is produced in the Sasirangan village. Sasirangan village is located on the street Seberang Mesjid Seberang Mesjid Village, Central Banjarmasin District and on the jingah river road, Surgi Mufti Village, North Banjarmasin District, Banjarmasin City, South Kalimantan. Sasirangan village is a place for making Banjarmasin batik, namely Sasirangan cloth. Sasirangan fabrics have various motifs and patterns. In Sasirangan Village there are many shops that specialize in selling Sasirangan products ranging from sasirangan cloth, sasirangan clothes, sasirangan robes, sasirangan tunics, sasirangan headscarves, mukena sasirangan, sasirangan jackets, sasirangan bags, sasirangan wallets, sasirangan shoes, sasirangan hats, sasirangan tissue holders Sasirangan fan, Sasirangan brooch, Sasirangan necklace, Sasirangan mask and others.

In the community of Sasirangan Village, there are social relations, social structures, values and norms that are binding and implemented by the Banjar community, especially those in Sasirangan Village. Social interaction is a dynamic social relationship that involves the relationship between individuals, between groups of people, and between people and groups of people. Interaction occurs when two people or groups and between individuals and groups meet and there is communication between the two parties (Abdulsyani in Herabudin, 2015).

The social structure is an arrangement of the main social elements in society, both groups, social class, social values and norms, and social institutions (Herabudin, 2015). The social structure according to Ralph Linton, has four basic components or elements, namely social status, roles, groups and institutions (Herabudin, 2015).

According to Koentjaraningrat, social value is a concept or view of life in the minds of most individual members of society about things that are considered good and valuable.

Notonegoro (1957) divides values into three types, namely: material values, vital values and spiritual values (Herabudin, 2015). The value system in society is used as an orientation and reference in action. Therefore, a person's cultural values influence him in determining alternatives, methods, tools, and goals for his actions and activities (Warmansyah, 2016).

Social norms, according to Soerjono Soekanto, are rules that apply in society, accompanied by sanctions for individuals or groups for violating these rules. The sanctions given can be in the form of reprimands, fines, exclusion, or corporal punishment, therefore individuals are obliged to comply with the norms that have been formulated. The classification of social norms is seen from the sanctions divided into four, namely: procedures, habits, behaviour, and customs. Then in terms of sources, it is divided into five, namely: religious norms, norms of decency, norms of decency, norms of custom, and legal norms (Herabudin, 2015).

The purpose of this study was to identify and analyze social relations, social structures, values and norms in the Sasirangan industrial community in Sasirangan Village, Banjarmasin, South Kalimantan.

METHODOLOGY

This research uses a qualitative approach. The research location is in Sasirangan Village which is located on the Seberang Mesjid road, Central Banjarmasin District and Sasirangan Village on the jingah river road, Surgi Mufti Village, North Banjarmasin District, Banjarmasin City, South Kalimantan. This research uses a qualitative approach. Collecting data using observation, interviews, and document study. The research subjects of the Sasirangan industrial community in Sasirangan Village. The research informants were craftsmen, traders, buyers and the people of Sasirangan Village. Data collection techniques are carried out through observation, interviews, and document study. The research focuses on social relations, social structures, values and norms. Data analysis techniques according to toiles and Huberman (1984) in Sugiyono (2018) starting from data reduction, data display/presentation, and verification/conclusion. The credibility or trustworthiness test of the data is carried out by extending observations, increasing research persistence, member checking and triangulation.

RESULTS AND DISCUSSION

Sasirangan Village

Sasirangan village is located on the street Seberang Mesjid Seberang Mesjid Village, Central Banjarmasin District and on the jingah river road, Surgi Mufti Village, North Banjarmasin District, Banjarmasin City, South Kalimantan. Sasirangan village is a place for making

Banjarmasin batik, namely sasirangan cloth, wherein making sasirangan still uses traditional methods and uses natural dyes from nature. Sasirangan fabrics have various motifs and patterns. The process of making a sasirangan cloth from scratch to become a cloth can be seen in Sasirangan Village. As a token of appreciation for the sasirangan craftsmen, the Banjarmasin City Government Tourism Office in collaboration with BNI in 2010 inaugurated the village under the name "Kampoeng BNI Sasirangan Banjarmasin" which is located on Jalan Seberang Mesjid. to his area because in Sasirangan Village there are many shops that specialize in selling Sasirangan products ranging from sasirangan cloth, sasirangan clothes, sasirangan robes, sasirangan tunics, sasirangan hijab, sasirangan mukena, sasirangan jackets, sasirangan bags, sasirangan wallets, sasirangan shoes, sasirangan hats, sasirangan shoes, Sasirangan fan, Sasirangan brooch, Sasirangan necklace, Sasirangan mask and others. With the creativity and innovation of craftsmen, the people are increasingly interested in sasirangan fabrics so that they can increase welfare and increase regional income.

1. Social Relations of the Sasirangan Village Community

Social relations are the main conditions for social activities in society. Social relations as a dynamic relationship between individuals, between groups, and between a person and a community group. Social interaction in society can occur in the form of cooperation, competition and accommodation.

Based on the results of the interview, several forms of social relations that occur in Sasirangan Village can be formulated which can be seen in Table 1 as follows:

Table 1. Forms of social relations in Sasirangan Village

No.	Forms of social relations	Activity
1	The relationship between the individual and himself	Each individual makes a sasirangan cloth and produce the advantages of Sasirangan products that will be used to make ends meet
2	Individual relationship with family	<ul style="list-style-type: none"> ● The social relations that occur between fellow craftsmen, craftsmen come from their own families where they interact with each other every day. ● Each individual makes a sasirangan cloth and produce a profit from Sasirangan products that will be used to meet the needs of himself and his family. In making a Sasirangan product there is an interaction between individuals such as in the division of tasks, some are patterning/drawing, sewing (sewing baste), wrinkling, tying, dyeing the cloth until a sasirangan cloth motif is formed which will then be sewn into a sasirangan product.
3	Individual relations with institutions	● Sasirangan product business is a UMKM under the guidance of the Banjarmasin City

		<p>Government Tourism Office.</p> <ul style="list-style-type: none"> • Every craftsman and seller of sasirangan often participates in the sasirangan festival held by the local government • Each craftsman participates in training held by the relevant office.
4	Individual relations with the community	<ul style="list-style-type: none"> • There are groups of sasirangan craftsmen in Sasirangan village, each group will make sasirangan products and sell them in the shop in front of their house. • Each group have their respective members. Each craftsman will interact with fellow craftsmen in his group. • The craftsmen will meet at the Sasirangan fabric production site. • The craftsmen also meet if there are guests who visit the place they and interact with each other. • The group of Sasirangan craftsmen and sellers cooperate.
5	Individual relations with society	<ul style="list-style-type: none"> • Both craftsmen and the Public help each other and work together in advancing the Sasirangan business in Sasirangan Village. • The relationship occurs face-to-face between the seller and the buyer • Relationships occur indirectly through social media, e-commerce and the internet between sellers and buyers
6	The relationship between individuals and the nation	<p>Sasirangan products as products from Sasirangan Village are MSMEs in the city of Banjarmasin which in their activities have produced products that can be sold at the local, national, and even international levels. Sasirangan cloth apart from being a typical fabric of South Kalimantan, is also a part identify the national state of Indonesia.</p>

Source: compiled from research results (2020)

Based on table 1, there are six forms of social relations, namely the relationship between the individual and himself, the relationship between the individual and the family, the relationship between the individual and the institution, the relationship between the individual and the community, the relationship between individuals and society, and the relationship between individuals and the nation.

Some forms of social relations between the people of Kampung Sasirangan can be obtained seen in table 2 below:

No.	Forms of Social Relations	Information
1	Cooperation	<ul style="list-style-type: none"> • There is cooperation between craftsmen, both craftsmen, and craftsmen with sellers in terms of making sasirangan products and marketing them such as sasirangan cloth, sasirangan clothes, sasirangan robes, sasirangan tunics, sasirangan hijabs, sasirangan bags, sasirangan wallets,

		<p>sasirangan shoes, sasirangan hats, sasirangan shoes , Sasirangan fan, Sasirangan brooch, Sasirangan necklace, Sasirangan mask and others.</p> <ul style="list-style-type: none"> • There is a collaboration between the craftsmen while participating in training to increase creativity and innovation in advancing their sasirangan businesses. • There is a cooperation between craftsmen when there are guests who visit and visits from agencies and schools who want to learn to make sasirangan • Occur similarity between craftsmen, sellers and local governments in promoting sasirangan products through local government policies, sasirangan festivals and sasirangan bazaars which are held annually.
2	Competition	<ul style="list-style-type: none"> • There is competition between Sasirangan craftsmen in making product creations, colours and patterns of Sasirangan • There is price competition between Sasirangan sellers according to the type of material, the number of colours and patterns made. • Every sasirangan seller competes to get potential buyers by actively promoting Sasirangan products on social media such as WhatsApp, Facebook, and Instagram so that many people order and buy their products.
3	Accommodation	<p>Even though there are many craftsmen and sellers in Sasirangan Village, everyone unites and works together to keep the Sasirangan business in Sasirangan Village alive and continues to develop for the progress of Kampung Sasirangan and mutual welfare.</p>

Source: compiled from research results (2020)

Based on table 2, there are three forms of social relations in society, namely cooperation, competition, and accommodation in industrial societies sasirangan.

The social interactions of business actors in Sasirangan Village occur between craftsmen, workers, traders, buyers and the government (Jumriani et al., 2019).

2. The Social Structure of the Sasirangan Village Community

The social structure according to Ralph Linton (1967), has four basic components or elements, namely social status, roles, groups, and institutions (Herabudin, 2015). Based on the results of the interview, several forms of the social structure of the Sasirangan Village community can be formulated which can be seen in Table 3 below:

Table 3. Social Structure of the Sasirangan Village Community

No.	Social status	Duty
1	Heads of the Districts of Central Banjarmasin and North Banjarmasin	The Camat carries out the governmental authority delegated by the Regent to handle some of the regional autonomy affairs
2	Head of Seberang Mesjid Urban Village and Surgi Mufti Village	The Lurah plans, implements, directs, supervises, controls, administers the Kelurahan administration by the duties, functions and work procedures of the Kelurahan in the context of carrying out the duties.

3	Head of RT. 06 (the road opposite the mosque) and RT. 17 (jingah river road)	The head of the RT carries out the task of serving the community who becomes a responsibility, maintaining harmony in the life of the people, compiling plans and implementing development by developing genuine aspirations and community self-reliance
4	urban village head	The head of the RW carries out service duties to the community who become responsible, compiling plans and implementing development by developing genuine aspirations and community self-help
5	Craftsmen	Craftsmen make patterns/draw, groom (baste sewing), scrunch, tie, dye, and sew
6	Traders	Traders sell various products such as sasirangan cloth, sasirangan shirt, sasirangan robe, sasirangan tunic, sasirangan hijab, sasirangan bag, sasirangan wallet, sasirangan shoes, sasirangan hat, sasirangan tissue holder, sasirangan fan, sasirangan brooch, sasirangan necklace and so on. other.

Source: compiled from research results (2020)

Based on table 3, there is a social structure in the Sasirangan industrial community in Sasirangan Village, namely the sub-district head, village head, RT / RW head, craftsmen and sasirangan traders.

3. Value to Village Communities Sasirangan

Value is the price or estimated price, size, and ratio of two objects exchanged. Value can also be interpreted as several brains (test scores/report cards), grade, quality, and weight. Value is good, desired, aspired to, and is considered important by society (Subiakto & Mutiani, 2019).

Based on the results of the interview, several values were formulated in the Sasirangan industrial community in Sasirangan Village, as follows:

a. Economic value

Sasirangan village is a place that is used as a centre for the activities of sasirangan craftsmen. The activities of Sasirangan craftsmen include the activities of patterning/drawing, nyirang (sewing baste), wrinkling, stringing, colouring the cloth to form a sasirangan motif and then sewing sasirangan fabrics into various sasirangan products such as sasirangan cloth, sasirangan apparel, sasirangan bags, sasirangan shoes, Sasirangan wallets, Sasirangan hats, Sasirangan fans, Sasirangan brooches, Sasirangan necklaces, Sasirangan masks and others, where the profits obtained from selling Sasirangan products can improve the economic life of the residents of Sasirangan Village.

b. Social value

According to Koentjaraningrat, social value is a concept or view of life in the minds of most individual members of society about things that are considered good and valuable. The values can be grouped into three types, namely: material values, vital values and spiritual values (Herabudin, 2015).

The social value contained in the activities of the craftsmen and sellers of Sasirangan and the people of Sasirangan Village is cooperation and cooperation, where craftsmen and sellers work together to produce Sasirangan products and market them through social media.

c. Environmental value

Sasirangan fabrics use natural dyes derived from nature such as lipstick, turmeric, ironwood and mangosteen. Natural materials used as natural dyes in cotton and satin sasirangan fabrics are ironwood powder (*Eusideroxylon wager*), second wood shavings (*Caesalpinia sappan*) and noni wood (*Morinda citrifolia*). The dyeing process using natural dyes is influenced by the extraction, dyeing and fixation processes. The application of natural staining for second wood, ironwood and noni wood is preferred on satin because of the larger pore size of the fabric and the smaller fibre size so that the percentage of colour absorption is greater (Nintasari and Amaliyah, 2016).

There are many plants that Sasirangan craftsmen use, for example, lipstick for red, turmeric for yellow, ironwood for colour. chocolate and mangosteen and indigofera plants. These colours give a softer and more natural impression to the Sasirangan fabric. Besides that, it also relates to environmental issues, where so far the manufacture of sasirangan uses chemical dyes. Not all craftsmen have a place to dispose of waste, some even throw it into the river. So that Sasirangan craftsmen need to develop natural dyes so that there is no waste (Rohayanti, 2019).

Banjar cultural values

Developing cultural values is carried out in society so that culture can continue from generation to generation in development towards progress. The results of Istiqomah's (2014) research on the Cultural Values of the Banjar Community of South Kalimantan: Indigenous Studies show that in South Kalimantan the Banjar culture can be classified into 4 (four), namely:

- 1) The Banjar cultural value in human relations with God includes sincerity and gratitude with the concept of being willing to be sincere and grateful and solely for worship and obtaining the pleasure of Allah SWT.
- 2) Banjar cultural values in human relations with fellow humans with the concept of *bubuhan*. In concession *bubbly* the strongest score *powders* (brotherhood), *tutulungan* (please help) and Up Hajah *papers bamanang* (Up just lose-win) that is Up just given and take.
- 3) The Banjar cultural value in human relations with oneself has the concept of *gawi manuntung* value, *dalasar dada*, which means that one must be willing to fight seriously.
- 4) The cultural value of Banjar in the relationship between humans and nature, the value of the conception of the crew can adjust to the environment.

The shift in value on the Sasirangan cloth In ancient times, Sasirangan cloth was coloured according to the purpose of its manufacture, namely as a complementary tool in the treatment of a disease suffered by a person. Sasirangan fabrics have various motifs (Setiawan, 2015), (Wahyuni, 2015), (Ekawati et al., 2019), (Kholis, without years), (Nugraheni & Maryanto, 2019), (Almas, 2018), (Rosyadi, 2017), (Alkaff et al., 2019) which can be seen in table 4 below:

Table 4. Colour and Pattern of Sasirangan Fabric

Colour	Motive
<ul style="list-style-type: none"> • Yellow sasirangan cloth can treat jaundice • Red sasirangan cloth can treat headaches and difficulty sleeping • Green sasirangan cloth can treat paralysis (stroke) • Black sasirangan cloth can treat fever and itchy skin • Purple sasirangan cloth can treat stomach ailments (diarrhea, dysentery, and cholera) • Brown sasirangan cloth can treat mental stress (stress) 	<ul style="list-style-type: none"> • Haruan teeth mean sharp thinking • Kambang Kacang means intimacy • Hiris gagatas means beautiful • Kambang sakaki means beauty • Jaruju leaves mean to reject reinforcements • Tampuk mangosteen means honest and hard work • Star means religious • Kangkung kaumbakan means resisting temptation • Sinapur Karang waves mean the struggle for life • Raja spinach means to be respected • Kurikit toadstool means independent • Hiris pudak means useful • Stick snake means clever • Mayang maurai has artistic meaning • Naga balimbur means fun • Ramak sahang has artistic meaning • Waves mean resilience and patience • Leaf said artistic meaning.

Based on table 4, Sasirangan fabrics have various colours and motifs that are in great demand by the community.

The shift in value occurred in the colour and motif of the Sasirangan cloth, which was originally intended to cure illnesses and then shifted to fashion. The patterns of the sasirangan motifs are now more varied regardless of the meaning of the sasirangan patterns, but rather the creativity of the sasirangan craftsmen.

4. Norms in the Sasirangan Village Society

Social norms according to Soerjono Soekanto are rules that apply in society, accompanied by sanctions for individual or group if they violate these rules. The sanctions given can be in the form of reprimands, fines, exclusion, or corporal punishment, therefore individuals are obliged to comply with the norms that have been formulated. The classification of social norms is seen from the sanctions divided into four, namely: procedures, habits, procedure behaviour, and custom. Then in terms of sources, it is divided into five, namely: religious norms, norms of decency, norms of decency, norms of custom, and legal norms (Herabudin, 2015).

Sahriansyah (2015) in (Parhani, 2016) states several elements of the Banjar ethnic philosophy of life, namely: (1) baiman (beliefs in God / Allah), (2) lucky (has expertise), (3) are independent, (4) continues to work continuously, (5) rocket (blessing or beneficial), (6) stubborn (tenacious and diligent in work), (7) good behavior, (8) individual competitive, (9) pragmatic materialist, (10) qanaah and resignation, (10) haram manyarah and waja until kaputing (abstinence from witchcraft and steadfastness)

The social rules that exist in the Banjar community that are still believed and applied are binding indirectly by the community (Roim, et al.2018) in the form of behaviour in the Banjar community, namely: behaviour between husband and wife, behaviour between father and son, behaviour between mother and child, behaviour between biological children (siblings), behaviour in the religious arena, behaviour in the economic arena, behaviour in the social arena, and behaviour in the arena of communication.

CONCLUSION

The social structure that exists in the community forms social relations and social structures in which some social norms and values are adhered to and implemented by the Sasirangan industrial community of Sasirangan Village, Banjarmasin, South Kalimantan. Social relations occur between individuals with themselves, individuals with families, individuals with institutions, individuals with communities, individuals with communities, individuals with nations in the form of cooperation, competition, and accommodation. The social structure includes social status, namely governor, mayor, RT / RW head, craftsmen and sasirangan traders. The values that exist in society include economic, social and environmental values. The cultural value of the Banjar is the human relationship with God, humans with fellow humans, humans with themselves, and humans with nature. The norms that apply in society are related to the philosophy of life of the ethnic Banjar, namely baiman, bauntung, independent, rock, cangkal, good, competitive, materialist, qana'ah and surrender, as well as haram manyarah waja to kaputing. The behaviour of the Banjar community between husband and wife, father and child, mother and child, siblings, in the religious, economic, social and communication arena.

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