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Malabuh Ritual in the Life of Riverbank Communities in Kelayan

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Abstract

The *malabuh* ritual is one of the forms of local cultural heritage that is still maintained by the Banjar people who live in the Kelayan riverbank area, Banjarmasin City. This cultural practice not only reflects the spiritual and social values of the local community. It also shows the continuity of rituals in the life of the people living along the Kelayan river. This research aims to describe the implementation of the *malabuh* ritual. The results revealed that the *malabuh* ritual is still carried out by the community as a form of expression of gratitude and respect for the existence of the river. The implementation of this ritual includes a number of important elements that are full of symbolic meaning, including the determination of the time of implementation at the fall of the sun, a sacred location on the riverbank, and the use of certain materials that have symbolic value in local culture. More than just a ceremonial activity, the *malabuh* ritual also acts as a medium for transmitting social and cultural values to the younger generation, in addition to contributing to fostering collective community awareness of the importance of environmental conservation, especially river ecosystems as a source of life.

Keywords: *Malabuh* Ritual, Riverside Communities, Local Culture

Abstrak

Ritual malabuh merupakan satu diantara bentuk warisan budaya lokal yang hingga kini masih dipertahankan oleh masyarakat Banjar yang tinggal di wilayah bantaran sungai Kelayan, Kota Banjarmasin. Praktik budaya ini tidak hanya merefleksikan nilai spiritual dan sosial masyarakat setempat. Tetapi juga menunjukkan keberlanjutan ritual dalam kehidupan masyarakat di bantaran sungai Kelayan. Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan ritual malabuh. Hasil penelitian mengungkapkan bahwa ritual malabuh masih dilaksanakan oleh masyarakat sebagai bentuk ekspresi rasa syukur serta penghormatan terhadap keberadaan sungai. Pelaksanaan ritual ini mencakup sejumlah elemen penting yang penuh makna simbolik, antara lain penentuan waktu pelaksanaan pada lengsernya matahari, lokasi yang sakral di tepi sungai, serta penggunaan bahan-bahan tertentu yang memiliki nilai simbolis dalam budaya lokal. Lebih dari sekedar aktivitas seremonial, ritual malabuh juga berperan sebagai media transmisi nilai sosial dan budaya kepada generasi muda, selain itu ritual ini turut berkontribusi dalam menumbuhkan kesadaran kolektif masyarakat akan pentingnya pelestarian lingkungan, khususnya ekosistem sungai sebagai sumber kehidupan.

Kata Kunci: *Malabuh Ritual, Riverside Communities, Local Culture*

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Preliminary

Rituals in society are a series of actions or practices carried out in a regular and structured manner, often in a religious, cultural, or social context. These rituals are not just activities, but also contain certain symbols that have deep meaning for the individuals or groups that carry them out. Many rituals and customs are maintained and carried out (Marsela et al., 2023). Many people often feel that non-compliance with rituals in the community can bring negative consequences, while its implementation is believed to bring blessings, this shows how important rituals are in shaping community identity. One of the main purposes of rituals is as a form of respect for nature. Rituals reflect the close relationship between humans and the environment, and emphasize the importance of maintaining ecosystem balance (Raewal & Anggraini, 2021). Performing rituals in the community not only strengthens social ties, but also establishes good relationships in the community (Mubayanah Siti & Amin Nasihun, 2024).

Communities living in riverbank areas represent the integration of local cultural wealth, ecological dependence on nature, and strengthening social values that have been internalized for generations. These cultural preservation efforts are not only a means of maintaining the community's cultural identity, but also make a real contribution to environmental conservation efforts (Subiyakto, 2020). One concrete example of a riverbank community that shows respect for nature can be found in people who carry out the *malabuh* ritual, a distinctive cultural practice. This ritual reflects the close and sacred relationship between the community and the surrounding natural environment, especially the river which is seen as the main source of life (Azwa & Khairussalam, 2023).

The *malabuh* ritual reflects the community's close relationship with the environment, especially the river as a source of life (Rahmia, 2025). This practice is an expression of gratitude and respect for nature. The involvement of community members shows that this ritual strengthens social cohesion and transmits local cultural values (Rahmaniah et al., 2025). The *malabuh* ritual has spiritual and ecological functions, reflecting the community's awareness of environmental conservation and ecosystem sustainability. Maintaining cultural heritage, this ritual is also an educational tool for nature conservation (Akhyar, 2025). The *malabuh* ritual is a ritual that is still performed by the riverbank community in Kelayan, Banjarmasin. According to the local community, this ritual has an important meaning in their social and cultural life. As a cultural practice *malabuh* reflects the culture and close relationship between the community and the river environment (Nisa, N, 2022).

The *malabuh* ritual, with all its symbolic meanings, is an important moment that unites the community in a spirit of togetherness (Hapsah et al., 2025). Every year, during this ritual,

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communities come together to celebrate and strengthen their social bonds (Yuliyanti et al., 2025). Through active participation in *malabuh* rituals, the next generation not only understands history and culture, but also experiences first-hand the closeness to nature (Azwa & Khairussalam, 2023). The riverbank communities in Kelayan are expected to continue the commitment to preserve the river and the surrounding ecosystem (Khadijah et al., 2025). The broader context of the *malabuh* ritual also reminds all parties of the importance of collaboration in maintaining environmental sustainability, so that the harmonious relationship between humans and nature can be maintained for generations to come, thus the *malabuh* ritual is not just a local culture, but also a foundation for a better and sustainable future (Noortyani, 2021).

This research aims to descriptively examine the implementation of the *malabuh* ritual, which is a cultural practice of riverbank communities in Kelayan, Banjarmasin (Sari et al., 2025). This ritual not only serves as a form of respect and gratitude towards nature, especially the river (Handy et al., 2025). It plays an important role in strengthening social ties and transmitting culture to the younger generation, by involving the active participation of the community (Mutiani et al., 2025). The *malabuh* ritual reflects a collective awareness of the importance of protecting the environment and the sustainability of the ecosystem (Ilhami et al., 2025). This research aims to gain an understanding of the procedures for implementing the *malabuh* ritual, as well as its implications for the social dynamics of the community and the ecological awareness that develops in the Kelayan riverbank community (Syaharuddin et al., 2025).

Method

This research uses a qualitative approach to understand the *malabuh* ritual in the Kelayan riverbank community, Banjarmasin. The aim was to explore the implementation, impact and role of this ritual in the social and environmental context. The researcher wanted to understand the *malabuh* ritual and how it affects the cultural identity and environmental awareness of the community. Data were collected through participatory observation, in-depth interviews with ritual implementers and the community, and documentation related to the ritual. The data will be analyzed using a thematic analysis approach to find emerging themes and patterns. This analysis also considers the local cultural context and the community's interaction with the environment. The research subjects included ritual implementers and riverbank communities, which were conducted on Jalan Kelayan A Dalam RT 09 to RT 11, Banjarmasin. Researchers ensured data validity with source triangulation and member check techniques, which allowed participants to provide feedback on the analysis and interpretation of research results, ensuring the accuracy and credibility of research findings (Sugiyono, 2017).

Results and Discussion

The riverbank is an area located along the riverbank and functions as a residential space as well as a center of community activity in the context of Banjar society. This area includes the surface of the river, the riverbank, and the structure of houses that are built floating or on

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stilts, according to the geographical conditions of the river area (Juliana et al., 2022). The settlement pattern of riverbank communities represents a form of adaptation to the aquatic environment that has an important role in daily life activities. The existence of the community in the Kelayan riverbank area is not only determined by geographical factors, but also by social dynamics, considering that humans as social beings always build interactions to fulfill their life needs. Riverbank settlements are not only formed due to physical factors alone, but also as a result of ongoing social dynamics in the life of the local community (Jumriani et al., 2023).

The socio-cultural perspective of the existence of communities on riverbanks reflects the close relationship between humans, the environment, and culture that is dynamically built. The riverbank is not only a physical space for living, but also a place where social values, interaction patterns, and unique belief systems develop. The Banjar community has formed stilted and floating settlements that reflect cultural adaptation to the geographical conditions of the river (Jumriani et al., 2023). Daily activities such as bathing, washing, interacting, and performing religious and traditional rituals. Shows that the river has become the center of social and cultural life. Interactions that occur along riverbanks strengthen social cohesion, form collective identities, and foster solidarity between community groups. In this context, socio cultural studies of riverbanks reveal that community culture does not stand alone. Rather, it is shaped by continuous interactions between humans and their environment, and is passed on through social practices such as rituals, language, and other local symbols (Abbas et al., 2022).

Banjarmasin is known as the "City of a Thousand Rivers," where many communities live along the riverbanks. These rivers not only serve as transportation routes, but also as a source of life according to research (Subiyakto, 2020). The Banjar people build houses on the banks of the river, creating a unique and sustainable settlement. Their daily lives depend heavily on the river. Reflecting the close relationship between the community and their environment. The importance of rivers in maintaining local cultural identity (Ahmad et al., 2024). For one, the *malabuh* ritual occurs amidst a close relationship between the community and their environment. This ritual reflects the importance of the river as a source of life and spiritual symbol. Through *malabuh* rituals, communities express gratitude and respect for the river, which is considered an integral part of local cultural identity. This ritual not only strengthens social ties, but also preserves local culture (Hermawan, 2023).

The riverbank areas in Kelayan still carry out and preserve the *malabuh* ritual to this day. The local community continues to carry out this ritual as a form of respect for the river which is considered a source of life. The implementation of the *malabuh* ritual not only maintains local culture, but also strengthens cultural identity and social relations among the community in accordance with research conducted (Akhyar, 2025). This ritual is an important symbol in maintaining a harmonious relationship between humans and nature, as well as preserving the cultural heritage that has existed for many years. They believe that if they do not perform the *malabuh* ritual, they will feel anxious, feel that something is missing and not calm. This belief arises from the understanding that the ritual is a form of respect for ancestors and the river, which plays an important role in the lives of riverbank communities (Putro et al., 2020). Carrying out the *malabuh* ritual, the community feels that it creates kinship. *Malabuh* rituals are integral to how they maintain spiritual and ecological balance (Martanti, 2023).

The implementation of *malabuh* rituals is significant for the Kelayan community because it plays a role in strengthening local cultural values. Through *malabuh* rituals people feel emotionally and spiritually connected to the local culture and gain a sense of protection, which creates a sense of security and peace in their daily lives. More than just a habit, the *malabuh* ritual is an important means of maintaining spiritual and ecological balance, which is believed to be essential for collective survival (Noortyani, 2021). The community's attachment to the river environment is not only reflected in the implementation of ritual, but also in the way they view nature as a sacred entity and inseparable from social and spiritual life (Ilhami et

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al., 2022). The Kelayan riverbank community's spiritual view of the river is passed down from generation to generation and forms the philosophical basis for the implementation of the *malabuh* ritual. In this context, the *malabuh* ritual becomes a concrete symbol of the harmonious relationship between humans, culture and nature, represented through the practice of honoring ancestors and expressing gratitude for the blessings of nature (Husin, 2023).

The emotional and cultural attachment between the Kelayan riverbank community and the river environment is not only realized through the practice of *malabuh* rituals. It is reflected in the way they view nature as an integral part of spiritual and social life. In this context, the river is not merely positioned as a natural resource, but is interpreted as a living entity that has a central role in shaping local culture, ritual structures, and patterns of collective community behavior (Akhyar, 2025). The elements in the *malabuh* ritual, from the selection of time and place to the symbols used, are a form of respect and expression of gratitude towards nature. This ritual serves as a medium to maintain harmony between humans and the surrounding environment. As well as strengthening awareness of the importance of nature conservation as part of the sustainability of community culture (Noortyani, 2021). Based on interviews with the organizers of the *malabuh* ritual on the Kelayan riverbank, this ritual procession is carried out through several stages that have been passed down from generation to generation.

1. Time and Moment

Determining the timing of the *malabuh* ritual is an important aspect that is not done arbitrarily. Rather, it is chosen based on considerations of sacred meaning and deep spiritual value (Ramadhan, 2022). The time and moment that is considered the most appropriate to carry out the *malabuh* ritual is based on an interview with Mrs. Rabiatul, aged 51, who is an implementer of the *malabuh* ritual. The implementation of *malabuh* rituals is generally carried out at least once a year, with the most commonly chosen implementation times being 1 Muharram and 1 Safar. The timing of *malabuh* rituals is also flexible and can vary from family to family or community to community, depending on whether it is passed down through generations. The ritual can also be performed in other months of the lunar calendar such as Safar, Rabiul Awal, and Dhulhijjah. People even choose to use the Gregorian calendar as a reference for the time of implementation. Not only limited to the calendar, the implementation of this ritual is also often associated with important events in the lives of extended families, such as weddings, seven-month bathing processions for pregnant women, child births, and circumcisions. This whole practice reflects that *malabuh* rituals do not only contain a spiritual dimension. Serving as an integral part of celebrations and markers of important moments in the life cycle of riverbank communities, it shows that the ritual has a strong social and cultural function in maintaining local culture and strengthening the collective bonds of the community.

Figure 1. The *Malabuh* Ritual is Performed in the Afternoon

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Source: personal data September 14, 2024

According to information from the ritual implementer informant, Mrs. Rabiatul, the day of the *malabuh* ritual is generally usually on Monday or Thursday, although in practice it can be carried out on other days according to the needs and directions inherited by the ancestors of each family. The timing varies, but in general the ritual takes place in the afternoon. Right after the sun goes down, which is seen as a sacred moment and full of spiritual meaning. In principle, the *malabuh* ritual can be performed at any time, as long as it is performed after sunset. This time adjustment indicates that the implementation of the ritual is not rigid or bound to a certain calendar, but rather flexible and adaptive to social conditions and community beliefs. The *malabuh* ritual cannot be viewed as a monolithic practice. Rather, it is a dynamic and contextual ritual that is able to adapt to changes in space, time, and the cultural meanings of the local community.

2. Preparation of Materials and Identity Writing if the Implementation is Delegated

In preparation for the *malabuh* ritual, the community prepares various materials such as food, flowers, cigarette, and even betel leaves. Based on an interview with Mrs. Darmatasiah, a 72-year-old ritual implementer, Materials needed for the *malabuh* ritual, such as sticky rice cooked with coconut milk, native chicken eggs (already cooked), mahuli banana, 1 cigarette, flowers, and betel leaves depending on what was recommended by previous ancestors. The materials used in the *malabuh* ritual have important and symbolic meanings as research conducted (Ramadhan, Q., 2022). All these materials are usually put into a plate or container to facilitate the drifting of the materials. It is important to remember that the type and amount of materials used in *malabuh* rituals can vary depending on the individual beliefs that have been passed down.

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Figure 1.2 Materials and Writing the Identity of *Malabuh* Ritual Implementation

Source: personal data November 25, 2024

Writing the identity in the process of performing the *malabuh* ritual is usually simultaneous with the preparation of materials, which is done for the community to be represented in the implementation of the ritual to other people. Based on an interview with Mrs. Jumiati, 49 years old, a riverbank community whose ritual is represented by another person to the ritual executor. The writing of this identity is important as a form of intention and spiritual responsibility from the party who represents. Usually, some of the Kelayan riverbank communities who are not very adept at performing *malabuh* rituals ask for help to be represented by people who are adept at performing this ritual in exchange for *pikaras* in the form of food or basic daily necessities. Write the name, age, and name of the male parent on a piece of paper. Then it is included and put into the container of materials to be washed away. The implementation of the *malabuh* ritual can be carried out by more than one person at the same time by writing their identity. Writing the identity if the ritual is performed by another person only.

3. Place of Performance

The place for performing the *malabuh* ritual is generally in the riverbank area, which is considered sacred and has a close relationship with the spiritual values of the local community. Based on an interview with Mrs. Darmatasiah, a 72-year-old informant who is both a native and ritual performer, it is known that the location on the riverbank was not chosen by chance. The choice contains deep symbolic meaning, as the river is seen as a sacred space. The river not only functions physically as a source of life, but also has a spiritual dimension that is an important part of the ritual. The river is considered a source of life and as a medium that connects humans with spiritual forces and ancestors. Performing rituals by the river reflects the community's respect for nature, as well as a form of recognition of the importance of maintaining a harmonious relationship between humans and the environment.

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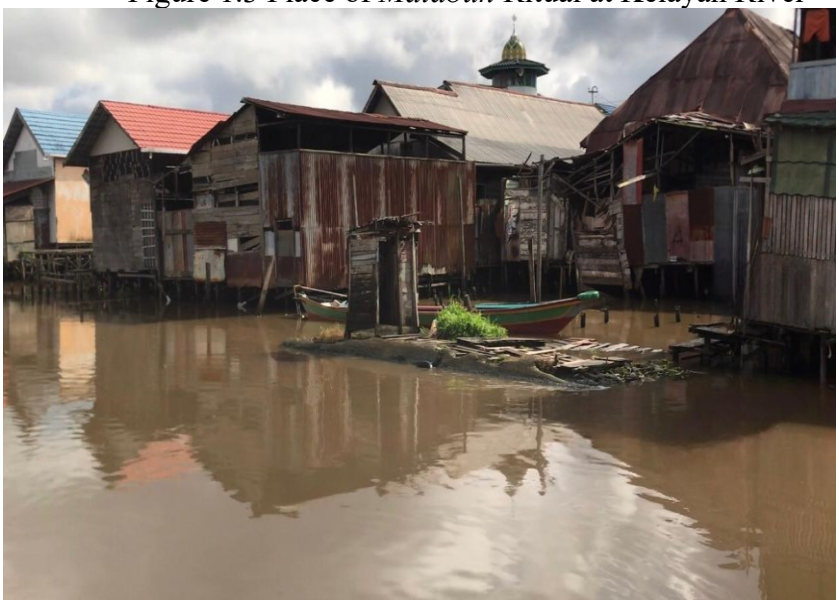
Figure 1.3 Place of *Malabuh* Ritual at Kelayan River



Source: personal data September 16, 2024

The selection of the location for the implementation of the *malabuh* ritual is done selectively and is not carried out in just any place such as research by (Ramadhan, Q., 2022). The ritual location is chosen based on consideration of the sacred value attached to the place, which is closely related to cultural symbolism and spiritual meaning in each stage of the procession. The riverbank or river trunk is the main location for the ritual, considering that the river has a very important position in the spiritual life of the Kelayan riverbank community. The river is not only seen as a source of life, but also as a medium that connects humans with the transcendental dimension, including the ancestors. Symbolically, the choice of location on the riverbank also has a practical function, namely facilitating the process of washing various materials or ritual offerings into the river flow as a form of respect for ancestors and an expression of gratitude to nature.

4. The Washing of Materials and the Offering of Wishes and Prayers

The procession of *malabuh* rituals commonly performed by riverbank communities in Kelayan begins with a series of sacred procedures. The procession begins with the presence of the ritual executor on the riverbank, a place that is symbolically considered sacred. Upon arrival at the location. Based on an interview with Mrs. Rabiatul, a 51-year-old ritual executor, the ritual procession begins by saying the greeting "*Assalamualaikum*" accompanied by the recitation of salawat. Uniquely, in this implementation it is not allowed to say bismillah. After the prayers are chanted, the prepared materials such as food, cigarettes and flowers are then washed into the river. The community believes that this washing is intended for the ancestors, as a form of respect and a request for the wish to be granted and kept away from the disturbance of ancestral spirits. After releasing the materials the executor usually takes water in a container or bottle after the final procession places the materials on the water. The water is useful for the wish to come true and so that there is no disturbance from the ancestors again.

The water that has been taken is then stored by the party who has a wish to be used in everyday life, usually for bathing or used in certain activities that are believed to bring blessings and protection. This process reflects the belief that the spiritual connection between humans and ancestors can be bridged through natural media, especially river water which is considered sacred, thus the washing away of ritual materials is not only symbolic, but also a form of spiritual communication and deep hope, as well as an affirmation that the *malabuh* ritual is a

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religious and cultural expression that is still alive and maintained by the Kelayan riverbank community today.

Figure 1. Dissolving *Malabuh* materials in the Kelayan River Trunk

Source: personal data September 23th, 2024

The implementation of this ritual shows that the *malabuh* ritual still exists and has been passed down from generation to generation by the people of Kelayan River, Banjarmasin City. Strong beliefs can be seen from the participation of the Kelayan riverbank community in the *malabuh* ritual to pay respect and ask for blessings and safety to nature, especially the river. This can be seen from their enthusiasm in carrying out the ritual, which still exists today. According to the interviewees, the riverbank communities in Kelayan carry out the procession at least once a year so that their children and grandchildren know and remember the ritual. The implementation of the *malabuh* ritual in the riverbank community in Kelayan has several important aspects that reflect cultural values, beliefs, and rituals that have existed for a long time in research (Nisa, N, 2022). The riverbank community in Kelayan believes that these rituals are important to maintain relationships with ancestors who are considered protectors. The natural environment, especially the river, also influences the existence of the *malabuh* ritual because the river is an integral part of the Banjar community's life.

Despite its long history, the riverbank community in Kelayan has been able to adapt to the changing times without changing the core of the *malabuh* ritual. The existence of this ritual reflects the richness of culture, deep beliefs, and the importance of maintaining the identity and rituals of the Banjar community along the river. The *malabuh* ritual still exists for the riverbank community in Kelayan for several reasons related to cultural values, beliefs, and culture (Mubayanah Siti & Amin Nasihun, 2024). According to the results of interviews delivered by *malabuh* ritual implementers Mrs. Darmatasiyah and Mrs. Rabiatul, the following are some of the factors that support sustainability:

a) Belief in Ancestors: The riverbank communities in Kelayan believe that their ancestors can provide help and protection. Through *malabuh* rituals, they give offerings to their ancestors in the hope that they will not be disturbed and get smoothness in the events they hold even though it is only once a year.
b) A Ritual that Continues: The *malabuh* ritual is part of the cultural identity of the riverbank community that has existed for a long time. This ritual continues to be preserved and passed on from generation to generation, thus becoming a strong habit in the Kelayan riverbank community.

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c) Social and Community Functions: *Malabuh* activities often involve social interaction among community members, strengthening the bonds of the riverbank community. The ritual becomes a time of gathering and sharing, which strengthens the sense of community among them.
d) Cultural and Religious Influences: While the riverbank community in Kelayan is Muslim, they still maintain some cultural practices that are not fully in line with religious teachings. This shows the synergy between local beliefs and existing religious practices.
e) Attachment to Nature: The river as a source of life for riverbank communities is also a place to hold cultural processions. The *malabuh* ritual activity connects them with nature.

The *malabuh* ritual is not only a spiritual and symbolic custom, but also has a strategic role as a medium for transmitting local social and cultural values to the younger generation. Through the implementation of this ritual, riverbank communities indirectly convey teachings about mutual cooperation, gratitude, respect for nature, and community solidarity. Children and teenagers who witness or are involved in the ritual learn contextually about their cultural identity and the importance of preserving ancestral heritage. Furthermore, the *malabuh* ritual also plays a role in shaping the community's collective awareness of the importance of protecting the environment, especially ecosystems. By washing the materials in the *malabuh* ritual into the river as a symbol of asking for safety and blessings, the community reaffirms the sacred relationship between humans and nature as explained by research conducted (Nisa, N, 2022).

This shows that the *malabuh* ritual can be interpreted as a form of local culture in maintaining ecological balance. Not only is it a spiritual means and respect for nature, but it also reflects the local wisdom of the riverbank community in preserving the environment. However, along with the pace of development of the times and the entry of various modern influences, the values contained in this ritual began to experience challenges in its implementation (Husin, 2023). There are significant changes in the implementation of the *malabuh* ritual along with the times and technological advances. Based on an interview with Mrs. Darmatasiah, it was explained that one of the negative impacts felt was the decline in community participation. Especially from among the youth generation. The younger generation is currently considered less interested or does not have enough time to participate in the implementation of *malabuh* rituals due to their busy schedules, modern lifestyles, and lack of understanding of these cultural values. on the other hand, technological advances have also affected the way rituals are carried out. Some traditional equipment has been replaced by modern tools such as gas stoves, magic coms, blenders, and milling machines. Nevertheless, the community tries to continue performing the ritual by adjusting materials and tools that are more accessible or more environmentally friendly, as a form of adaptation to the conditions of the times without eliminating the main meaning of the ritual itself. This adaptation shows the existence of cultural preservation efforts by maintaining the core values of the ritual despite changes in the form and technical implementation (Indrawati, R, 2020).

The challenges faced in the implementation of *malabuh* rituals are now increasingly evident along with changes in people's lifestyles, especially the younger generation who tend to move away from rituals and focus more on practical and individualistic modern life (Langaja, 2024). Modernization has a major influence on the way the younger generation perceives ancestral traditions, in an interview with Mrs. Rabiatul, the executor of the *malabuh* ritual on the banks of the Kelayan river, she revealed that the participation of the younger generation in this ritual has begun to decrease. Many of them are more interested in modern life and have less understanding of the cultural values contained in the ritual. In addition, urbanization and changes in the spatial layout of the riverbank area have also affected the continuity of the ritual, as some of the locations of the ritual have been eroded by development. Ms. Rabiatul also expressed concern that if there are no active preservation efforts, including

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through education or community involvement, then the *malabuh* ritual has the potential to only become part of the story of the past without real continuity in the social life of the community today.

Without support through education or community involvement, *malabuh* rituals have the potential to become just a part of a past story that loses continuity in the social life of today's society. In fact, the existence of *malabuh* rituals in the riverbank community in Kelayan has several important aspects that preserve the culture, beliefs, and social aspects that have been passed down from generation to generation as explained in research (Wandi et al., 2024). Local people believe this ritual is important to maintain spiritual connection with ancestors who are considered as protectors. The implementation is carried out at certain times, such as when holding a big family event or following a certain traditional calendar which is believed to carry special meaning. The existence of this *malabuh* ritual is inseparable from the position of the river as an important element in the lives of riverbank communities, which functions not only as a natural resource, but also as a spiritual and cultural symbol. Through an interview with Mr. Darmawan, it was explained that the river for the Kelayan community is not only seen functionally, but also as a sacred space that must be respected, therefore maintaining the continuity of the *malabuh* ritual is not only a matter of maintaining the ritual, but also maintaining the identity and local culture of the riverbank community.

Maintaining the continuity of the *malabuh* ritual not only means maintaining the ritual, but also preserving the identity and local culture of the riverbank community. The *malabuh* ritual plays an important role in strengthening social relations among community members, creating stronger bonds, increasing cooperation, and building a sense of identity and pride in local culture. As explained in research conducted by (Nurmasitah & Muliono, 2021), The *malabuh* ritual in the riverbank community in Kelayan is the result of a combination of beliefs, rituals, social interactions, and attachment to their natural environment that is still ongoing. The existence of *malabuh* rituals not only functions as a ritual activity, but also as a collective effort to maintain and celebrate the cultural identity of riverbank communities, especially in Kelayan, Banjarmasin City. The preservation of this ritual is very important in contributing to the cultural wealth that exists in South Kalimantan.

The existence of the *malabuh* ritual in the riverbank community in Kelayan is the result of a combination of spiritual beliefs, ritual practices, social interactions, and a strong attachment to their natural environment. Until now, this ritual is still being preserved, as explained in research (Mubayanah Siti & Amin Nasihun, 2024). Efforts to maintain the implementation of *malabuh* rituals can be made through various strategic and participatory approaches. First, the involvement of the younger generation is very important in order to regenerate cultural values and knowledge. This can be done through educational activities, both in the family environment, schools, and local communities. Second, the integration of *malabuh* rituals into learning, in social studies subjects, will strengthen students' understanding of local culture. Third, there is a need for documentation and archiving of rituals in the form of writings, photos or videos to maintain their existence in the long term. Fourth, collaboration between traditional leaders, local government, and cultural institutions is needed to hold periodic preservation programs, such as cultural festivals or training of the younger generation. Through these approaches, the implementation of *malabuh* rituals can not only be maintained, but also developed as a living cultural heritage that is relevant in modern society.

The *malabuh* ritual has a multifaceted role in the lives of riverbank communities as explained in research (Pangestika & Yahya, 2024). First, this ritual functions as a form of respect for ancestors and nature, as well as a way to maintain a harmonious relationship with the environment. The community's attachment to the river as a source of life emphasizes the importance of maintaining the existing ecosystem. Second, the implementation of this ritual strengthens the cultural identity of the community in Kelayan, Banjarmasin City. In the context

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of globalization, where many local cultures are threatened with loss, the *malabuh* ritual becomes a symbol of cultural resilience. The involvement of the younger generation in this ritual is a hope for the continuity of the ritual in the future. Third, the adaptation carried out by the community shows flexibility and creativity in maintaining the ritual. The use of modern technology, such as social media, not only expands the reach of the ritual but also invites interest from a wider circle, including tourists. This can be an opportunity to raise awareness of the importance of preserving local culture.

In globalization, where many local cultures are threatened with loss, the *malabuh* ritual becomes a symbol of cultural resilience. The involvement of the younger generation in this ritual is a hope for the continuity of the ritual in the future. Third, the adaptation carried out by the community shows flexibility and creativity in maintaining the ritual. The use of modern technology, such as social media, not only expands the reach of the ritual but also invites interest from a wider circle, including tourists. This can be an opportunity to raise awareness of the importance of preserving local culture.

Conclusion

The *malabuh* ritual is an integral part of the life of riverbank communities in Kelayan, Banjarmasin City. This ritual not only functions as a form of spiritual expression and respect for ancestors, in practice the *malabuh* ritual involves elements of belief, social interaction, and a close attachment to the natural environment, especially the river which is the center of the Banjar community's life. The implementation of *malabuh* rituals strengthens local cultural values, togetherness and social solidarity, as well as symbolizing the cultural identity of riverbank communities. Despite the challenges posed by modernization and the diminishing participation of the younger generation, this ritual has survived thanks to the commitment of the community who still uphold traditional values. The existence of the *malabuh* ritual proves that the Kelayan community has a strong cultural awareness in maintaining a balance between ancestral heritage and contemporary life. This ritual not only functions as a form of local cultural preservation, but also has great potential to be utilized as a contextual learning resource in education. The ritual procession contained in it can enrich learning, especially in social studies subjects, by presenting learning experiences based on local wisdom and relevant to the lives of students. Involving the younger generation, integration into formal education, as well as community and government support, the sustainability of this ritual can continue to be remembered as part of the cultural wealth of South Kalimantan.

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