

Social Value in Social Activities of Banjar and Arab Communities in Pekauman Ulu Village

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Abstract

Social Values are a benchmark for assessing a person's or society's attitudes which are believed to be something that is considered good. There are various kinds of social values, both in daily life and in community activities. Pekauman Ulu Village is a village located in East Martapura District, Banjar Regency, it is a village in which there are various kinds of communities, such as the Banjar community and the Arab community. The Banjar and Arab communities certainly have differences in terms of habits, race and culture. These differences make the Banjar and Arab communities respect each other and value each other, from these differences the social activities that occur in Pekauman Ulu village are created. These activities, such as weddings, matrimonial recitations and social gatherings, from the activities that occur in Pekauman Ulu village give rise to social values, namely the value of cooperation, the value of tolerance, the value of helping each other and also the value of harmony between communities.

Keywords: Social Values, Social Activities, Banjar and Arab Society

Abstrak

Nilai Sosial merupakan tolak ukur terhadap penilaian sikap seseorang ataupun masyarakat yang diyakini merupakan sesuatu yang dianggap baik. Nilai sosial terdapat berbagai macam baik itu dalam kehidupan sehari-hari maupun dalam aktivitas masyarakat. Desa Pekauman Ulu merupakan desa yang terletak di Kecamatan Martapura Timur Kabupaten Banjar, merupakan desa didalamnya terdapat berbagai macam masyarakat, seperti masyarakat Banjar dan masyarakat Arab. Masyarakat Banjar dan Arab tentunya memiliki perbedaan baik itu dalam segi kebiasaan, ras dan juga budaya, adanya perbedaan ini menjadikan masyarakat Banjar dan Arab saling menghormati juga menghargai satu sama lain, dari perbedaan ini terciptanya aktivitas sosial yang terjadi di desa Pekauman Ulu. Aktivitas tersebut seperti pernikahan atau perkawinan, pengajian ibu-ibu dan behaulan, dari aktivitas-aktivitas yang terjadi di desa Pekauman Ulu menimbulkan nilai-nilai sosial yaitu nilai kerja sama, nilai toleransi, nilai saling menolong dan juga nilai kerukunan antar masyarakat.

Kata Kunci: Nilai Sosial, Aktivitas Sosial, Masyarakat Banjar dan Arab

PRELIMINARY

Banjar Regency is a district located in South Kalimantan Province, based on the website: [www. Banjarkab.go.id](http://www.Banjarkab.go.id) Banjar Regency consists of 20 sub-districts, 13 sub-districts

while the sub-districts in Banjar Regency are, Aluh-aluh-, Arani, Astambul, Beruntung baru, Cintapuri, Gambut, Karang Intan, Kertak Hanyar, Mataraman, Martapura, West Martapura, East Martapura, Paramasan, Pengaron, Sambung Makmur, Simpang Four, Sungai Pinang, Sungai Tabuk, Tatah makmur and Lake Bauntung (Abbas et al. 2023; Dina et al. 2023). The population tribes in Banjar Regency are Javanese, Madura, Sundanese, Arab, and Bugis, although the majority of the population in Banjar Regency comes from the Banjar tribe.

According to Nasikun 1990 (in Hasan, 2020; Santi, 2022) The differences that exist, be it ethnicity, religion, customs and habits, are included in a horizontal structure characterized by equal differences, this is often referred to as a pluralistic society, Pluralistic societies can be observed in the surrounding areas in their respective regions, for example in this study focusing on Banjar Regency, Pekauman Ulu village Various kinds of communities in Banjar Regency are in Pekauman Ulu is a difference that parallel (Fitriani, Abbas, and Putra 2023; Isnaini, Abbas, and Jumriani 2023; Maulana et al. 2023; Rajiani et al. 2023). As is the case with the Banjar and Chinese people, as the two societies have differences, both in terms of beliefs, customs, culture and tradition. It is not uncommon for the people of Banjar to marry the Chinese people From this marriage relationship, many descendants are born. This shows that there is a good relationship between the indigenous people of South Kalimantan and the Chinese ethnic tribe (Aniah et al. 2024; Mutiani et al. 2024; Mutiani and Faisal 2019; Rizal 2024). This proves that for a long time the people of South Kalimantan have become a plural society, where various ethnic groups coexist and interact harmoniously (Widiastuti, & Oktaviana, 2018).

The example of the community above shows the existence of social values in the form of harmony in appreciating and respecting the differences of various communities. as is the case according to Abdulsyani, 1994 (Arianto 2023; Mutiani and Faisal 2019) value is a standard or benchmark in social behavior, whether it is good or bad behavior, as well as right and wrong in an object in social life. According to Huky, said that several general functions of social values, of which the function of social values can be explained as follows (Nurhasanah & Reygita, 2024; Syaharuddin et al., 2021). (1) Social values are able to help a set of tools that can be used to set a standard that exists in a person, as well as a group. (2) Social values can direct and shape the behavior and way of thinking of a person or group. (3) Social values are the standard for a person to fulfill social status. (4) Social values have a function as a driver, guide, and pressure on a person in doing good. (5). Social values as a support for a person in solidarity among the community.

The cultivation of social values can be carried out in various forms of social among the community, one of which is the attitude of harmony in respecting differences, both between

tribes, cultures, races, and customs, as in the Banjar Regency area, there is a village called Pekauman village, inhabited by various kinds of communities, one of which is the Banjar and Arab people. According to Ismail Yakub, the arrival of Arabs took place before Islam was born, where the arrival of these Arabs to trade and take their produce for them to trade abroad (Agung, 2018). After the birth of Islam and still in the first century, it can be known more clearly how the arrival of Arabs illustrates how Arabs played an important role in the history of trade in the archipelago after the arrival of Islam. They not only do business but also play a role in the spread of Islam in the areas they visit. Areas such as Batavia (now Jakarta), Pekalongan, Semarang, Surabaya, Palembang, and Banjarmasin are some of the places in Indonesia where they settled and traded in business. According to historians such as Ismail Yakub, the Arabs did indeed act as intermediaries of trade between the Western and Eastern worlds, enriching the culture and economy of the archipelago at that time.

Pekauman Village is a village located in East Martapura District, Banjar Regency where the majority of the population is Banjar tribe, mentioned by Alfani Daud that the Banjar tribe As mentioned, except for Kota Baru, all areas you mentioned are in the province of South Kalimantan and are located along the main rivers in this area. Among these rivers, the downstream Barito watershed, the Bahan watershed (which is located around the country), the Martapura watershed, and the Tabanio watershed are all the origin areas of the Banjar sultanate, which is the core historical and cultural area in South Kalimantan (Sari, Putro, and Subiyakto 2024; Sigit Triyono et al. 2024; Syarifuddin et al. 2024). The existence of two tribes living in Pekauman village certainly has various significant differences, one of which is in maintaining harmony, be it harmony in neighbors, harmony in culture and so on. According to Abdul Jamil Wahab, in 2016 building harmony is not a simple job so it is easy to do, in building a harmony requires effort and hard work. Harmony means feeling a peaceful and the absence of disputes between fellow people has differences in character by still upholding mutual respect, justice, and good will.

The existence of harmony is expected to be able to instill social values to the Banjar and Arab people in Pekauman village so that they can respect each other's culture, customs, or habits which is expected to be able to know how social values affect the establishment of harmony between the Banjar and Arab communities in Pekauman Village. The importance of this research is because community harmony is an important factor in building a harmonious unity in a group or community.

Based on the results of research conducted by Farhat Tifani entitled Character Values of Socio-Religious Activities in Kampung Arab Banjarmasin, in this case describing a

character value that occurs in socio-religious activities in Arab villages in this incident describes the Arab community living in Banjarmasin to be a harmonious and respectful society seen from the way they carry out socio-religious activities such as *isra mi'raj*, *Behaulan*, *Baayun Maulid*, *Studies*, and *Marriage*. By understanding the social values that exist in the harmony of the Banjar and Arab communities, it is hoped that it will be able to provide an understanding of the activities and social interactions that exist in the Banjar and Arab communities in Pekauman Village.

METHOD

This research is a type of qualitative research This qualitative research is carried out by collecting data that generally researchers can find descriptive data. The type of research used is descriptive research. Descriptive approach, which aims to describe or describe an observed phenomenon or event objectively. This method generally involves collecting data directly from the field using techniques such as observation, interviews, field documentation, and other supporting data collection such as photographs. The subject matter discussed in this article is about Social Value in Social Activities of Banjar and Arab Communities in Pekauman Ulu Village.

The purpose of this article is to find out and analyze how Social Value in the Social Activities of the Banjar and Arab Communities in Pekauman Ulu Village. The data collection technique carried out starts from making initial observations to the research site with the aim of finding out the location of the research and seeing how the community carries out social activities in Pekauman Ulu village. Then make observations again at the next time. Interviews were conducted with informants from the community and village officials of Pekauman Ulu. Documentation was obtained from the profile of Pekauman Ulu village, personal data of researchers and literature studies by searching and understanding the content of books and other relevant scientific articles. And the technical data analysis is by collecting data and reducing it by simplifying, categorizing, so as to find meaningful information and it is easy to get conclusions. Then present the data that is systematically arranged in a way that is easy to understand and find a conclusion. As well as assessing the suitability of meaningful data to be included in the basic concept of analysis.

RESULTS AND DISCUSSION

Social values are the values that a society believes about what is considered good and what is considered bad, just as helping someone in difficulties is a good value, and denouncing or ridiculing someone is a bad value. According to Suparto, social values have a function in

society, just as social values are a guide for people in thinking and behaving (Megatyara, 2021). According to Koentjaraningrat, social value is a value that functions as a guideline for the habits of social creatures. Social value can be said to be a benchmark for assessing the attitude of an individual and group in social life. This value shows the extent to which an individual's relationship with other individuals is established as a member of society.

These social values can be in the form of mutual cooperation values, this value emphasizes the importance of cooperation and mutual assistance among community members. Gotong royong is a concept where each individual or group works together for the common good and common welfare. The values that concern social values are behavioral values that refer to concrete actions that reflect certain social values. Behavioral values describe how people act in various situations and social interactions. Behavioral values These highlight the social habits and norms that are followed by members of society in their daily lives. Attitude values: It refers to the general attitude that an individual or group in a society has towards things. The value of attitude reflects the views and attitudes adopted by the community in facing various situations or challenges (Ahmad, 2010).

The above explanation states that social value refers to something good as value is something meaningful, valuable, important and also good and social is something that is always related to society so social value is a good meaning for community life. Social value can also be said to be a form of interaction between individuals and individuals, individuals and groups, and groups with groups, which is able to give rise to a value of tolerance, appreciation, respect, cooperation, affection and so on, social value refers to something positive, therefore negative things such as conflicts are not included in it. The social values found at weddings, recitations, and haulan events in Pekauman Ulu village are described as follows:

1. The Value of Cooperation

Cooperation, according to the Great Dictionary of the Indonesian Language (2008), refers to a process in which several parties work together to achieve a common goal. It involves various individuals or groups contributing in performing predetermined tasks to achieve the expected results. This concept is expanded by describing cooperation as a collaboration in which individuals from different backgrounds work together regardless of those differences. According to Roucek and Warren (in Feber & Iskandar, 2023), cooperation involves cooperation directed towards a common goal. It involves the division of tasks where each member of the group is responsible for a specific task assigned to them, while supporting each other to achieve optimal results. In this context, it is important to recognize that cooperation involves mutual agreement, active collaboration, and coordination between individuals or

groups to achieve predetermined goals. It reflects the fundamental concept of cooperation as an integral part of social and productive processes in various life contexts.

The value of cooperation in weddings or marriages in Pekauman Ulu village, especially in the Banjar and Arab communities, is that the community works together to help each other just as the Banjar people who tend to hold marriage events in the village certainly need help in preparing the event, if there are Banjar people who hold weddings, of course, the Arab community who is invited to participate in helping for example a day Before the event, the community works together in helping to clean the yard that will be used for the event venue, the community works together in building tents, arranging benches for the guests and so on and from the mother's side helping to prepare the food that will be served for the wedding event, and vice versa they help each other even though the Arabs tend to do weddings or marriages in a building This is not a difference between the two, as the Arabs also always include the Banjar people in their events.

The value of cooperation contained in the event of the mothers of recitation is that the women of the village of Pekauman Ulu, especially the Banjar and Arab people, they work hand in hand in helping to prepare the event, providing food and drink, cleaning the event venue before the event and so on, and the next value of cooperation is at the Haulan event as the Arabs in Pekauman village on average do not do such a thing as a Haulan event or an event to commemorate one the year of the deceased. This event tends to be carried out by the Banjar people who are in the village of Pekauman Ulu, even though the Arabs do not do the event, but the Arabs always come when invited and also always help the Banjar people in preparing various things for the event such as setting up tents for gathering places and so on.

2. Tolerance Value

Tolerance in Latin is *Tolerare* which means patience, and being able to restrain oneself, while according to the term tolerance is an attitude of mutual respect, respect for fellow human beings in accordance with applicable norms. According to Umar Hasyim, it can be interpreted as a form of society in exercising freedom by obeying and not violating a belief with their own rules and also not contradicting the conditions of order in peace between fellow human beings. Tolerance is the simplest attitude but has a positive impact in building relationships between communities as well as creating harmony with an attitude of tolerance to prevent unwanted conflicts (Abdulatif & Dewi, 2021).

In the Banjar and Arab communities in the village of Pekauman Ulu RT 2, they very much apply the values of tolerance in daily life, the tolerance applied by the two communities is as well as tolerance in culture and tradition as the Banjar and Arab people in the village of

Pekauman Ulu show respect for each other or each other towards other cultures or traditions such as the Banjar people attending events or celebrations of Arab weddings or marriages as a form of tolerance in accepting cultural differences and respecting diversity, as for the form of acceptance of the traditions of the Banjar and Arab people which of course have different traditions and customs as well as the tolerance of the Arab people are also present and witness the traditions of the Banjar people as in marriage, namely there is *Bausung*. The tolerance carried out by the Banjar and Arab people in their daily lives is like strengthening relationships in neighbors. As Mr. Fauzi Misfir said that:

".... the Banjar and Arab people in the village of Pekauman Ulu can be said to be a harmonious community, in the sense of getting along well with neighbors, getting along well in society, because we both the Banjar and Arab people have never been indiscriminate in helping others, we in this village are very shoulder to shoulder with the community so if someone is in trouble we will always help, and for example, the people of Banjar have events that require people to prepare, we also always help". (the Banjar and Arab communities in Pekauman Ulu village can be said to be a harmonious community, both in neighbors and communities, both the Banjar community and the Arab community in Pekauman village are people who never look at the background in helping them work hand in hand in society, if one of the communities experiences difficulties, the other community will certainly provide help and vice versa).

In line with what Mr. Bahrudin said:

"The Banjar community in the village of Pekauman Ulu always works together in helping the Arab community, for example, the Arab community holds a recitation event at home and usually the recitation of the Arab community is like lectures of all kinds, to prepare the event it is necessary to make various preparations such as setting up a tent, cleaning the yard if the yard can be used by invited guests to sit if for example in the house it is hibak, After that, we are wearing carpets and so on, like that, even the Arabic language to us who are Banjar is certainly helping, for example, we are rich in holding events or something like that, so the people here are basically harmonious and kada has ever discriminated". (the Banjar community in the village of Pekauman Ulu always carries out mutual cooperation in helping the Arab community, such as one of the Arab communities holding a recitation event at home accompanied by a lecture and it can be said that a big event of course requires some preparation such as setting up a tent, cleaning the yard, and so on and so on and vice versa if there is a community that holds an event, of course the Arab community also helps, because the Banjar and Arab

communities in Pekauman village are harmonious communities and do not discriminate against each other).

3. The value of being helpful

In KBBI, please help which means helping each other, as mutual help here is to ease the burden such as helping neighbors and others. According to divide & penner, helping is an action that has the purpose of providing benefits to the other party. This helping behavior can be said to be an action that benefits others more than oneself, helping behavior leads to actions that are more beneficial to others than oneself (Hogg and Vaughan, 2022).

From the above statement, this helpful attitude refers to a good attitude, an attitude that always benefits others as this attitude refers to a good attitude in society, this helpful attitude is found from the attitude of the people in the village of Pekauman Ulu, namely the Banjar and Arab people who help each other in any situation, such as the Arab community providing assistance or assistance to Banjar who is being affected by disasters, or the Banjar people who provide energy assistance to the Arab community when they want to hold an event.

This helpful attitude is the basis for the two communities to live in harmony and peace, both the Banjar and Arab people in Pekauman Ulu village do not distinguish each other from each other. This attitude of helping is a social value that is highly appreciated. Helping others is an integral part of many cultures around the world, including in Indonesia. Both in the Banjar and Arab contexts, the attitude of helping reflects solidarity and a strong sense of togetherness in society. In the Banjar community in Pekauman Ulu village, Banjar, the tradition of mutual cooperation and mutual assistance in daily activities such as celebrations, or socio-cultural activities is common. Likewise among Arab societies or in any society, helping others in difficult or needy situations is a way to strengthen social ties and build common prosperity.

A helpful attitude not only provides material assistance, but also provides emotional and moral support to those in need. These are valuable values that help strengthen social bonds and enrich life experiences.

4. Harmony

Harmony According to KBBI is an agreement of a society that is carried out based on a diversity in social life, be it culture, ethnicity, or religion in achieving common goals. Paulus Wirutomo (2012), argues that harmony is an effort to unite social beings with the aim of providing peace and comfort to individuals or groups based on certain concepts in order to be able to create social integration, namely being able to unite a society into a unit. According to Franz Magnis Suseno, harmony is a state that is in harmony, without disputes, a state of peace and peace with the aim of building a harmonious society, so that people who have peace accept

each other, cooperate and help in good conditions, the existence of this harmony is expected to help good social interaction for people's lives. As said by Mr. Karim Misfir, he is of the view that:

"Harmony is a state of peace, tranquility, and happiness without any feuds or differences, mutual respect for each other, just like in the village of Pekauman Ulu the Arab community appreciates and respects the banjar community and vice versa because the foundation of this harmony is tolerance, from this attitude of tolerance it is what builds a harmonious society". (Harmony is a state of peace, peace and happiness without any disputes or differences between communities, where in the village of Pekauman Ulu the Arabs and Banjar people respect and respect each other, there is a foundation for the realization of harmony due to tolerance).

In line with what was said by pa Nasrullah as Rt 2 of Pekauman Ulu village said that: *"Pekauman Ulu Village in Rt 2 is a good place to get along because in Rt 2 there are rarely people who behave, thank God the people here help each other, protect each other, take care of each other and there are differences at all, whether it's Banjar, Arabic, different people, everything is harmonious and peaceful".* (Pekauman rt 2 village can be said to be a harmonious village without any conflict because the people in rt 2 take care of each other, respect and protect each other without any differences because all the people are harmonious and peaceful).

Based on the above statement, harmony is an attitude or action that occurs due to the creation of interaction patterns with various differences, so that the existence of harmony describes the mutual relationship between the Banjar and Arab people without any comparison, be it in terms of ethnicity, race, culture and so on. The foundation of harmony is tolerance where tolerance has two functions, namely expressing a view and accepting that view with certain limitations without damaging other views. This is in line with what was conveyed by Ismail, F. (2014) harmony can be said to be a life with a harmonious atmosphere, where a life is harmonious and does not have conflicts but a united society in order to build good relationships and realize common prosperity with tolerance and an attitude of mutual respect, care, protection and willingness to work together for the common good. The existence of harmony between the Banjar and Arab communities as explained above by reflecting the irreversible relationship through social interaction and social activities, the activities in the village of Pekauman Ulu rt 2 that cause harmony include marriage events, recitation events, and behaulan events.

From the above statement, the activities, interactions and habits carried out by the Banjar and Arab people create a value as, the value is decomposed in the value of cooperation as well as the value of tolerance, the existence of these two values is a standardization of harmony between the Banjar and Arab people. Harmony is also a form of social values, harmony according to KBBI is a community agreement in social life to accept cultural diversity, ethnicity, race, and others to achieve the same goal. The harmony created in Banjar and Arab society is mutual respect, mutual acceptance of each other's differences, and a way to be peaceful and harmonious, the value of harmony reflects a good relationship between individuals and individuals, individuals and groups and groups in community life which includes harmony in neighbors, harmony in culture, harmony in daily life and harmony in the family.

CONCLUSION

Pekauman Ulu Village is a village as a result of the expansion of Pekauman Village, Pekauman Ulu Village is located in the district. East Martapura, Banjar Regency, South Kalimantan. Pekauman Ulu Village is one of the villages whose residents are from various kinds of communities, including the Banjar people and the Arab community, as there are various kinds of people, of course, they have differences, both in terms of customs, race, culture, and ethnicity, this is not a barrier for the Banjar people or the Arab community to be peaceful, harmonious, and harmonious. Social activities in the Banjar and Arab communities, such as marriages, recitation of mothers, and behaulan events, are social activities in the Banjar and Arab communities of Pekauman Ulu village, which give rise to interactions so that the two communities know each other, appreciate and respect each other's differences.

The social values contained in social activities are the value of cooperation, the value of tolerance, the value of helping and harmony, harmony is a foundation for building a peaceful and harmonious society. These social values make the foundation for a good society.

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