

Social Interaction of Jukung Craftsmen in Pulau Sewangi, Alalak, Barito Kuala

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Abstrak

Interaksi sosial merupakan hubungan timbal-balik yang terjalin saat kontak sosial berlangsung. Interaksi sosial dibedakan menjadi dua yakni asosiatif dan disosiatif. Di Pulau Sewangi wilayah desa yang identik dengan keberadaan perajin jukung hanya memunculkan interaksi sosial asosiatif. Hal ini dikarenakan masyarakat menjunjung tinggi nilai kerjasama. Penelitian bertujuan untuk mendeskripsikan pola interaksi yang terjadi di Pulau Sewangi. Pendekatan kualitatif dengan metode deskriptif digunakan pada penelitian. Terdapat tiga langkah utama pengumpulan data, yakni; wawancara terstruktur, observasi non-partisipatif, dan dokumentasi. Model interaktif Miles dan Huberman dipilih untuk mendapatkan data jenuh dalam narasi deskriptif. Hasil penelitian mendeskripsikan bahwa aktivitas perajin hanya menjalani rutinitas pembuatan jukung. Adapun bentuk interaksi sosial asosiatif hanya pada aspek kerjasama. Kerjasama dilakukan saat pembuatan hingga saling membantu untuk menurunkan jukung ke sungai. Bentuk interaksi sosial yang demikian, patut dimaknai sehingga merekatkan hubungan sosial masyarakat.

Kata kunci: interaksi sosial, asosiatif, dan kerjasama.

Abstract

Social interaction is a reciprocal relationship that exists during social contact. Social interaction can be divided into two namely associative and dissociative. On Sewangi Island, the village area which is identical to the presence of the jukung crafters only raises associative social interaction. This is because the community upholds the value of cooperation. The research aims to describe the pattern of interactions that occur on Sewangi Island. A qualitative approach with descriptive methods is used in research. There are three main steps in data collection, namely; structured interviews, non-participatory observation, and documentation. Miles and Huberman's interactive model was chosen to get saturated data in the descriptive narrative. The results of the study describe that crafters' activities only undergo routine jukung making. The form of associative social interaction is only on the aspect of cooperation. The collaboration was carried out at the time of construction to help one another to reduce jukungs to the river. This form of social interaction should be interpreted to strengthen community social relations.

Keywords: social interaction, associative, and collaboration.

PRELIMINARY

The popularity of Sewangi Island has declined over time. Sewangi Island is known as an island that produces river transportation modes, namely jukung. In the regional category, Sewangi Island is a rural area. Therefore, residents have emotional closeness with each other. For residents of Sewangi Island, jukung is a source of livelihood. However, due to massive

land infrastructure development, the jukung was abandoned by the urban community. Sewangi Island residents have maintained the existence of jukung making for decades. Interesting from community activities is a pattern of social interaction that arises because of it.

Jukung crafters on Sewangi Island start activities at 07.00 to 17.00 WITA. Every day the craftsman only does the same activity, namely making jukung. In the theoretical context, the social interaction of the jukung crafters on Sewangi Island only gave rise to an associative form, especially cooperation. If the business is identical to competition and competition between entrepreneurs. Crafters on Sewangi Island do not have the motivation to ignite conflict. Encouragement of cooperation is considered more meaningful than having to talk about potential conflicts.

This uniqueness is based on the population rural which still upholds the value of cooperation. Besides, another impetus is the desire to meet needs. The drive to meet human needs requires the existence of others who will need one another, interdependent to complement the needs of life. This article aims to describe the social interaction of crafters on Sewangi Island. This is so that we can have a cooperative pattern (cooperation) that is intertwined between craftsmen.

RESEARCH METHODS

The qualitative approach was chosen to describe the social interaction of the jukung crafters on Sewangi Island, Alalak, Barito Kuala. The selection of a qualitative approach is based on revealing the conditions of the natural setting. The matter is intended to position the researcher as a key instrument (Bungin, 2015). The research was carried out on Sewangi Island in Alalak, Barito Kuala Regency, South Kalimantan. Research conducted from 28 November to 7 December 2019. Interviewees were determined using random purposive techniques to reach representative sources. During the study, the research subjects are described as follows;

Table 1. List of Resource Persons

No	Name	Age	Profession
1	Paijam	50 years old	Jukung Crafters
2	Imran	50 years old	Jukung Crafters
3	Yusuf	58 years old	Jukung Crafters
4	Mas'Ud	45 years old	Businessman Jukung
5	Ahmad Sanusi	59 years old	Former of Jukung Crafters
6	Akhmad Arsyad	43 years old	Jukung Crafters
7	H. Midi	46 years old	Head of RT 18 (Crafters of Jukung)
8	Subandi	51 years old	Jukung Crafters
9	Grace	51 years old	Jukung Crafters
10	Suryanata	50 years old	Jukung Crafters

Source: Researcher (December 2019)

The technique of data collection is done in three steps. Data collection is done to see the level of saturation. First, observations were made without changing the natural setting at the research site, Sewangi Island. Second, interviews are conducted with guidelines so that questions are structured. The technique used is in-depth interviews. Third, documentation was taken from the island profile of Sewangi Island. Besides, to complete the reporting documentation is also presented in the form of voice and video recorder, along with photos (Afifuddin & Saebani, 2009). Data analysis was used with the Miles and Huberman model. This model is known as an interactive model with three steps, namely; data reduction (observations, interviews, and documentation), presentation of data in the form of descriptive description, concluding data interpretation activities. The implementation of data validity checking techniques in this study is based on the triangulation of sources, techniques, and research time (Ibrahim, 2015; Miles et al., 1992).

RESULTS AND DISCUSSION

The study was carried out on Sewangi Island, Alalak, Barito Kuala. The distance between Banjarmasin City and Alalak District is ± 15 Km. Sewangi Island can be reached by road with various types of vehicles. However, to speed up to the location it is necessary to cross by ferry (river transportation) for 5-7 minutes. Sewangi Island is between 0 - 0.20 m above sea level with swampy conditions that are affected by tides that directly affect the Barito River. Some of the villagers live in the coastal area of the river. Sewangi Island Village area in the middle of the Barito River. Based on data from the Pulau Sewangi Village in 2015, the majority of the population worked as jukung craftsmen. The number of types of jobs supported by artisans included in the category of laborers amounted to 753 craftsmen (34%). Therefore, this article describes how the social interaction of the jukung craftsmen on Pulau Sewangi which incidentally is a rural community.

From a social perspective, humans are known as social creatures (Boumans et al., 2018). It is understood that humans depend on and need other individuals or other creatures. In the context of society, humans are required to interact with each other so that harmony occurs. Based on the etymology of interaction consists of two words, namely; actions and between (Mutiani & Subiyakto, 2019; Raho, 2004; Subiyakto & Mutiani, 2019). Thus, interaction is a series of behaviors that occur between two people or more than two or several people who hold reciprocal responses. Therefore, interaction can also be interpreted as mutually influencing each other's behavior. This can happen between individuals and other individuals, between individuals and groups, or between groups and other groups (Soekanto, 2014).

Social interaction is defined as dynamic social relations. The intended social relations; in the form of relationships between individuals, groups, and individuals (Moulay et al., 2017). Besides, social interaction has a symbol that is interpreted as a value or meaning given to the subject (actor). In social life, social interaction is the key to ongoing community communication. However, in a different situation ideally, communication can lead to disputes, disputes, to competition (Abbas, 2015; Bourdieu, 2010; Setiadi, 2016; Norhayati et al., 2020; Rajiani & Abbas, 2019).

For rural communities (rural), social interactions that occur tend to be different. This is caused by the closeness of the community. Other rural community activities that we still see are cooperation (Hay-McCutcheon et al., 2018). Activities carried out related to general needs such as; road repair, religious activities, marriage, funeral repairs, and other activities in the sphere of mutual interest (Vance, 2017). The activity is a routine that has never been complained by rural communities.

Cooperation is interpreted as a form of cooperation between communities. Forms of cooperation ranging from meeting physical needs, security, and other needs including affection (Gudergan et al., 2016). In a complex society, these forms of cooperation consist of at least; spontaneous cooperation, famous cooperation, directed cooperation, contractual cooperation, and traditional cooperation (Abbas, 2018; Abbas et al., 2018; Coleman, 1990; Soekanto, 2014).

First, Spontaneous cooperation is a form of cooperation that occurs spontaneously and necessarily in the community. This form is not well coordinated and is the result of concern or circumstances that require sudden cooperation. Second, direct cooperation is cooperation that occurs because of a specific order or rule. Third, contractual cooperation in which this collaboration occurs because of an agreement to do something together. Fourth, traditional cooperation is a form of cooperation as a result of a social system (Bourdieu, 2010; Jumriani et al., 2020).

Specifically, based on the results of research observations from 28 November to 07 December 2019 the social system on Sewangi Island, Alalak, Barito Kuala, the craftsmen only focus on making jukung. The activity starts from 07.00 to 17.00 WITA. The whole activity is only related to making jukungs. Therefore, the elaboration at the stage of making jukungs. According to H. Midi (46), the craftsman starts with the manufacturing stages that are determined by the basic form of the esophagus. Kerongkong which has been formed using a catam next enters a far more complicated stage which is to install wood on the body until it is intact. However, esophagus is a material that is not available directly on Sewangi Island. So it is necessary to order the esophagus as the first step in the manufacturing phase. Ordering

the esophagus as the basic body for making jukung in the Manusap area, Kuala Kapuas Regency, Central Kalimantan. The esophagus was initially still in the form of logs that were then burned (planted) for about two hours to expand and open so that they were no longer hard. The process is carried out to make it easier when slipped on the throat body.

Types of wood made into kerongkong are types of wood that have been exposed above which later esophagus it also needs to be thinned out in the middle with a wedge and an encoder. The second stage was conveyed by Akhmad Arsyad (43) that the craftsman installed musty esophagus to balance the jukung. Musty installation is done using a drill in the right, middle and left sides. After that, sampung is attached to the front and back of the esophagus to facilitate the installation of boards to the jukung by using a drill.

Surui peg installation on the part of the sleeve needs to be drilled first to connect between the board and the sleeve. The mane pegs are made of ironwood. After the surui peg is connected to the esophagus then the top of the surui peg is tapered and then smeared with paint or can use the skin of the gum so that it can glue and there are no gaps between the boards. The process of splicing between boards requires two people to hold the board and hit so that the board is connected and fused with a sharpened peg, the tool used for hitting is a sledgehammer. The last stage of making jukung is a board that has been installed given retaining wood so that the shape is curved. After that, retaining wood released and installed a plaque that is connected to the musty to maintain the balance of the jukung when used.

After the jukung is formed, the finalization stage is given a floor on the inside of jukung and then painted. This stage does not require a long time around 2-3 days. In particular the painting process depends on weather conditions in the local area. If the jukung is in full form, the craftsmen will start marketing. Suryanata (50) added that marketing is done only by displaying it on the home page or through social media; Instagram, Facebook, and what's up. However, if the jukung wants to be given a machine, then at the back (sampung) is given board or better known by the name of the deck to put the jukung board the designation is not a jukung anymore but klotok.

However, in addition to focusing on making jajaj crafters run a social process relationship. The social process is related to the relationship seen when individuals and social groups meet each other and determine the system and forms of these relationships. Social processes can cause changes that shake the existing patterns of life (Boumans et al., 2018). In society, this interaction means a reciprocal relationship between various aspects of shared life. The example; the interplay between social and economic problems, social and political, economic and legal, legal and political, and so on (Bayer et al., 2016; Syaharuddin et al., 2020).

In the process of interaction in rural areas, several factors influence. These factors are factors of imitation, suggestion, identification, and sympathy, imitation encourages someone to always obey the rules and values that exist (Bourdieu, 2010). The suggestion factor is the process of someone who will follow the views expressed by someone. He will follow this view and tend to be emotional While rational considerations are less attention. Identification is a tendency for someone to behave the same as another person who is considered more or favored. This process will shape a person's personality. This happens because identification is deeper than imitation. In the process of identifying someone trying to learn to know the strengths of people who will be emulated (Daniels et al., 2018; Doheny & Milbourne, 2017).

Based on the observations of researchers, there are two types of social interaction in the village, the first process is associative and the second is the dissociative process. Specifically, on Sewangi Island, the form of social interaction that occurs is a process associative consists of cooperation and accommodation. First, the cooperation that exists there occurs between individuals and between groups of people. Cooperation or in Indonesia known as identical cooperation is found in communities rooted in rural or agrarian agricultural traditions. Eric Wolf called the term *Peasant Community* (Doheny & Milbourne, 2017). Agricultural traditions require farming communities to work together from the moment they start seeding, planting them, caring for them until harvesting.

Cooperation becomes a way of life, survival, and relationships in an agrarian society in the form of community or the term Ferdinand Tonnies called the *Gemein-Schaf* community (Mutiani & Subiyakto, 2019). However, the people of Sewangi Island who are identical with the life of the river coast have similar mutual cooperation values. On Sewangi Island, the value of mutual cooperation is felt when fellow citizens help and help each other among the jukung craftsmen. According to Imran (50) said;

"There is no competition between crafters, but they still realize the profession through a shared identity. Jukung for Banjar people has adaptive value, closeness to nature, economy, art, and cultural identity. The community has and carries out responsibility for maintaining and conserve jukung culture which has been inherited by maintaining the characteristics of the jukung making."

Having the activity of cooperation in community life is a manifestation of the value of cooperation itself. The value of cooperation can be used positively in people's lives, especially in efforts to drive solidarity between craftsmen on Sewangi Island. Solidarity is a vulnerable face as changes era, as well as various things threatening conflict between jukung crafters. The working of the mutual assistance system in moving the crafters' social solidarity is apparent in daily activities such as helping one another to anchor the jukung to the river. Although jukung

bought from other people. The unique value of the jukung crafters' cooperation is that they do not need to create a cooperative to resolve business competition conflicts. However, they are only bound by the feeling of reluctance to fight only because of the jukung business that is indifferent income amounts. Besides, mutual assistance activities in a simpler context are carried out such as; help the course of the neighbors' interests (both marriage, recitation, and so on).

Second, the form of social interaction that arises from the jukung crafters is accommodation. Accommodation is a form of conflict resolution that occurs in the community. It is said to be conflict resolution because accommodation is the result of the conflict. If there is no conflict, there will be no need for accommodation. Accommodation as a process that occurs due to competition between individuals and groups that cause conflict (Coleman, 1990; Moulay et al., 2017). With the conflict, they adjust their relationships with each other to overcome difficulties that arise in competition, conflict, and conflict. On Sewangi Island, conflicts are rarely encountered between communities. This is because the community only focuses on cooperation.

CONCLUSION

Jukung crafters on Sewangi Island only busy themselves for making jukungs. The activity starts from 07.00 till 17.00. The whole activity is only related to making jukungs. On Sewangi Island, the value of mutual cooperation is felt when fellow citizens help and help each other among the jukung craftsmen. There is no competition between crafters, but they do the profession through a shared identity. Jukung for Banjar people has adaptive value, closeness to nature, economy, art, and cultural identity. The community has and carries out responsibility for maintaining and conserve jukung culture that has been inherited by maintaining the characteristics of the jukung making. Joint activities between crafters jukung embodiment of cooperation behavior. Cooperation can be used positively in people's lives, especially in efforts to move solidarity between craftsmen on Sewangi Island.

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