

SOCIAL INTERACTION PATTERN JELAI RIVERBANKS

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Abstract

Community interaction patterns in each region have different characteristics. Each characteristic appears influenced by the social and physical conditions. In this regard, this study aims to describe the patterns of community interaction in South Basirih Jelai river bank. Qualitative approach used in the study. Stages include data collection, observation, interviews, and documentation. Analysis of the data used models Miles and Huberman of data reduction, data presentation, and data verification. Test the validity of the data using triangulation. The results showed that the patterns of community interaction in South Basirih Jelai river bank consist of man's relationship with nature and human relationships with others. The Sungai Jelai as a means of public transport. The river has a vital function for the life of the community to meet all needs. Community interaction patterns reflect local cultural domination are typical for the culture. Then, making it unique as a motorboat or canoe into the identity and local cultural assets Banjarmasin.

Keywords: Patterns of Interaction, community, Sungai Jelai

A. PRELIMINARY

River in the South Kalimantan region is a form of natural gift that allows life begins, progress, and development. As mentioned in the national archives, entitled *Borneo Zuid En Oostkust*, gives an overview of the river in the past known from the results reports a river trip in May-June 1847. The report states that the colonial era is about 49 rivers traced by boat and reported that there were approximately 184 villages are located on the left and right edges along the rivers that pass. Described on the state of winding river and penetrate each other. In addition to the overview of the state of the villages along the riverbanks and communities that are farmed or fished (Subiyakto, 2005; Subiyakto & Mutiani, 2019).

However, the river as a means of public transport Banjarmasin starts switching to a landline it is characterized by inter-provincial road access to other districts to parts of the city began to open. In addition, the road transport motorcycle has a high purchasing power for the people, and the establishment of building a house, or a shopping mall on the river increasingly narrowing the river even small rivers become covered. Not only change the function of the river. No changes also include social change. As is understood that the social changes that occur not only in the city.

Under the influence of globalization, changes occur not only limited to the region. Based on the category area of the city known as the urban and rural is rural. This article describes how community interaction patterns that occur in urban areas. However, what's interesting is written across urban areas still have similar characteristics to the rural. This is because the beautiful natural environment and not found road. People's lives depend on the river which divides the whole region.

Sungai Jelai South Basirih for the community is a village located on the outskirts of the city of Banjarmasin. The village is still keeping local authenticity that characterizes itself with the motto of Banjarmasin city as a city river. Although the picture of community life of the river is not much more that we can see, at least with the existence of this village can be a local cultural assets Banjarmasin city itself. Kampung Sungai Jelai South Basirih can describe how settlements on river banks, community activities along the river, river transport is used. One of the interesting aspects when examined hometown Jelai River South Basirih addition to having a settlement, community activities and river transport also has their specifics.

B. Literature review

1. Definition of Culture and Cultural Values

Culture is any system of ideas, activities, and results of human work for people's self in a life (Koentjaraningrat, 2009). But Clifford Geertz (Agusyanto, 2016) defines culture becomes shorter culture understood as human interaction in which there is a system of meanings and symbols that have been set. As according Soemardjan and Soemardi (Soekanto, 2014) formulated the culture as a whole work, taste, and creative community. Public works produce technology and material culture (material culture) that are useful for the purposes of the community to take advantage of the natural surroundings. Based on the three above opinion can be described that culture is a set of ideas that are used to understand the environment and experience of human beings who become a way of life of a group of people, a way of life can be the beliefs, values, behavior, and symbols they receive and understand the communication process from one generation to the next. Based on the five types of human relations, cultural values consist of the following.

- a. Cultural values the relationship with God is a human process in abstracting the behavior of the Creator.
- b. Cultural values the human relationship with nature links with human perception of nature arising from each culture.

- c. The cultural value of human relationships to the community consists of values associated with community needs. Preferred interests in the group or community are togetherness. Cultural values relating to human relationships with people such as cultural values cooperates, deliberation, love of the homeland, and justice.
- d. Cultural values of human relationships to other humans are social beings who basically live in a collective unity, man has been ascertained to be always in touch with other human beings. Value decency, loyalty, obedience to parents, sorry forgive, and policies included in the value of the culture.
- e. Cultural values of the human relationship with yourself, that man as an individual, has freedom and is not tied to any other individual. This is primarily related to the will and ideals that must be achieved. Attempts by humans to achieve their goals is something of value in life (Koentjaraningrat, 2009).

2. Rivers and Cultures

As the river Banjar neighborhood, especially in New York City provides a major influence on the various activities of daily life, delivered as a means of transportation, residential areas, and also the execution of a transaction or a traditional market (Nasrullah, 2016). There is a social designation associated with the river is used as a philosophy of life, the banjo, among which the kayuh baimbai as the motto of the city of Banjarmasin. Cultural river for the people of Banjarmasin, not only from the community activities carried out in the river, but also can be seen from their settlements on the banks of the river, such as residential areas, schools, places of worship, and other places that are on the edge of the river, up to the event sacred as ritual performed at the river, namely ritual batatamba or ask for healing for people who are affected by the disease. The river is also used as a life orientation and identity. This is because there are a variety of community activities carried out in the river, such as washing, bathing, fishing, trade, transportation lines up as a place to interact both children and adults. The river as an identity is reflected at the mention of several settlements such as villages Bilu Sei, Sei Jingah, Sei Lulut, Sei Kuin and others (Ariwibowo, 2005).

3. Activity

Definition of activity by Rich dictionary Indonesian (Abdullah, n.d.) activity is derived from the word active: enterprising, dynamic able to react and act, so the activity: the activity, activity in human life, life can not be separated from the activities to meet their needs, as well as

the situation that occurred in the life of South Basirih Jelai river bank. Activity is defined as all activities that occur both physical and non-physical. As human activities are carried out through physical though for social purposes, or behavior that occurs in the process of socialization (Anton Mulyono, 2001). The activities referred to in this study is a community activity that leads to cultural processes such as relationships with fellow human beings, man's relationship with himself, man's relationship with God,

C. Research methods

Qualitative approach used in this study, it is intended to describe patterns of community interaction in South Basirih Jelai river bank. A qualitative approach was used to adjust the method used is ethnography. Ethnography as a qualitative research strategy to investigate a cultural group in a natural environment within a period long enough (Nasution;, 2003). Investigate the cultural group in question is the Banjar tribe which is based on spreading just boiled down to one region of the South Basirih society Jelai River Banjarmasin used to understand the cultural aspects in their everyday lives (ABBAS, Subiyakto, Mutiani, Jamaluddin, & Syahrin, 2017).

The research location is situated in Kampung Simpang Sungai Jelai RT. 27, Village South Basirih, District of South Banjarmasin. The location determination is intended to provide information and a description of the cultural aspects of daily life. There are three stages of data collection techniques are: 1) observation in the study site, 2) interview, people on the banks of Sungai Jelai Basirih South amounted to 8 people, and 3) documentation of the results of observations and some earlier research (Afrizal, 2016; Sugiyono, 2017).

The technique of data analysis was done with the model and Huberman Miles (Miles, Mathew B., Tjetjep Rohendi Rohidi, Mulyarto, & Huberman, A. Michael, 1992) begins with a data reduction with some of the results obtained in the field interviews disaggregated by the interests of research and reference interview guide was created as well as sorting the data obtained from the document villages South Basirih not used in the study of data about urban ministry South Basirih 2017. Presentation of data in the form of narrative text, and drawing conclusions made by researchers based on the research findings. Testing the validity of data is done through triangulation and triangulation techniques.

D. Results and Discussion

1. An Overview of Research Sites

Village of South Basirih is among the villages that are in the District of South Banjarmasin Banjarmasin. Village South Basirih never experienced this before splitting in August 2010 based on Regional Regulation No. 1 the Year 2010 Banjarmasin which is divided into South and Sub Sub kelayan South Basirih.

Geographically, South Basirih village located at 5 meters below sea level, with a lowland topography with an average rainfall of 2000-3000 mm/year, the ambient temperature around 25-35 degrees Celsius. The total area of the overall urban South Basirih recorded 1043.29 hectares or 3.23 km², which according to its use is largely a housing area. South Basirih limit Village area consists of: 1) the North with Martapura River, 2) the south bounded by Banjar, 3) west borders Mantuil village. 4) East with South Kelayan village. As for mileage Village South Basirih based South Basirih profile record year 2017 are:

The capital of the district. South Banjarmasin: Mileage 1.4 km with a time of 5 minutes.

The capital of Banjarmasin: 4.1 km and takes about 13 minutes.

The capital of the province: 37 km and takes about 53 minutes

South Basirih Village area consists of 27 Neighborhood and 2 Rukun Warga. Population Village of South Basirih until End of 2017 amounted to 13 314 inhabitants. the total population is divided into 28 Neighborhood with the details of as many as 6772 men, and the Women's 6,542 inhabitants. Most residents are in Rt.19 as many as 1073 peoples, while the smallest population is in Rt.28 is 227 people. The research site is located on Rt. 27 with the number of household heads were 83 which consisted of 185 males and 163 female residents.

Educational facilities in South Basirih amounted to 13 units consisting of five kindergartens that are private, six elementary schools are state schools and two junior high schools are state schools. Then from a total population of 13 314 inhabitants, is the largest educational history graduate elementary school level is 3257 inhabitants (Profile Village South Basirih, 2017).

2. Human Settlements in South Basirih Jelai River Plate

Water is the source of life obtained free of charge by the river. Therefore tend established residential areas around the riverbanks. In swamp areas and riverside houses are built in rows facing each other over the river or a highway overland and river in the background by a row

of houses. Regional banks of the river are a very fertile area for silt due to the influence of tidal river. Therefore the soil fertility the riverbank into a region of concentration of population.

Residential areas tend to be established around the riverbanks, this is because the river is still a source of community life. Based on the observations of researchers, Sungai Jelai is among village located in the Village of South Basirih, District of South Banjarmasin. The village is surrounded by the river environment in which major life residents is the farming system with river water tidal rice fields. Settlement in Sungai Jelai illustrates that the river becomes the source of people's lives. Jelai River settlement adjacent to some river between the River Handil Longitude, Small Kuin River and the River Basirih In. Peoples who inhabit villages Jelai River is the most dominant Banjar people who came from various regions such as Upper River, Martapura, Banjarmasin and some other regions.

Settlement riverbanks influence on activities such as activities of the daily household. Indirectly society adapts to the natural environment (rivers). The process of adjustment is not necessarily done with a short span of time. But need some time to get used to the environment of the river. Such as learning to use river transportation for the kids to school, and in the event of flooding when the rainy season is in the home that is often experienced Jelai River (*calap*) flooded, but people are already used to it and prefer to stay in this village.

Settlement in Sungai Jelai has been around a long time, at the time of the division in 2010, this village became part of the Village of South Basirih. Settlement patterns kampung Sungai Jelai are clustered, where there are houses lined up facing the river in front of her small streets and small bridge made of wood made to connect the house to the other house and to connect the village Sungai Jelai with Village Mantuil precisely in the way Translucent Mantuil RT.20 which is usually made public for access to the city of Banjarmasin.

There are 17 houses located in the village Sungai Jelai Rt.27. Just as settlement patterns Banjar people, in general, are clustered, where there are houses lined up facing the river in front of her small streets and the bridge (a small bridge made of wood) are made to connect the house to the other house and to connect villages River barley with Mantuil village which is usually made public for access to the city of Banjarmasin, but the bridge can only be traversed by motor vehicles, but now the very poor condition of the bridge and can only be

traversed by foot. The community made a parking lot in the next village (Jl.Tembus Mantuil) to put their vehicles.

3. Community Interaction Patterns in Jelai River Plate South Basirih

Social interaction is a dynamic social relation concerning relations between individuals, between groups of humans, as well as among individuals with human groups. Social interaction between human groups took place between the group as a whole and usually does not involve private members (Soekanto, 2014). Social interaction between human groups occurs in the community. Such interactions dominant views in case of a clash between the interests of individuals with interest groups. Social interactions only take place between the parties in the event of a reaction to the two sides. Social interaction does not occur if people hold a direct relationship with something that did not affect the social system as a result of said relationship.

Interaction as an act committed by a person in need of a stimulus or incentive for other individual measures into a partner. In this regard, the social interaction that occurs by people in South Basirih Jelai river bank because every society influences each other. Barley riverbank communities in South Basirih each have a high intensity of interaction. This is illustrated by the activity transport stream. For the people of the river as the mainline of people doing various activities including river transportation lines used for farming, gardening, trade, fishing, going to work, going to the market, go to community activities and even go to school.

Barley riverbank communities in South Basirih accustomed to the pattern of mutual cooperation. Mutual cooperation clearly applied in the activities of life groups, Factually, the marriage ceremony that looks very thick. A few days before marriage families, neighbors and friends came to help all preparation The ceremonial of marriage such as establishing serobong (tent) to place the saruan (invitation) extending Palatar (terrace), prepare *supervision*(Large vessel) for cooking and others. Mutual cooperation also is related to the cultural values of mankind's relationship with the community, it is characterized by the activity of people who need each other in knitting together.

In South Basirih Jelai River community, community activities such as gotong royong can be found at the time of the marriage ceremony. Jelai River community which conducts the marriage very clutching mutual assistance are applied in the division of civic duty male and female citizens. Community solidarity in dealings between the members of society

although the conditions have to pass through the river, people keep in touch and provide assistance to people in need.

E. knot

Communities in the South Basirih Jelai riverbank are a society of social interaction that is influenced by environmental factors. As described stream has a vital role for public transportation needs just on the river. As for the social interaction patterns encountered describes how the intensity of community interaction arises because each mutual cooperation. Mutual cooperation arises because of the orientation of the individual to the group, and other groups. Mutual cooperation arise when people realize that they have the same interests. Awareness of common interest was organized through community activities for example in the marriage ceremony. Mutual cooperation occurs directly and spontaneously without any instruction from the other party. This is because of mutual aid has become a people's identity.

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