

Ecotourism of Martapura River Banjarmasin as a Learning Resources on Social Studies

Ersis Warmansyah Abbas

ersiswa@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Muhammad Rezky Noor Handy

rezky.handy@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Rizky M. Shaleh

rizkimuhammad6786@gmail.com

Social Studies Education Department, FKIP Lambung Mangkurat University

Noorya Tasya Febrylia Witari Hadi

tasyafebrylia15@gmail.com

Social Studies Education Department, FKIP Lambung Mangkurat University

Abstrak

Sungai sebagai satu bentuk ekosistem memiliki potensi untuk dikembangkan di berbagai aspek. Secara khusus jika dimaksimalkan dalam perspektif pariwisata, maka sungai dapat dijadikan sebagai objek wisata yang menarik minat wisatawan. Namun, sungai dapat pula dimanfaatkan untuk kepentingan sumber belajar. Tentunya, perihal ini disesuaikan dengan kebutuhan dan relevansi materi ajar. Adapun materi yang relevan dan bisa memuat sungai sebagai sumber belajar adalah mata pelajaran IPS. Penelitian ini mengkhususkan deskripsi ekowisata pada locus penelitian Banjarmasin dengan fokus sungai Martapura dan kaitannya dengan sumber belajar. Dengan demikian tujuan penelitian adalah mendeskripsikan bentuk ekowisata sungai Martapura serta relevansinya sebagai sumber belajar IPS. Pendekatan kualitatif digunakan dalam penelitian. Teknik pengumpulan data meliputi; wawancara, observasi, dan dokumentasi. Analisis data dimulai dari reduksi, penyajian, dan verifikasi data. Hasil Penelitian dideskripsikan: 1) ekowisata Sungai Martapura Kota Banjarmasin yang banyak diketahui oleh masyarakat Banjar adalah sungai dan Pasar Terapung yang menggunakan sungai sebagai media tempat jual-beli yang membantu peningkatan perekonomian masyarakat sekitar, sungai juga menjadi sarana transportasi masyarakat Banjar, pemerintah juga dalam tahap berusaha menggunakan media sungai sebagai ikon kota seribu sungai dengan pasar terapung Siring Tendeand yang menjadi primadonanya; 2) relevansi sungai martapura sebagai sumber belajar IPS dilakukan dengan menyesuaikan materi pada mata pelajaran IPS khususnya di kelas VII semester I dan II. Pada semester I materi yang dapat disampaikan terdapat pada tema “manusia, tempat, dan lingkungan”. Sedangkan semester II “aktivitas manusia dalam memenuhi kebutuhan”. Sungai Martapura diharapkan mampu memperkaya konten lokal sehingga peserta didik mendapatkan pengalaman pembelajaran yang kontekstual.

Kata Kunci: Ekowisata, Sungai Martapura, dan Sumber Belajar IPS.

Abstract

River as a form of an ecosystem has the potential to be developed in various aspects. Specifically if maximized from a tourism perspective, the river can be used as a tourist attraction that attracts tourists. However, the river can also be used for the benefit of learning resources. Of course, this subject is tailored to the needs and relevance of teaching materials. The relevant material that can contain the river as a source of learning is social studies subjects. This study specializes in the description of ecotourism in the Banjarmasin research locus with the focus of the Martapura River and its relation to learning resources. Thus the purpose of the research is to describe the form of Martapura river ecotourism and its relevance as a source of social studies learning. A qualitative approach is used in research. Data collection techniques include; interviews, observation, and documentation. Data analysis starts with data reduction, presentation, and verification. The results of the study are described: 1) the ecotourism of the Martapura River Banjarmasin City which is widely known by the Banjar community is the river and the Floating Market that uses the river as a medium of buying and selling which helps improve the economy of the surrounding community, the river is also a means of transportation of the Banjar

community, the government is also in the stage trying to use river media as an icon of the city of a thousand rivers with the Siring Tendean floating market which is its prima donna; 2) the relevance of Martapura River as a source of social studies learning is done by adjusting the material in social studies subjects, especially in class VII semester I and II. In the first semester, the material that can be delivered is on the theme "people, places, and the environment". While the second semester "human activity in meeting needs".

Keywords: Ecotourism, Martapura River, and Learning Resources on Social Studies.

PRELIMINARY

Banjarmasin City is a historical city of Urang Banjar. Urang Banjar is the term for the Banjar tribe or the people of South Kalimantan. The existence of the city of Banjarmasin was identified with the beginning of the Banjar Kingdom, September 24, 1526 on the Kuin River which connects the Martapura River and the Barito River (Saleh, 1958). This historical fact shows that from the beginning Banjarmasin was a river city divided by the Martapura River and flanked by the Barito River with 102 tributaries so that it was popularly known as the "City of a Thousand Rivers" (Bondan, 1953). Banjarmasin's strategic position on the Kuin River connecting the Martapura River and the Barito River has made Banjarmasin since its establishment as a trading center (Ideham et al., 2015).

Now Banjarmasin is a big city on the island of Borneo 4,244,095 people, while Banjarmasin numbered 708,606 citizen (BPS Kalimantan Selatan, 2019). Therefore, to support accessibility, Banjarmasin City Government opens land routes. Even so, despite the development of land infrastructure, life *Urang Banjar* can not be separated from the influence of the river as seen from community life in the Bilu River, Jingah River, Miai River to Kuin River which is a tributary of the Martapura River. The river is a part of physical as well as non-physical human life *Urang Banjar* (Subiyakto & Mutiani, 2019).

Urang Banjar making the river a center of activity that has been maintained until now. This has encouraged the Banjarmasin City Government to develop river tourism because of its potential as a tourist spot (Normelani, 2016). Banjarmasin City Government then triggered Mayor Regulation Number 25 the Year 2016 Article 2 which explains the management and development of river-based tourism is to increase the number of visits and be able to be a means in opening business opportunities.

The development of the river as a tourist attraction must follow the principle of preserving the environment (Arisanty et al., 2017). This then impacts on the emergence of a new conception in the perspective of tourism known as ecotourism (Stronza et al., 2019). Ecotourism puts forward the principle of increasing environmental awareness while tourists enjoy the attractions that they visit. It is intended that no environment is sacrificed in

commercial activities but rather preserves its beauty (Octavilia et al., 2020; Wondirad et al., 2020).

The existence of the Martapura River in historical terms is a dense transportation route from the 1950s to the 1970s (Subiyakto, 2005a, 2005b). Therefore it is natural to find river transportation modes operating on the Martapura River. The mode of transportation that is often encountered is klotok (motorized boat) as the transportation of goods or passengers. However, this pattern was changed based on Mayor Regulation No. 25 of 2016. Klotok is maximized as passenger transportation as a tourist attraction on the Martapura River. Since 2016 the Martapura River ecotourism has grown with several attractions such as; car-free day, floating market, to the culinary center of Banjarmasin.

Martapura River ecotourism can not only be enjoyed in the form of situational tourism trips but can be integrated into learning. The purpose of integration is as a contemporary critical discourse in providing environmental education experiences differently (Gilbert, 2003). Ecotourism is interpreted as a hidden curriculum in learning so that students can understand local knowledge regarding; ecosystems, environmental preservation, local culture, and traditional livelihoods (Walter, 2009). Thus, the potential of ecotourism in learning is ideal for use by every subject without exception social studies.

Social studies subjects have the flexibility to teach social content from a multidisciplinary perspective. This is because social studies is a subject that integrates concepts in social sciences and humanities for pedagogical purposes (Abbas, 2013; Sapriya, 2017). Thus, through social studies subjects students can develop potential and responsiveness in dealing with problems in the surrounding environment. As for what the teacher can do is provide a variety of contextual social studies learning resources, namely the environment around students. In line with the preliminary presentation, this article specifically aims to describe the potential of ecotourism and its relevance as a source of social studies learning. Thus, teachers can understand and develop social studies material and relate it based on the suitability of the Martapura River ecotourism.

RESEARCH METHODS

This research uses a qualitative approach with descriptive research methods. The descriptive method is intended to provide a comprehensive description of the problem under study (Bungin, 2015). The research location is in Banjarmasin City, precisely along the Martapura River. The research subjects were aimed at exploring data and information related to the Martapura River ecotourism with the informants in this study four street vendors, six

tourists, three klotok drivers, and a tourist-aware task force in the Banjarmasin City Culture and Tourism Office. Three steps of data collection are carried out, namely: 1) Non-participatory observation 24 December 2019 to 04 January 2020, 2) Interview with in-depth interview informants, 3) Documentation, as material for making research reports and used to analyze data.

Data analysis of the qualitative approach was carried out after the data collection took place. The Miles and Huberman model in data analysis are described as follows: 1) Data Reduction by selecting the main points and focusing on important aspects so that the reduced data will give a clearer picture, 2) Presentation of the data or Data Display in the form of narrative text, 3) Conclusions in the form of conclusions description or an image of an object that was previously still dim or dark so that after examination it becomes clear. Testing the validity or validity of the data in qualitative research methods uses different terms with a qualitative approach (Nasution, 2003; Sugiyono, 2008). One aspect of truth value in qualitative methods using reference material is supporting data to prove data that has been found by researchers (Bungin, 2015). Based on this to get the validity of the data in the study used triangulation techniques and sources.

RESULTS AND DISCUSSION

The history of human civilization since the beginning of its development is related to the river as the culture of the Nile River, Tigris River, Indus River, Yellow River, and so on (Koentjaraningrat, 2009; Tilaar, 2002). Even though the cultural "center" is no longer on the riverbank, at a certain level the river becomes the center of human activity (Ideham et al., 2015). This can be observed in the activities of Banjarmasin community life which are divided by the Martapura River and the Barito River (Subiyakto, 2005a, 2005b).

In the context of developing the City of Banjarmasin, the Government and the people of Banjarmasin develop tourism, not only from an economic perspective but no less important in the preservation and globalization of Banjar culture. This is related to the river-oriented Banjar culture. The culture that was born by Urang Banjar because the surrounding environment produces water culture, especially rivers from the morphological state of their dwellings (Saleh, 1958). Banjar community life on the Kuin River with its activity center at the Sultan Suriansyah Mosque on the edge of the Kuin river (Abbas et al., 2019).

The river-based Banjar culture is seen when the river functions as a transportation route, rumah lanting (houses on the river) or along the river banks are built houses and shops (stalls), mosques, and Pasar Terapung (Floating Market) (Subiyakto, 2005a, 2005b). Even though the

river is no longer positioned as the center of community activity, the river in Banjarmasin still functions as a means of transportation, and community activities depend on the river for bathing, washing clothes, and so on. In Banjarmasin, 102 small rivers flow into two major rivers, the Martapura River and the Barito River. Banjarmasin is famous as the City of the Thousand Rivers (Subiyakto, 2005a, 2005b).

The historical process of the formation of river culture (Banjar Culture) due to the natural environment of South Kalimantan which is full of rivers, the adaptation of the environment by each group, the nature of the people who have come from generation to generation and the psychiatric groups that gave rise to their history (Saleh, 1983). Even though for non-Banjar people, Banjar (river) culture is only identified with the Floating Market, actually the Floating Market is one of the river cultures that characterize the Banjar culture.

The most famous floating market in Banjarmasin is the Kuin floating market on the Martapura River. In the Floating Market trading activities use a boat (jukung or kelotok) where the seller and buyer transact on a jukung or kelotok at the same time to transport merchandise and for buyers to bring what is purchased. Jukung or kelotok is the main means of transportation which is currently used as a means of transportation for tourists (Subiyakto et al., 2019).

Therefore, the Banjarmasin City Government opened a new Floating Market, erected a Tower of View building, and Bekantan Statue in the Siring Tendean area, Kampung Gadang Village, Central Banjarmasin (Ajidayanti & Abbas, 2020). Siring Tendean Floating Market, Menara Pandang and Bekantan Statue are new destinations favored by local, national, and foreign tourists. As a new icon in the city of Banjarmasin, the Siring Tendean Floating Market, Menara Pandang and Bekantan Statue are the main attractions of Banjarmasin (Subiyakto et al., 2019).

Based on observations on 28 and 29 December 2019 Siring Piere Tendean visited by tourists who are generally people of Banjarmasin. This is because on that date coincides with the end weeks so the atmosphere is quite crowded. According to Burhan (54), a klotok driver whose tourism area in the Siring Tendean River Martapura is open from Monday to Friday at 10:00 to 21:00 WITA, Saturday at 10:00 to 22:00 WITA and Sunday open at 08.00-21.00 WITA. Siring Piere Tendean was designed as a public space for the community for various activities, such as; take a leisurely walk, take pictures, discuss, enjoy culinarily, or watch various attractions. The following is a general description of Siring Piere Tendean;

Picture 1. Siring Piere Tendeau



Source: Personal Documentation (December 2019)

Besides Siring Piere Tendeau, while the Martapura River ecotourism area is the Bekantan Sculpture Siring located at $\pm$ 500 meters from Siring Piere Tendeau. Both of these locations have klotok bases devoted to domestic and international tourists (Ajidayanti & Abbas, 2020). Klotok is used by tourists for various tourist attractions around Banjarmasin to the Kuin Floating Market and the Flower Island which upon his return stop in the Soto Banjar region, a typical culinary delicacy in the Jingah River area.

According to Liana (37) traders who sell at Siring Piere Tendeau, visitors who crowded the area resulted in him getting extra income from the traded sales. Not only traders, but 88 klotok drivers also have a certain income every week. This is because tourists are always looking for tours along the river then spend time while enjoying traditional culinary Banjarmasin, said Sakrani (48).

The Head of the Banjarmasin City Tourism Development Division Muhammad Khuzaimi added that the impact to be achieved from the Martapura River ecotourism development was indirect to boost the people's economy. This is very relevant to the concept of tourism as the world's biggest producer of wealth and employment, providing various opportunities for increasing income for women, especially in developing regions (Arisanty et al., 2017). Empowering women is almost twice as likely to be an entrepreneur in the tourism sector compared to other sectors. Likewise, tourism also offers a variety of leadership possibilities. Besides, it also concerns the ecotourism of its objectives. Management is responsible for natural attractions, local culture, and the unique quality of the destination does not have ownership and management specifically in its management and emphasizes tourism to the surrounding environment (Arisanty et al., 2018).

The economic development of the community which was triggered by the development of tourism is a source of learning Social Studies (IPS). Social studies is a subject that is given

at the elementary and secondary school level which covers social science disciplines such as state administration, sociology, anthropology, economics, history, and geography (Abbas, 2013; Syaharuddin & Mutiani, 2020). At the level of basic education, social studies are a subject that stands alone as an integration of many concepts of social science, humanities, science, and even various issues of social problems of life (Sapriya, 2017). A distinctive feature of social studies as a subject at the level of primary and secondary education is the integrated nature of many subjects with the aim that these subjects are more meaningful to students.

The view of social-based social studies learning with local wisdom is positive learning because students are not uprooted from cultural roots (Abbas, 2015). Observing the importance of using learning resources in the form of socio-cultural environment contained in the lesson plan (RPP) is believed to make learning more meaningful and varied so that it is not boring (Syaharuddin et al., 2020). This is in line with the objectives of the 2013 curriculum where the use of the socio-cultural environment is intended so that students learn with roots in the local culture. The social and cultural environment presents interesting and rich knowledge for students (Syaharuddin & Mutiani, 2020).

First, The 2013 curriculum ties social studies learning material into one theme. The relevance of the Martapura River ecotourism as a source of social studies learning to develop environmental awareness. Martapura River Ecotourism can be integrated in class VII semesters I and II. First, the theme of class VII semester I, especially CHAPTER I Humans, Places, and Environment students can understand how space is used by humans to complement each other (complementarity or regional complementarity). As stated that in Siring Piere Tendeau there is a floating market selling merchandise from areas outside Banjarmasin, namely Kuin, Barito Kuala Regency. Besides, the Martapura river ecotourism city of Banjarmasin, using the river as a tourist medium also teaches students to preserve the surrounding environment.

Second, the theme of class VII semester II, in particular, CHAPTER III Human Activities in Meeting the Needs, especially in the sub-chapter Economic Activities; Production, Distribution, and Consumption. The teacher can focus on how activities in Siring Piere Tendeau can bring together traders and buyers at one time. For example when the car-free day is the weekend. Although there is a floating market, visitors to Siring Piere Tendeau are fond of traders selling along the road. Based on observations on 29 December 2019, the best-selling traders were traders selling traditional Banjar traditional cakes, namely lupis, apam barandam, kokoleh, and laksa. Documented no less than 15 traders selling from Saturday afternoon to Sunday night. Even according to a trader Nurul (38) the benefits can reach Rp 500,000 to 1,000.000 per week. Based on these findings, students can understand how the activities of human

needs are influenced by what they want to consume. This is because consumption is an activity to reduce the price value of an item after the buying and selling activity (Evans, 2019).

CONCLUSION

River City Ecotourism Martapura River is developed by the Banjarmasin City Government. Historically, Urang Banjar has a river life, which is why tourism developed is environment-based tourism centered on the Martapura River. The Banjarmasin City Government is developing the Siring Tendeau Floating Market by opening two klotok docks for tourists. Utilization is felt because it is indirectly able to develop people's economy. The relevance of the Martapura River ecotourism as a source of learning is done by integrating it with the theme of social studies learning materials for class VII semester I and II. Integration is focused on certain sub-chapters namely Class VII semester I discussing complementarity or regional complementary. Whereas Class VII semester II sub-chapter Economic Activities; Production, Distribution, and Consumption.

BIBLIOGRAPHY

- Abbas, E. W. (2013). *Mewacanakan Pendidikan IPS* (Cetakan Kedua). WAHANA Jaya Abadi. <http://eprints.ulm.ac.id/5481/>
- Abbas, E. W. (2015). *Pendidikan IPS Berbasis Kearifan Lokal*. WAHANA Jaya Abadi. <http://eprints.ulm.ac.id/4172/>
- Abbas, E. W., Winarso, H. P., & Meilina, N. (2019). Religious Activities at Sultan Suriansyah Mosque, Banjarmasin. *The Innovation of Social Studies Journal*, 1(1), 55–64. <https://doi.org/10.20527/iis.v1i1.1368>
- Ajidayanti, A., & Abbas, E. W. (2020). Utilization of Tourism Bekantan Mascot as a Learning Resource On Social Studies. *The Innovation of Social Studies Journal*, 1(1), 78–86. <https://doi.org/10.20527/iis.v1i1.1370>
- Arisanty, D., Normelani, E., Putro, H. P. N., & Anis, M. Z. A. (2018). Local Products of Lok Baintan Floating Market, South Kalimantan Province. *IOP Conference Series: Earth and Environmental Science*, 145, 012067. <https://doi.org/10.1088/1755-1315/145/1/012067>
- Arisanty, Deasy, Normelani, E., Putro, H. P. N., & Anis, M. Z. A. (2017). The Role of Women in Lok Baintan Floating Market, South Kalimantan: Implication for Tourism Development. *Journal of Indonesian Tourism and Development Studies*, 5(3), 169–174.
- Bondan, A. H. K. (1953). *Suluh Sedjarah Kalimantan*. Fadjar. <http://lib.ui.ac.id>
- Bungin, B. (2015). *Metodologi penelitian kualitatif: Aktualisasi metodologis Kearah Ragam Varian Kontemporer* (Ed.1, Cet.ke-8). Rajawali Pers.
- Evans, D. M. (2019). What is consumption, where has it been going, and does it still matter? *The Sociological Review*, 67(3), 499–517. <https://doi.org/10.1177/0038026118764028>
- Gilbert, R. (2003). *Ecotourism and Education for Sustainability: A Critical Approach*. <https://www.iges.or.jp/en/pub/ecotourism-and-education-sustainability/en>
- Ideham, M. S., Syarifuddin, Anis, M. Z. A., & Wajidi. (2015). *Urang Banjar dan kebudayaannya*. OMBAK.
- Koentjaraningrat. (2009). *Pengantar Ilmu Antropologi*. Rineka Cipta.

- Nasution, S. (2003). *Metode Penelitian Naturalistik Kualitatif* (Bandung). Tarsito.
[//library.fis.uny.ac.id/opac/index.php?p=show_detail&id=2773&keywords=](http://library.fis.uny.ac.id/opac/index.php?p=show_detail&id=2773&keywords=)
- Normelani, E. (2016). River, Culture and Tourism in Lok Baintan, South Kalimantan. *Journal of Indonesian Tourism and Development Studies*, 4(2), 57–62.
- Oktavilia, S., Kistanti, N. R., & Setiawan, A. B. (2020). Regional Sustainable Tourism for Developing Ecotourism. *International Journal of Psychosocial Rehabilitation*, 24(4).
- Saleh, M. I. (1958). *Sedjarah Bandjarmasin*. Bandung: KPPK Balai Pendidikan Guru.
- Saleh, M. I. (1983). *Sekilas mengenai daerah Banjar dan kebudayaan sungainya sampai dengan akhir abad-19*. Departemen Pendidikan dan Kebudayaan, Direktorat Jenderal Kebudayaan, Proyek Pengembangan Permuseuman Kalimantan Selatan: Museum Negeri Lambung Mangkurat Propinsi Kalimantan Selatan.
- Sapriya. (2017). *Pendidikan IPS Konsep dan Pembelajaran* (Cetakan 8). PT. Remaja Rosdakarya.
- Stronza, A. L., Hunt, C. A., & Fitzgerald, L. A. (2019). Ecotourism for Conservation? *Annual Review of Environment and Resources*, 44(1), 229–253.
<https://doi.org/10.1146/annurev-environ-101718-033046>
- Subiyakto, B. (2005a). Arti Penting Perairan Bagi Transportasi Masyarakat Banjar. *Jurnal Kandil*, 9.
- Subiyakto, B. (2005b). Menjadikan Sungai Sebagai Objek Studi. *Jurnal Kandil Edisi Tahun III Mei-Juli 2005*.
- Subiyakto, B., & Mutiani, M. (2019). Internalisasi Nilai Pendidikan Melalui Aktivitas Masyarakat Sebagai Sumber Belajar Ilmu Pengetahuan Sosial. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 17(1), 137–166. <https://doi.org/10.18592/khazanah.v17i1.2885>
- Subiyakto, B., Mutiani, M., & Hidayat Putra, M. A. (2019). *Laporan Penelitian: Pergeseran Makna Klotok Bagi Masyarakat di Aliran Sungai Martapura* [Laporan Penelitian]. <http://eprints.ulm.ac.id/7138/>
- Sugiyono. (2008). *Metode penelitian pendidikan:(pendekatan kuantitatif, kualitatif dan R & D)*. Alfabeta.
- Syahrudin, S., & Mutiani, M. (2020). *STRATEGI PEMBELAJARAN IPS: Konsep dan Aplikasi*. Program Studi Pendidikan IPS Fakultas Keguruan dan Ilmu Pendidikan
- Syahrudin, S., Rahman, A. M., & Fitriyani, R. (2020). Utilization Of Social Community as Learning Resources On Social Studies. *The Kalimantan Social Studies Journal*, 1(1), 18–24. <https://doi.org/10.20527/kss.v1i1.1253>
- Tilaar, H. A. R. (2002). *Pendidikan, kebudayaan, dan masyarakat madani Indonesia*. Remaja Rosdakarya. http://library.uny.ac.id/sirkulasi/index.php?p=show_detail&id=40989
- Walter, P. (2009). Local knowledge and adult learning in environmental adult education: Community-based ecotourism in southern Thailand. *International Journal of Lifelong Education*, 28(4), 513–532. <https://doi.org/10.1080/02601370903031363>
- Wondirad, A., Tolkach, D., & King, B. (2020). Stakeholder collaboration as a major factor for sustainable ecotourism development in developing countries. *Tourism Management*, 78, 104024. <https://doi.org/10.1016/j.tourman.2019.104024>