
Utilization of Kelotok as a Means of River Tourism Transportation in Siring Tendean Banjarmasin

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Abstrak

Pemanfaatan klotok di kawasan Siring Tendean Banjarmasin mencerminkan pergeseran fungsi dari transportasi tradisional menjadi bagian penting dalam ekosistem pariwisata budaya. Selain menjadi daya tarik wisata susur sungai, klotok juga berkontribusi pada pelestarian budaya dan ekonomi masyarakat bantaran sungai. Tujuan dari penelitian ini ialah menganalisis pemanfaatan klotok sebagai sumber belajar dalam sarana transportasi wisata sungai di kawasan Siring Tendean Banjarmasin dan mengidentifikasi aktivitas-aktivitas wisata yang dapat dijalani dengan menggunakan kelotok. Metode penelitian ini menggunakan metode penelitian kualitatif untuk menganalisis pemanfaatan klotok sebagai sumber belajar dalam sarana transportasi wisata sungai di kawasan Siring Tendean Banjarmasin dan mengidentifikasi aktivitas-aktivitas wisata yang dapat dijalani dengan menggunakan kelotok. Subjek dalam penelitian ini yaitu Kepala Pengelola UPTD Kawasan Wisata Siring Tendean Banjarmasin Pengemudi Klotok di Wisata Siring Tendean Banjarmasin Pengunjung tempat wisata Pengunjung yang menggunakan klotok Ketua paguyuban klotok Pengemudi klotok. Teknik pengumpulan data dilakukan dengan observasi, wawancara, dan dokumentasi. Analisis data menggunakan reduksi data berdasarkan dengan tujuan penelitian, penyajian data berdasarkan deskripsi, dan simpulan data berdasarkan dari penarikan simpulan. Uji keabsahan data dilakukan dengan teknik triangulasi. Hasil penelitian yang diperoleh bahwa pemanfaatan klotok sebagai sarana transportasi wisata sungai di kawasan Siring Tendean, Banjarmasin, berperan signifikan dalam menghadirkan pengalaman wisata yang autentik dan berbasis kehidupan masyarakat lokal. Klotok tidak hanya berfungsi sebagai alat transportasi, tetapi juga menjadi media edukasi budaya sungai, aktivitas sosial, serta kearifan lokal masyarakat Banjar. Pengelolaan klotok yang dilakukan secara mandiri oleh paguyuban mencerminkan tingginya partisipasi masyarakat dalam pengembangan pariwisata. Simpulannya ialah wisata klotok mampu mendukung perekonomian lokal sekaligus memperkuat identitas budaya sungai sebagai daya tarik wisata berkelanjutan di Kota Banjarmasin.

Kata Kunci: Kelotok, Wisata Sungai, Transportasi Air, Siring Tendean, Pariwisata Banjarmasin.

Abstract

The use of kelotok in the Siring Tendean Banjarmasin area reflects a shift in function from traditional transportation to an important part of the cultural tourism ecosystem. In addition to being a tourist attraction for river cruises, kelotok also contributes to the preservation of the culture and economy of riverbank communities. The purpose of this study is to analyze the use of kelotok as a learning resource

in river tourism transportation in the Siring Tendean Banjarmasin area and to identify tourism activities that can be undertaken using kelotok. This research method uses qualitative research methods to analyze the use of kelotok as a learning resource in river tourism transportation in the Siring Tendean Banjarmasin area and to identify tourism activities that can be undertaken using kelotok. The subjects in this study were the Head of the Management of the UPTD Siring Tendean Banjarmasin Tourism Area Kelotok Drivers in Siring Tendean Banjarmasin Tourism Visitors to tourist attractions Visitors who use kelotoks Chairman of the kelotok association Kelotok drivers. Data collection techniques were carried out through observation, interviews, and documentation. Data analysis used data reduction based on the research objectives, data presentation based on descriptions, and data conclusions based on the drawing of conclusions. Data validity testing was carried out using triangulation techniques. The results of the study obtained that the use of kelotok as a means of river tourism transportation in the Siring Tendean area, Banjarmasin, plays a significant role in providing an authentic tourism experience based on the lives of local communities. Kelotok not only functions as a means of transportation, but also becomes a medium for river culture education, social activities, and local wisdom of the Banjar community. The management of kelotok carried out independently by the association reflects the high level of community participation in tourism development. The conclusion is that kelotok tourism is able to support the local economy while strengthening the identity of river culture as a sustainable tourist attraction in Banjarmasin City.

Keywords: Kelotok, River Tourism, Water Transportation, Siring Tendean, Banjarmasin Tourism.

PRELIMINARY

Banjarmasin is widely known as the "City of a Thousand Rivers" because the lives of its people are closely tied to and dependent on the Martapura River and the smaller rivers that flow through the city (Al Farizi, 2022) . Rivers have been the lifeblood of the Banjarese people since ancient times, not only as the main transportation route but also as an economic, social, and cultural space (Abbas et al., 2022; Mutiani, Supriatna, et al., 2022) . Buying and selling activities, community mobility, and even daily traditions and customs have grown and developed along the riverbanks (Kristiana, 2023) . This river-based lifestyle forms the distinctive identity of Banjarmasin, which is still preserved today and is a unique attraction for tourists who want to experience the life of river communities firsthand.

Along with the development of the tourism sector, the potential of rivers in Banjarmasin has begun to be utilized as tourist attractions with educational and cultural value (Febrian & Suherty, 2023) . One form of this utilization is river cruises using kelotok (traveling boats). Kelotoks are traditional motorized boats that have long been used by local people as the main means of transportation for daily activities, such as trading, working, and traveling between regions (Restu, 2025) . Over time, the function of kelotoks has transformed, from mere transportation to a tourist attraction capable of offering unique, authentic experiences that differ from typical land-based tourism (Wardani, 2025) .

The Siring Tendean area has since developed into one of the river tourism centers in Banjarmasin City. This area serves as the starting point for river cruises using kelotok (motorized boat) to various interesting destinations, such as floating markets, lanting houses,

and historical areas along the Martapura River (Khatimah, 2024) . The beautiful river panorama, the activities of the riverbank community, and the typical atmosphere of a water town have made Siring Tendean an icon of river tourism, visited by many tourists, both local and from outside the area, especially on weekends and during the holiday season.

The increase in tourist visits to Banjarmasin City has also encouraged the intensive use of kelotok (motorized boat) as a means of tourist transportation. The large number of kelotok fleets operating daily demonstrates the high tourist interest in river tourism (Rahman, 2025) . This has had a positive impact on the economy of riverbank communities, particularly for kelotok drivers, boat owners, and tourism-supporting businesses such as food vendors, tour guides, and other service providers. Thus, kelotok tourism serves not only as entertainment but also as a source of livelihood for local communities.

Despite its significant potential, the use of kelotoks as a means of tourist transportation still faces various challenges. Several incidents, such as leaks, grounding, and sinking, indicate that the fleet's safety and maintenance are not yet optimal (Suharto et al., 2024) . This situation raises concerns about passenger safety and the image of river tourism in Banjarmasin. Furthermore, the condition of the docks and supporting facilities for river tourism in the Siring Tendean area still require improvement to ensure comfort, safety, and smooth tourism activities.

Another issue is the lack of uniformity in the operational management system for kelotok boats. Independent management by kelotok associations means that service standards, safety, and driver training lack clear and standardized guidelines (Jumriani et al., 2021; Mutiani, Jumriani, et al., 2022) . Consequently, the quality of kelotok tourism services tends to vary from one operator to another. This situation has the potential to impact tourist satisfaction and the long-term sustainability of river tourism (Abbas dkk., 2024).

From a sustainable tourism perspective, the use of kelotok boats should not be solely oriented towards economic gain, but should also consider safety and tourist comfort, as well as preserving the river culture that characterizes the Banjar community (Subiyakto et al., 2020, 2022) . The theory of community-based tourism development emphasizes the importance of active local community involvement, supported by the government's role in providing adequate regulations, guidance, and facilities. However, conditions on the ground indicate a gap between the ideal concept and the reality of existing kelotok tourism management (Jumriani et al., 2024).

The Siring Tendean area was chosen as the research location because it is the main center of river tourism and kelotok (motorized boat) use in Banjarmasin City. Direct interaction between tourists, kelotok drivers, and tourism area managers makes this area representative for

illustrating the real-world conditions of river transportation use in the tourism context. Furthermore, the dynamics of tourism activity in Siring Tendean reflect the challenges and opportunities for river tourism development as a whole.

This research is important because the use of kelotok not only impacts the tourism sector, but is also closely related to passenger safety, the welfare of local communities, and the preservation of the cultural identity of Banjarmasin's rivers. A comprehensive understanding of the conditions of kelotok utilization is needed as a basis for formulating appropriate recommendations. With more planned, coordinated, and sustainable management, kelotok is expected to be a safe, comfortable, and competitive means of river tourism transportation, while strengthening Banjarmasin's image as the City of a Thousand Rivers. Referring to these findings, this study is entitled "Utilization of Kelotok as a Means of River Tourism Transportation in Siring Tendean Banjarmasin."

METHOD

The research method used is a qualitative descriptive method which aims to describe and describes the conditions of the research object using observation, interview, and documentation techniques. Data analysis was conducted by reducing data, presenting data, and drawing conclusions. To ensure data validity, this study employed triangulation. The choice of qualitative method in this research is based on the need to gain a deep understanding of the Utilization of Kelotok as a Means of River Tourism Transportation in Siring Tendean Banjarmasin . Through this approach, researchers can ask in-depth questions related to the Utilization of Kelotok as a Means of Tourism Transportation . Data collection was carried out through in-depth interviews, observations, and documentation reviews by involving various informants, such as the Head of Management of the UPTD Siring Tendean Banjarmasin Tourism Area Kelotok Drivers in Siring Tendean Banjarmasin Tourism Visitors to tourist attractions Visitors who use kelotoks Chairman of the kelotok association Kelotok drivers who manage the area, as well as visitors so that diverse perspectives are obtained (Ilham dkk., 2025).

Field observations were conducted to obtain a real picture of the Utilization of Kelotok as a Means of River Tourism Transportation in Siring Tendean Banjarmasin . Through this observation, researchers were able to directly observe river tourism activities, social interactions, and the role of Pokdarwis that took place at the research location. The data obtained were then strengthened with primary data from interviews and observations, as well as secondary data from journals, articles, and relevant literature (Sugiyono, 2017) . The use of various data sources aims to increase validity and deepen the analysis, so that the results of the

study provide a comprehensive understanding of the Utilization of Kelotok as a Means of River Tourism Transportation in Siring Tendean Banjarmasin.

RESULTS AND DISCUSSION

Utilization of Kelotok as a Means of River Tourism Transportation in the Siring Tendean Area of Banjarmasin

The use of kelotok (motorized boats) as a means of transportation for river tourism in the Siring Tendean area of Banjarmasin offers a highly authentic tourism experience, creating a real, natural atmosphere that is closely connected to the daily lives of the local community. This authenticity is the main difference between kelotok-based river tourism and conventional land tourism, which tends to be artificial and disconnected from the local social context. Tourists riding a kelotok not only move from one destination to another but also are invited to delve into the living space of the Banjar people, who have long relied on the river as the center of their activities. This makes the kelotok not just a means of transportation, but a medium for a living and meaningful cultural experience (Ilhami dkk., 2025).

The experience of traveling by kelotok (motorized boat) offers a different sensation than using land transportation such as buses or tour cars. While cruising the Martapura River, tourists can feel the breeze, hear the sound of the rippling water, and witness rows of stilt houses along the riverbanks, depicting the dynamics of life in a water city. This multisensory experience directly engages all five senses, from the scent of the river water, the sound of the motor, to the activities of the residents surrounding the shipping lane. The Siring Tendean river cruise thus becomes a hallmark of Banjarmasin river tourism, reinforcing the identity of the City of a Thousand Rivers.

Figure 1 Kelotok Tourist Attraction



Source: Personal Documentation 2025

More than simply enjoying the scenery, a kelotok trip engages tourists in the social activities of the river community. Tourists have the opportunity to witness firsthand the

activities of local residents fishing, washing, and steering small boats, as well as the floating market vendors selling from their *jukung* (traditional fishing boats). Spontaneous interactions, such as greeting vendors or purchasing traditional snacks, create a profound social experience. Local culture is not presented as a formal narrative, but rather contextually through everyday life practices. This authenticity is what makes *kelotok* tourism sustainable, as it provides a comprehensive understanding of river life and the cultural identity of the Banjar people (Jumriani dkk., 2024).

The operational and management systems of the *kelotok* in the Siring Tendean tourist area are carried out independently by the management association. Based on information from Mr. Nazizah, Head of the UPTD Management of the tourist area, and field observations, *kelotok* operations are implemented through a rotating system, using both a charter scheme and a ticket system. Each *kelotok* unit receives a fair turn to use it, so there is no inequality in income-generating opportunities (Yoeti, 1983). This management pattern demonstrates the active participation of the local community in managing river tourism, while simultaneously utilizing local potential owned collectively.

Figure 2the UPTD Siring Tendean Banjarmasin tourism



Source: Personal Documentation 2025

Furthermore, the shift-sharing and partnership system reflects the application of sustainable tourism principles. According to Cooper (2008), community participation and equitable distribution of economic benefits are essential elements in sustainable tourism management. With a well-organized operational system based on mutual agreement, communities not only play a key role in tourism but are also able to maintain social and cultural balance. (Cooper, 2008). This strengthens the sustainability of *kelotok* tourism and supports the long-term economic sustainability of the community.

The association that manages the operation of tourist *kelotoks* in the Siring Tendean area is called the Banjarmasin *Kelotok* Tourism Community, headed by Mr. Iki. The chairman and members of the association manage tourism activities entirely, with no direct involvement

from government agencies or heads of technical implementation units (UPTD). The relationship with the government is a partnership, particularly in supporting the smooth operation of tourism activities. The kelotoks in this area serve not only as a means of transportation but also as an educational and cultural medium, introducing tourists to the history of the river, local culture, and the lives of the riverbank communities (Ilhami dkk., 2025).

On a kelotok (riverboat) tour, visitors can witness firsthand the activities of a community that still relies heavily on the river, such as washing, bathing, and trading at the floating market. According to Mrs. Wiwi, tourists and locals alike appreciate this experience because it provides a tangible and meaningful experience. This demonstrates a process of community empowerment, where local residents can play an active role as kelotok drivers, small business owners, tour guides, and souvenir makers, while also directly benefiting economically from tourism activities.

The use of kelotok (travel boats) for river tourism not only serves as a means of transportation but also as a cultural symbol representing the local wisdom of the Banjar people (Fadilah et al., 2023) . Through river trips, tourists can experience firsthand the life of a community that still relies on the river as a center of activity. The sight of lanting houses, floating markets, and children's activities on the riverbanks create an authentic narrative of culture- and community-based tourism (Amaliah dkk., 2025).

Community empowerment in kelotok tourism is reflected in the involvement of local residents in various tourism activities. Communities are given the space and opportunity to act as kelotok drivers, tour guides, and supporting business actors (Hairini dkk., 2021). With structural support such as the formation of associations and partnerships, kelotok tourism has developed into a sustainable, community-based economic driver.

The sustainability of kelotok tourism also has a significant economic impact on the communities around Siring Tendean. In addition to revenue from transportation services, culinary businesses, souvenir sales, and tourism documentation services have emerged. However, environmental preservation, transportation safety, and community participation are still essential for responsible management of kelotok tourism.

The kelotok has become a cultural symbol of riverine communities, not just a means of transportation. For the Banjar people, the river is a living space intertwined with social, economic, and cultural activities. Kelotok tourism allows visitors to experience this life firsthand, thus playing a vital role in preserving a valuable and sustainable cultural heritage.

The use of kelotok boats as a means of river tourism allows tourists to experience firsthand how the Banjar people's lives are integrated with the river. According to Mr. Aji, the experience of cruising the river on a kelotok boat provides tourists with the opportunity to witness the daily activities of residents along the Martapura River. Local community involvement is a key factor in sustainable river tourism management, as the drivers and tour guides are indigenous people who have long lived in the area. They possess a deep understanding of the river's conditions, as well as knowledge of local culture and history passed down through generations.

For the Banjar people, rivers are not merely transportation routes but also part of their collective identity and social living space. As noted by (Purba dkk., 2020) and (Satria, 2022), rivers serve as a "stage of life" reflecting the social structure of the Banjar people. In this context, the kelotok serves as a meaningful connecting medium between tourists and the local world. Through kelotok trips, tourists not only enjoy the scenery but also understand the cultural values inherent in the life of river communities.

Economically, the use of kelotoks has created new jobs for local communities. Working as kelotok drivers, tour guides, and even tourism service managers provides a relatively stable source of income (Yasir, 2022). Some driver communities have even formed cooperatives or associations to collectively manage operating schedules, fares, and fleet maintenance. This management model not only improves economic well-being but also strengthens a sense of ownership and responsibility for local tourism (Abbas dkk., 2022).

Kelotok also serve as a medium for social and environmental education. Some operators combine river cruises with activities such as picking up trash or planting aquatic plants. This practice aligns with the concept of *transformative tourism*, where tourists not only enjoy the journey but also actively participate in environmental conservation efforts. These activities can transform tourists' perspectives on social and ecological issues in the river.

Figure 3 Kelotok driver



Source: Personal Documentation 2025

However, the use of kelotoks faces sustainability challenges, particularly in terms of business regeneration. Many drivers are elderly, and interest from the younger generation remains low. To address this, innovation through entrepreneurship training, service digitization, and government and university support are needed to create a new generation of professional and competitive kelotok operators. According to Mr. Saibani, kelotok drivers are generally professional, have associations as a means of regeneration, and receive support from relevant agencies.

In terms of infrastructure, the use of kelotok boats as a means of tourist transportation in the Siring Tendean area is relatively well-organized, but still requires further development. Several piers are not yet fully equipped with standard safety facilities, such as adequate life jackets, an orderly queuing system, and clear and easy-to-read fare information. Currently, travel cost information is still presented on small boards, making it less informative for tourists, especially those from outside the region and abroad. However, with the increasing interest of domestic and foreign tourists, strengthening infrastructure and service systems is crucial to ensuring the comfort and safety of river tourism (Budi & Razuni, 2025). Limited pier infrastructure and fleet remain major obstacles to optimizing kelotok tourism. Therefore, pier development needs to include safety aspects, accessibility for the elderly and children, as well as easy-to-understand directions and fares to support the sustainability of river tourism.

Figure 4. Chairman of the Kelotok Tourism Association



Source: Personal Documentation 2025

In practice, the limited number of kelotok operating at any given time also impacts tourist waiting times, especially on weekends. According to Mr. Saibani, the number of kelotok operating on weekends can reach around 60 due to high tourist demand. In total, there are 88 kelotok units managed by the association, spread across three dock locations: Siring Menara Pandang, Siring Bekantan, and the Soto Bang Amat Banua Anyar area. Siring Menara Pandang

is the point with the highest number of visitors, resulting in a higher concentration of kelotoks there. Mr. Iki, the head of the association, explained that most of the kelotok are privately owned by members, some are rented to other drivers, and others are driven directly by their owners. This ownership pattern and fleet distribution demonstrate the active role of the community in managing kelotok tourism, although more optimal management is still needed to reduce queues and improve service.

According to Mr. Iki, of the 88 kelotoks operating in the Siring Tendean area, all are privately owned by the drivers. The fleet is spread across three docks, so on weekdays, only around 29–30 kelotoks are seen operating at Siring Menara Pandang. However, on holidays and weekends, the number of kelotoks operating can increase to around 60 , reflecting the increasing number of tourists. This pattern demonstrates that kelotok operations are closely aligned with tourist arrivals, allowing the fleet to be flexibly mobilized according to on-site needs.

The Banjarmasin City Government, through the Tourism Office, has designated the Siring Tendean area as a strategic tourism zone with various supporting facilities, such as a city park, observation tower, arts performance area, and a tourist pier. From the pier, tourists can rent kelotok (motorized boat) boats at varying rates depending on the route and duration of the trip. For example, a short trip to Kampung Hijau costs around Rp10,000, while charters to other destinations have different rates. The choice of kelotok with or without seats also affects the cost, while the tour package system is still in the planning stages.

Figure 4 Price List



KHUSUS Weekday	KHUSUS Weekend
KAMPUNG HIJAU Rp. 10.000/org	PASAR LAMA - ANTASARI Rp. 5.000/org
KAMPUNG HIJAU Rp. 10.000/org	PULAU KEMUNING Rp. 35.000/org

Source: Personal Documentation 2025

Kelotok drivers' income is volatile, depending heavily on the number of tourists and the rotating operating system implemented by the association. According to Mr. Iki, on weekdays, earnings range below Rp 200,000 per day, while on holidays, it can increase to Rp 300,000–

Rp 450,000, and even Rp 500,000 if tourists charter a kelotok. This is further supported by interviews with several drivers, who reported unstable daily income.

The income uncertainty experienced by kelotok drivers demonstrates that the economic benefits of river tourism have not been shared equally by the main players. Although kelotok tourism is a tourism icon in Banjarmasin City, the reality on the ground shows that drivers' incomes are highly dependent on the number of tourists and the operational shift system. This situation creates income inequality across time, particularly between weekdays and holidays, so the welfare of kelotok drivers remains volatile.

From a *transformational tourism perspective*, tourism activities should ideally not only focus on tourist satisfaction and experience but also bring positive change to the lives of local communities. Sustainable tourism should create a reciprocal relationship, where tourists gain meaningful cultural experiences while local communities receive stable and viable economic benefits. When tourism operators' incomes remain uncertain, this indicates that the transformation process has not been optimal. Therefore, kelotok tourism management needs to be strengthened through more structured and sustainable planning. A fair revenue-sharing system is crucial to ensure that economic benefits are shared equally among kelotok drivers. Furthermore, policy support from local governments is essential, in the form of regulations, guidance, and the provision of supporting facilities, so that kelotok tourism activities can run more orderly, safely, and professionally.

Strengthening the kelotok association's institutional structure also plays a strategic role in improving coordination among members and reinforcing the drivers' position as key players in river tourism. Scheduled and consistent promotion, coupled with the development of integrated tourism packages, can attract sustainable tourist interest. With these measures, kelotok tourism is expected to generate a more stable economic impact while strengthening the cultural identity of Banjarmasin's riverside communities.

Therefore, the kelotok plays a crucial role in the promotion and branding of Banjarmasin tourism. Kelotok visuals are frequently used in brochures, promotional videos, and social media content as a representation of river culture. The kelotok's river-going activities, with traditional houses and the sunrise as a backdrop, are an effective visual attraction to attract tourists and strengthen Banjarmasin's image as a river city. Besides being a means of tourist transportation, the kelotok also serves as a means of preserving local culture. River cruises are often combined with religious tourism, floating culinary experiences, and cultural festivals. Despite challenges such as a lack of route information and a manual

reservation system, the kelotok remains an icon of river tourism, representing the identity, history, and life of the Banjar people.

CONCLUSION

The use of kelotok (riverboats) as a means of transportation for river tourism in the Siring Tendean area has enormous potential as a tourist attraction and a driver of the local economy for riverbank communities. The presence of kelotoks not only provides an authentic tourism experience but also creates jobs for local residents, such as kelotok drivers and tourism-supporting businesses. Furthermore, kelotoks have become a symbol of river culture, reinforcing Banjarmasin's identity as the City of a Thousand Rivers. However, this potential has not been optimally utilized due to various obstacles, such as limited supporting facilities, a non-standardized management system, and safety aspects that need to be improved. Therefore, strong synergy is needed between the community, kelotok associations, and the local government in managing river tourism. This collaboration is expected to realize sustainable and safe kelotok tourism, while providing more equitable economic and social benefits to the community.

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