

## Community Social Interaction on The Miai Riverbank

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### ABSTRACT

The life of the people who live on the banks of the river is very focused on the river before the construction of the road. Over time the use of the river has changed, especially in people's lives. The community's social activities in Sungai Miai Village cover three aspects: interpersonal social interaction, the interaction between individuals and groups, and group-to-group social interaction. This study aims to describe the social activities of riverbank communities and the impact of social activities on rivers in Sungai Miai Village. This study uses a qualitative approach using descriptive methods. Data were obtained by triangulation of time, sources, and techniques presented in narration and pictures. The results showed that social activities in Sungai Miai Village included personal social interactions with individuals, individual social interactions with groups, and group social interactions. Some of the community's social activities still impact the existence of the river because some social activities still use the river for their daily life, although not all of their activities have implications for the river.

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## 1. INTRODUCTION

Social interaction is a relationship between two systems that occurs in such a way that events in one system will affect events in the other system. Interaction is a social bond between individuals in such a way that the individuals concerned mutually influence one another (Chaplin, 2011). So social interaction is the ability of an individual to carry out social relations with other individuals or groups marked by social contact and communication.

Society, in general, lives constantly changing, so every society is always experiencing changes, usually called dynamics, that cannot be avoided. Humans are said to be social beings because humans cannot live alone, so they cannot live alone (Tejokusumo, 2014). Banjarmasin is the capital of the province of South Kalimantan; in Indonesia, this region is famous for its many rivers due to its geographical conditions. The uniqueness of Banjarmasin as a city is often called the city of a thousand rivers because the city of Banjarmasin is surrounded by large rivers (Subiyakto et al., 2020).

The river is the primary source for people's lives in meeting various needs, which water is used in their daily lives and activities. Destructive human behavior patterns toward the river will cause several problems (Putro et al., 2022). Communities living on the banks of rivers can utilize the river as a source

of their essential needs and livelihoods, including in economic, social, and cultural aspects. The life of the riverside community will build its culture by harmonizing its life and using this culture to live side by side and adapt to the environment (Mutiani, 2015). The daily activities of residents along the Miai River are pretty varied, from washing clothes and swimming in the river, which is often found along the banks of the Miai River. On average, communities along the Miai River work as traders, especially in the food trade, because most locals sell seafood, agricultural products, and others. Another activity they do besides trading is fishing.

Based on the results described above, the Sungai Miai community uses the river for social activities. The river functions as a place for social exchange in society. So if seen from the description above, people's lives are very closely related to where they live. This will undoubtedly affect various aspects of people's lives, including the social aspects of society. On this basis, this study will examine the activities of the riverbank community from a social perspective, especially the people in Sungai Miai Village.

## 2. METHODS

The research method used is a qualitative approach with descriptive methods. This qualitative approach describes social interactions in community activities on the banks of the Miai River. Observation, interviews, and documentation do data collection. Data collection was carried out through interviews carried out with the village head of Sungai Miai, heads of RT 10 and RT 11, and people who carry out social activities in Sungai Miai or social activity actors, namely market traders with Mrs. J and Mr. A, Koran teachers with Mr. K and Ms. I, heads of taklim councils with Mrs. NS, head of cooperation with Mrs. S. Documentary evidence to complement the observation and interview data includes photos of traders at the market, TPA, yasinan, and balumba activities.

Data analysis techniques in this study researchers used three stages. First is data reduction, namely data filtering activities and primary data classification to focus on the research needed for research, such as various community social activities. Second, the presentation of data is a brief description of various community activities on the banks of the Miai River which is supported by pictures to facilitate concluding, one of which is buying and selling activities at the Miai River market. Third, the conclusion is the activity of concluding the data collected and analyzed to obtain answers regarding the formulation of the research problem. Data validity is carried out in three stages. First, triangulation at this stage is divided into the source, technique, and time triangulation. The source triangulation method was carried out by testing the resulting data with data obtained from interviews with different sources such as traders, Koran teachers, housewives, and children. The triangulation technique was carried out by examining the data obtained from observations on the research subjects. Meanwhile, time triangulation conducted interviews with informants at different times in the morning, afternoon, and evening (Sugiyono, 2019).

## 3. FINDINGS AND DISCUSSION

Most people in Sungai Miai Village's daily activities are related to services and trade. This is very visible because of this area's many shophouses and similar buildings. The people of Sungai Miai mainly trade food from serving food, seafood, agricultural products, etc. Apart from trading, they go fishing, usually during the day or evening. Various age groups, both adults and children, carry out fishing activities.

Most of the people of Sungai Miai's daily activities are related to services and trade. This can be seen clearly because this area has many shophouses and similar buildings. Merchants on the Miai River usually trade in seafood, agricultural products, and others. In addition to trading done in the afternoon or evening. Various age groups of adults and children carry out fishing activities.

Another community activity is the Mawarung because there are many stalls along the river road, making most residents relax in the stalls for quite a long time. These activities raise positive aspects

of social interaction because social relations between individuals are well-established. From my observations, I found that people prefer face-to-face interaction by gathering in stalls or on the terraces of residents' houses and telling a lot about daily life. The social interactions carried out by the community along the Miai River are:

1. Individual-Individual Social Interaction

a. Buying and selling activities at the Miai River Market

The social interaction of individuals with individuals is a reciprocal relationship between individuals and one another that reacts to each other so that in the interaction of individuals with these individuals, there are two effects, namely, people interact with each other. The interaction between two parties is based on specific aims and objectives, giving rise to social contact or communication. Therefore, social interaction can be defined as a reciprocal relationship between individuals and individuals (Syaharuddin et al., 2019), as well as social interaction that occurs in buying and selling activities where two humans interact. They find that in these interactions, they have the same interests.

Figure 1. Traders at Sungai Miai Morning Markets



Sources: Personal Documentation (2022)

The buying and selling activities of the people along the Miai River are carried out almost every day because trading is an activity carried out by most of the people of the Miai River. The main flow of social interaction occurs during buying and selling activities at the Sungai Miai Market. Sungai Miai Market, located at RT 10 Kelurahan Sungai Miai, is the only market in the area, so it is not surprising that the mainstream of community interaction is at the market. This buying and selling activity creates individual and personal social interactions involving traders and buyers. Interaction occurs when a buyer wants to buy one of the merchandise a trader sells, giving rise to social contact resulting from a reciprocal relationship or reaction between two parties.

b. Fishing Activity

Activities that are also carried out by the community along the Miai River are fishing activities. To fill their free time in the afternoon, the people of Sungai Miai have many ways to do, including fishing. By bringing their fishing rods, they head to a place to gather for fishing activities. Even though these activities are not routinely carried out to fill their free time, some people are enthusiastic about them. Fishing activities can cause social interaction between individuals and individuals; with these activities, there will be communication and social interaction because when the fishing activities are gathered, individuals will chat and joke with each other while waiting for the results of the bait.

c. *Balumba* activity

*Balumba* or swimming is also one of the social activities of the people in Sungai Miai Village, which is very popular with children. The children did this *balumba* activity when the river water rose with its depth. The activities carried out by these children certainly create social

relationships that occur due to social interactions that are carried out, so these *balumba* activities will foster social attitudes and attitudes of caring for the environment towards children. So, of course, they will get used to living next to the river and make good use of it. This *balumba* activity also contains a memorable and fun atmosphere in the Sungai Miai Village because social activities make it lively so that the people of Sungai Miai can be said to be far from being individualistic.

## 2. Individual-Group Social Interaction in TPA Activities at the Musholla Nur Ibadah Sungai Miai Village

Social interaction is a relationship between two or more people so that one's behavior will influence, regulate and improve the behavior of others. Social interaction with groups is a reciprocal process in which individuals influence groups. The fiduciary theory (C) put forward by Talcott Parson (1978) states that individual A interacts with individual B to create a field of belief (C) (Lestari, 2004). The social interaction at TPA Nur Ibadah is a social interaction between individuals and groups where the perpetrators of the interaction are the Koran teacher and students, which creates social contact. Social contact does not only occur physically but also occurs symbolically.

## 3. Social Interaction of Groups in Yasinan Activities, Taklim Assembly, and Gotong-Royong in Sungai Miai Village

The social environment can be understood as a social unit or social group, each with different rules in which the people participating must follow the existing rules in each social relationship. Someone who lives in an environment more concerned with personal life than prioritizing group interests will be more likely to form selfish and selfish human beings (Subiyakto & Mutiani, 2019).

Religious activities also color the social life of the riverbank community in Sungai Miai Village, as the Urang Banjar community is known to have religious attitudes, so every social activity it is often inseparable from the religion in it. Religion and the environment cannot be separated and will always be related (M. A. H. Putra & Subianto, 2021) This shows that religious activities are not just a place to increase religiosity but also a place for people to interact in social activities. As Daud (1997) said, Urang Banjar is mostly religious Islam, so it is not surprising that every social activity is accompanied by religious activities (Putro & Jumriani, 2020)

### a. Routine Yasinan activities at the Nur Ibadah Mosque in Sungai Miai Village

The perception of the importance of the Yasinan tradition at the Nur Ibadah Sungai Miai Mosque is based on several factors, including the growing awareness of the importance of religious issues in people's lives. Second, awareness of the importance of living collectively with high social attitudes. Through Yasinan's study, it is realized that the life of the people of Sungai Miai is psychological and religious, which of course, must be supported by the conditions and circumstances of the community to strengthen people's lives.

This routine Yasinan activity is a social activity carried out by some of the Sungai Miai community to improve and create harmony and kinship among residents. Yasinan is a tradition rooted in society, especially for people from the NU circle; Yasinan is an activity in which a group reads Yasin letters together, which someone usually leads. Yasinan is usually also equipped with the reading of the Al-Fatihah surah and the recitation of the tahlil and closed with a prayer together (Rodin, 2013)

### b. Routine activities of the Taklim Assembly in Sungai Miai Village

Taklim assembly is a da'wah institution that develops in society and can function to provide enlightenment for the community through religious activities. Taklim assemblies as an essential means for a person to understand Islam's religion, so taklim assemblies cover all groups of society, such as assemblies of taklim specifically for fathers, assemblies of taklim specifically for women, and youth. Taklim assembly is a forum for all groups' activities, interactions, and creativity. This taklim institution is hoped to become a network of communication and

hospitality among women by building a society with an Islamic way of life.

The activities of this taklim assembly will be able to improve social attitudes and solidarity with relatives and neighbors; besides that, this taklim assembly can bring peace of mind and understanding that is more related to religious awareness because, in this taklim assembly, all members will gather as one so that the Majelis Taklim complex becomes a place to interact with neighbors or relatives amid personal activities such as work.

c. Gotong-royong activities in Sungai Miai Village

Gotong royong is a form of social solidarity for the benefit of individuals and groups that changes from time to time along with the development of individual thinking in society and influences from within and outside will cause changes in social values that exist in society, one of which is cooperation (Putra, 2013) Society is an embodiment of the awareness that humans as a society cannot live alone. Gotong royong has social values because, without values, social life in a society will not be able to live well in the community (Mutiani, 2019). Humans in everyday life will always touch and need other people in all aspects of life to guarantee their existence so that there is interdependence between one individual and another (Abbas et al., 2017).

Communities in the Sungai Miai Village in cooperation activities carried out in various activities are already familiar. The community also feels the functions and benefits of working together, especially in completing jobs requiring more energy. Collaboration to help each other or work together in the community in Sungai Miai Village for the sake of common interests has been carried out before because by working together, activities become smooth in achieving their goals, following the principle of cooperation in society in Sungai Miai Village in general, contains moral values. The community in Sungai Miai Village also carries out cooperation activities, namely at the *baaruhan* event, where community members gather to make the food served at the *baaruhan* event (Handy et al., 2020).

Community behavior in cooperation shows an attitude of solidarity owned by each individual and cohesiveness in a community group. In gotong royong, there are social values ; without social values in life, society will not get a harmonious and democratic life (Mutiani, 2019). Public awareness of the surrounding environment is a problem in sustainable development. One cause of the lack of public concern for the environment is disposing of waste in the wrong place, so many parties suffer from this. For riverbank areas, throwing garbage into the river is very detrimental to the sustainability of the river (Syahrin et al., 2020). Gotong-royong has become a characteristic of the Indonesian nation. It has been passed down from generation to generation to form actual social behavior in the values of social life. This value will make cooperation always fostered in life as a cultural heritage that deserves to be preserved (Jannah, 2015).

The implication of the social activities of the riverbank community for the existence of the river is that people who live on the riverbanks of the Miai River Village still use the river for their social life. Even though nowadays, not all of their activities have implications for the river anymore, the people who live above the river still carry out activities such as bathing and washing. Likewise, *children often do balumba* in the morning and evening. The rivers in the Miai River Village are still well-maintained, judging from the condition of the river, some of which still look clean, even though the river's condition has begun to narrow.

#### 4. CONCLUSION

The social activities of the people on the banks of the Miai River, especially those related to trading services, can be seen by trading activities in the market, giving rise to interpersonal social interactions between traders and buyers. There are also fishing and fishing activities. *Balumba* also gives rise to individual-to-individual social interaction. Other social activities at Sungai Miai are TPA activities at the Nur Ibadah Mosque; this social activity leads to social interaction between individuals and groups carried out by the Koran teacher and students and followed by routine Yasinan activities, taklim

assemblies, and gotong royong, which are religious activities and cooperation that lead to interaction between groups.

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