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Banjar Traditional House Bubungan Tinggi Teluk Selong Ulu Banjar Regency

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ABSTRACT

Banjar Traditional Houses, such as Rumah Bubungan Tinggi, are an important representation of Banjar's cultural identity and are protected as cultural heritage. Facing the challenges of globalization and changing times, it is important to maintain and preserve local culture through education, participation in cultural activities, and tourism promotion that highlights local uniqueness. This study aims to describe the condition of the Bubungan Tinggi Traditional House in Selong Ulu Bay as a tourist attraction and to explore its preservation efforts. Using descriptive qualitative methods through observation, interviews, and documentation, this study found that although the Bubungan Tinggi Traditional House still functions as a tourist destination, its condition is fragile due to the age of almost 200 years and there is a lack of promotion and information about this traditional house. The visit activities are carried out free of charge, but the use of social media and collaboration with young people are needed to increase visitor interest and preserve culture. The conclusion of this study is that although the Bubungan Tinggi Traditional House is still active as a tourist attraction, regular cultural preservation and cultural development are needed to increase economic benefits for the local community and ensure the sustainability of the cultural heritage.

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1. INTRODUCTION

An area has its own characteristics and uniqueness, be it tribes, traditions, regional languages, clothes or the shape of the house. No wonder because Indonesia is indeed a country that contains many scattered ethnic groups. Our nation is said to be a rich bourgeoisie related to a culture, various categories that can be seen and also have its own characteristics and identity in each region (Muzainah, 2019). In their daily lives, they are known for their friendliness, friendliness, and a strong spirit of

togetherness. In addition, Islam has a strong relationship with the identity of the Banjar people, which has influenced many aspects of their lives, such as social norms, traditional ceremonies, and ways of marriage. The long history of the Banjar people is influenced by various cultures and religions, which results in different and diverse identities (Abbas et al., 2022) . They have a strong tradition in traditional arts and music, and their cultural expression relies on musical instruments such as gambus and drums. Traditional dances, such as the japin banjar dance, are also often used in traditional ceremonies and celebrations in it. In addition, the people of Banjar are famous for their handicraft skills, including weaving, diamond crafts, and songket weaving. This expertise results in high-quality products that are often sold in local and national markets. In addition, family customs and principles have an important role in the life of the people of Banjar. Celebrations such as marriage and birth are considered important moments to strengthen family and community relationships (Azmi, 2021).

One of the Indonesian cultures that we now need to maintain and become the local cultural identity of "Urang Banjar" is the Banjar Traditional House. It is a characteristic of each region to have a traditional house that must have a different building structure. In addition to its rich culture, the Banjar people have an orderly social system (Ilmi et al., 2023). Traditions and social hierarchies are respected, and customary leadership still exists in local government structures. Many mosques that function as centers of religious and social activities show how important Islam is in the lives of Banjar people. History shows that the Banjar people were also influenced by the Hindu-Buddhist kingdom in this area, which left an interesting legacy. With strong historical roots and the ability to maintain their traditions while adapting to the changing times, the Banjar people are a clear example of Indonesia's cultural diversity (Hendrawan, 2011).

Tourism creates a demand for goods and services because it is used as a manifestation of an individual instinct for a long time in which it becomes a desire to travel. In accordance with the development of human life, which will experience an increase in these goods and services. This development makes the desire to travel stronger and easier to fulfill (Kusnadi & Lutfi, 2023). And we can see how fast the flow of human travel through tourism is, although their motivations are sometimes different. In today's era, culture is a characteristic and potential in improving the regional economy through the area's tourist attractions. Regional uniqueness each of which Indonesia has must be developed together so that it becomes a quality tourist attraction in line with the elements of Sapta Pesona in Indonesia in order to raise the wisdom of regional culture and the economy of the local community (Simarmata & Sinurat, 2015).

South Kalimantan Province in particular has a variety of traditional houses, or known as a Baanjung House, namely Bubungan Tinggi. One of the cultural riches of South Kalimantan is the Banjar traditional house. For a long time, the Banjar people have been known to be traders who cannot be separated based on rivers and tidal swamps. Since they live in areas that tend to get wet, their houses are stilt-shaped. Old houses in ancient settlements on the banks of the river show this. Banjar traditional houses, acquiring a historical value and local development, are protected by Law of the Republic of Indonesia Number 11 of 2010 containing Cultural Heritage. The main purpose of regional regulations is a preservation in cultural heritage based on its policy on development and culture in the area. To improve the welfare of the community, the government has tried through various ministries and institutions to improve all fields, including economic, political, social, and cultural. Sustainable development is intended to meet a need without sacrificing the next generation (Hartatik, 2016). This difference is our potential as well as a challenge in maintaining and maintaining it so that we do not lose our identity. The Banjar people are an ethnic group living in South Kalimantan, Indonesia. Their rich and diverse cultural heritage has flourished over the centuries. The Banjar people have different languages, customs, arts, and traditions, which are important components of Indonesian culture.

2. METHODS

A qualitative study on the Bubungan Tinggi Traditional House as a tourist attraction in Teluk Selong Ulu, Banjar Regency, was carried out in obtaining an understanding related to this cultural phenomenon. By using qualitative research methodologies, researchers can investigate the subjective and contextual elements associated with the existence of traditional houses as tourist attractions. Researchers can explore the object being studied more easily with the purposive sampling technique, which searches for data sources by considering who is most deeply involved in what to expect Descriptive methods are approaches to studying a collection of people, subjects, or contemporary thoughts (Sugiyono, 2022).

For the purpose of this research, the phenomenon related to the Bubungan Tinggi Traditional House of Teluk Selong Ulu is the conditions and actions taken by the community when visiting and maintaining the Bubungan Tinggi House. The Banjar Bubungan Tinggi Traditional House was chosen as the object of research because it is a traditional banjar traditional house that still exists/exists and is used by the general public. (Sugiyono, 2022).

3. FINDINGS AND DISCUSSION

In the past, the Banjar Traditional House building was built by 2 pairs of gemstone merchants, H.M. Arif and Hj. Fatimah built the Banjar Bubungan Tinggi Traditional House in 1867, and currently the house is occupied by Fauziah who is 67 years old. On the other hand, the Banjar Gajah Baliku Traditional House was built by H. Jalil and Hj. Esah around 1880, and is currently inhabited by Mr. Najib, the grandson of Hj. Esah's nephew. Both have been preserved until now.

Banjar Traditional House is one of the cultural riches of South Kalimantan, one of which is the Banjar traditional house. Banjar people's houses are stilt-shaped because of the wet tidal swamp. Around 1800, when Panembahan Sulaiman ruled the Kingdom of Banjar, which had a palace in Karang Intan, the identity of the Banjar house began to emerge. In addition, there are some people who argue that Banjar houses have existed since the beginning of the Banjar Kingdom, namely in the middle of the 16th century. Located on Jl. Martapura Lama No. 28 RT 04, Teluk Selong Ulu Village, West Martapura District, Banjar Regency, South Kalimantan, Banjar Teluk Selong Ulu Traditional House includes two buildings, namely Rumah Bubungan Tinggi and Rumah Gajah Baliku. To enter the market area, you can pass through the front or back entrance, which is Teluk Selong Ulu Village. For the front entrance area through the highway, there will be the inscription Banjar Bubungan Tinggi Traditional House in front of the gate and then there will be the inscription Cultural Heritage of the Banjar Bubungan Tinggi Traditional House. For parking areas, both 2-wheel and 4-wheel are quite spacious for buyers and traders. Wheel parking fees are not charged by the owner.

The roof of Rumah Bubungan Tinggi is slightly different from Rumah Gajah Baliku, although both are said to be "baanjung" houses. It has a straight roof that descends from the top of the ridge. At the front of the building, there is a Palatar which is usually used to relax in the afternoon and welcome guests. The area is also equipped with Surambi, a place to dry agricultural products at high tide (Holilah, et. al., 2024).

This section is the main part of the research article and is usually the longest part of an article/ journal. The research results presented in this section are the final results of writing articles/journals. Data analysis processes such as statistical calculations and hypothesis testing processes do not need to be presented. Only the results of the analysis and the results of hypothesis testing need to be reported. Tables and graphs can be used to clarify the presentation of research results verbally. Tables and charts should be commented on or discussed.

Front of the Bubungan Tinggi House Source: Personal Documents, April 30 2024	*Surambi Face/Greeting* Source: Personal Documents, April 30 2024

In the past, this house was built for living and was not inherited, parts of this traditional house can be preserved when receiving government assistance to repair the damage in this house. However, in accordance with the mandate of her grandmother, Komariah, it can be used as a cultural heritage but the house is still private property and is not handed over to the government (Pradana et al., 2024).

This house is not originally owned by the kingdom but a replica of the royal house that was once destroyed during the Dutch colonial period. In 1989, this house was reported to be damaged due to damage. Because the family did not undertake to repair this house, after reporting to the government, the government invited the private owner at that time, to be assisted to repair with the agreement that this house was used as a cultural heritage, and the ownership of this house was still returned to the family heirs. This house has been designated as a Cultural Heritage in 2013. Cultural Heritage may not become a Cultural Heritage anymore if there is a change in form and so on in accordance with Law 11 of 2010 concerning Cultural Heritage. In terms of age, this house is almost 200 years old. Related to the existence of cultural values. This banjar house is closely related to its drive in the development of society. The strongest assessment is in the part of the development of the house architect based on a certain time. In the part of Selong Bay there is a high ridge house, this represents the Banjar traditional house at the peak of its glory (Subiyakto et al., 2022). The strength of the architects displayed wood materials with elements that emphasized their wisdom by displaying their distinctive roof, namely a high ridge roof and the roofing material made of shingle.The indication as wisdom of the material and shape of the roof can be seen from the use of wood (shingle) and the shape of the towering roof. The shingle roof (wood) shows the abundant use of wood at that time. Meanwhile, forming a towering roof shows the adjustments they made to the presence of wood materials that require the speed of water to drop or flow on the shingle roof so that it does not seep into the house. The existence of sloping roofs in the front and back is expected to be helped by the push of water that slides rapidly from the high ridge roof (Recommended Script) (Amanda et al., 2024) .

The traditional house of Bugunungan Tinggi can represent the development of Banjar house architecture, due to its existence which is owned by different social groups. When in those days high ridge houses were made and intended for the king, then when it was made by and for ordinary people who had sufficient economic power. Banjar traditional houses represent the history of political dynamics and social status in the community in Banjar (South Kalimantan). The traditional house of Bubungan Tinggi Banjar reflects the evolution of Banjar's traditional house architecture in line with

social and political changes in the community. Initially built for kings, but later it was also used by the general public with adequate economic conditions. As a cultural heritage since 2013, this house shows an important value in terms of architectural authenticity that has lasted for almost 200 years. Its designation as a cultural heritage building according to Law Number 11 of 2010 emphasizes the need to preserve this cultural heritage, which has been maintained by both the owner and the government through periodic restoration . Thus, the Banjar Bubungan Tinggi Traditional House is a picture of the political history, social status, and (Syaharuddin et al., 2023)cultural richness of the Banjar people, especially in the South Kalimantan region. This Banjar Bubungan Tinggi Traditional House has been standing for a long time and of course with conditions that have not changed both in terms of the building. For the condition of the house building itself, some are starting to be abandoned and some have been repaired by the government and other facilities have also been made to support tourists to visit comfortably.

Mrs. Fauziah, she stated that this Banjar house has existed since childhood and its condition has not changed over time. For him, this house has become an important cultural heritage and tourist destination. A trader around Banjar houses, which has been operating for about 20 years, also confirmed that Banjar house buildings have existed in the same condition for a long time.

From the results of the interview, it can be concluded that the Banjar Bubungan Tinggi Traditional House has been standing firmly for many years, with a physical condition that remains intact even though it has been standing for a long time. Although some parts of the building may be damaged, the government and related agencies have been active in the maintenance and restoration of this house, as well as improving supporting facilities for the convenience of tourists. Abu Najib (40 years old), the Chief Conservator of Banjar Teluk Selong Ulu House, emphasized that maintenance efforts have allowed the house to last for almost 200 years without sacrificing the integrity of the original building. Thus, the Banjar Bubungan Tinggi Traditional House is not only a valuable cultural heritage, but also a testament to persistence in maintaining the historical and cultural heritage of the Banjar community (Sari, et. al., 2024).

In response to this, it is necessary to improve little by little so that local residents realize how important this cultural heritage is so that it continues to exist until now. Of course, the improvements are carried out as a form of maintaining cleanliness and comfort for visitors. As for the improvements carried out by the managers of the Traditional House and the owners themselves, it is still not enough to do it because there are several things. The need for community participation in helping to maintain and uphold cultural values in order to improve the quality of tourism activities that cannot be done only by the government and private owners (Maulidi & Cahyadi, 2024).

From the results of interviews and direct observations at the Banjar Teluk Selong Ulu Traditional House, it is concluded that indeed now the condition of the banjar house is maintained as usual. However, now its existence as a traditional house is decreasing, sensitivity and concern only arise in a handful of people. This happened because now most people do not instill a sense of pride and curiosity about the identity of local people, in this case Urang Banjar.

4. CONCLUSION

This research shows that the Bubungan Tinggi Traditional House still functions as a tourist location that is often visited by the public until now, even though the building has been standing for a long time. This Banjar Traditional House has 2 floors, the second floor is Karawit or the place of the bapingit people. However, the condition of the building looks fragile because it has entered almost 200 years of age, and also its existence as the identity of Urang Banjar is starting to fade because there are no visitors and other factors of the 5A, namely Attractions, Amenities, Accommodation, Acceleration, Activities are not fulfilled so that it is one of the factors that reduce interest because supporting facilities

need to be considered again and the local community should have an initiative not only from the agency that becomes pioneers to highlight pride and care as the identity of Urang Banjar.

Visiting activities at the Banjar Teluk Selong Ulu Traditional House every day are open at 07.30 – 16.30 WITA. Tourist visit activities in the process occur freely without obstacles and do not pay entrance fees and parking. However, in the all-digital era, managers, maintainers, and people at the Banjar Bubungan Tinggi Traditional House should start taking advantage of the sophistication of digitalization such as Social Media. Then, invite young people to collaborate so that the Banjar Traditional House can be used in various activities such as art, filmmaking, or just providing information to the public. Cultural preservation is not only carried out through performances but must be carried out regularly.This is important in order to provide appreciation and understanding related to philosophy and values based on the condition of cultural objects and then heritage and traditions that have been passed down from generation to generation. Thus, culture must also have the ability to generate economic benefits for the community through the development of these products

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