
The Banjar People within the Context of Cultural and Environmental Literacy in River Communities in Banjarmasin City

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Abstrak

Literasi budaya dan literasi lingkungan merupakan kompetensi penting yang perlu dikembangkan dalam menghadapi tantangan abad ke-21. Namun, sebagian besar kajian literasi masih berfokus pada konteks pendidikan formal dan belum banyak mengkaji bagaimana literasi berkembang melalui kehidupan masyarakat berbasis budaya lokal. Penelitian ini bertujuan menganalisis bentuk literasi budaya dan literasi lingkungan yang berkembang dalam kehidupan masyarakat sungai Banjar di Kota Banjarmasin. Penelitian ini menggunakan pendekatan kualitatif dengan desain fenomenologi. Data dikumpulkan melalui wawancara mendalam dan dokumentasi dengan komunitas sungai, pengrajin jukung, dan petani lahan basah yang dipilih secara purposif. Analisis data dilakukan menggunakan analisis tematik. Hasil penelitian menunjukkan bahwa literasi budaya berkembang melalui pemahaman masyarakat terhadap sungai sebagai identitas budaya, pelestarian tradisi sungai, keberadaan jukung sebagai simbol budaya, serta nilai gotong royong yang diwariskan secara turun-temurun. Literasi lingkungan tercermin dalam kemampuan masyarakat memahami karakteristik sungai dan lahan rawa, beradaptasi dengan kondisi lingkungan, serta menyadari pentingnya menjaga keberlanjutan sungai. Penelitian ini menghasilkan konsep Literasi Ekokultural Banjar yang menggambarkan integrasi antara literasi budaya dan literasi lingkungan yang terbentuk melalui interaksi berkelanjutan masyarakat dengan ekosistem sungai. Temuan ini menunjukkan bahwa kehidupan masyarakat sungai dapat menjadi sumber pembelajaran kontekstual bagi pengembangan pendidikan berbasis kearifan lokal.

Kata kunci: literasi budaya, literasi lingkungan, masyarakat Banjar, budaya sungai, literasi ekokultural.

Abstract

Cultural literacy and environmental literacy are important competencies that need to be developed to meet the challenges of the 21st century. However, most studies on literacy still focus on the context of formal education and have not extensively examined how literacy develops within communities rooted in local culture. This study aims to analyze the forms of cultural literacy and environmental literacy that have developed within the Banjar riverine community in Banjarmasin City. This research uses a qualitative approach with a phenomenological design. Data was collected through in-depth interviews and documentation with river communities, jukung craftsmen, and wetland farmers who were chosen purposively. Data analysis was done using thematic analysis.. The research findings indicate that cultural literacy develops through the community's understanding of the river as a cultural identity, the preservation of river traditions, the presence of the jukung as a cultural symbol, and the value of mutual cooperation passed down from generation to generation. Environmental literacy is reflected in the community's ability to understand the characteristics of the river and wetland areas, adapt to environmental conditions, and recognize the importance of maintaining the river's sustainability. This study resulted in the concept of Banjar Ecocultural Literacy, which describes the integration of cultural literacy and environmental literacy formed through the community's ongoing interaction with the river ecosystem. These findings indicate that the lives of river communities can serve as a source of contextual learning for the development of education based on local wisdom.

Keywords: cultural literacy, environmental literacy, the banjar community, river culture

PRELIMINARY

In the 21st century, the meaning of literacy has expanded significantly. Literacy is no longer limited to the ability to read and write, but encompasses the ability to understand, interpret, and apply knowledge to actively participate in social, cultural, and environmental life. In fact, literacy has become a framework for addressing increasingly complex social and environmental changes (Budiyo & Haerullah, 2024; Giroth et al., 2024; Syamsiah et al., 2021). This definition and concept align with a global movement that emphasizes literacy as the foundation for sustainable development, in which individuals need to develop the competencies required to contribute meaningfully to their communities and on a broader global scale (Arwan, 2022; Murdiana et al., 2024; Pradita et al., 2023). In the Indonesian context, literacy refers not only to reading and writing, but also to digital literacy, environmental literacy (eco-literacy), science literacy, cultural and civic literacy, and financial literacy, as outlined by the national literacy framework and various 21st-century education programs ((Juanda et al., 2023; Tungka & Tarinje, 2024). With the development of information and communication technology, digital literacy occupies a central position as the ability to find, evaluate, use, and produce information ethically and responsibly in a digital environment (Budiyo & Haerullah, 2024; Giroth et al., 2024; Syamsiah et al., 2021).

Across sectors, literacy has been globally recognized as the foundation for building a sustainable society. UNESCO and international organizations emphasize that developing

literacy competencies enables citizens to address complex social and environmental challenges (for example, through an approach that positions literacy as the foundation of the SDGs). This context is supported by national studies highlighting the role of 21st-century literacy as a framework for lifelong learning, character building, and sustainable development at both the national and local levels. Furthermore, cultural literacy and environmental literacy are prominently integrated into the National Literacy Movement (GLN) as two key domains in efforts to enhance the literacy ecosystem in schools and communities (Ifada & Ansoriyah, 2024; Maimun et al., 2020; Refriyanti et al., 2023; Tungka & Tarinje, 2024; Widodo, 2020).

Cultural literacy and environmental literacy are viewed as core components of GLN, where cultural literacy focuses on understanding cultural identity and embodying cultural values in daily life, while environmental literacy centers on understanding the relationship between humans and the environment and taking responsible actions for environmental sustainability (Ifada & Ansoriyah, 2024; Maimun et al., 2020; Refriyanti et al., 2023; Rohmah et al., 2024; Tungka & Tarinje, 2024). This emphasis aligns with the 21st-century literacy framework, which encompasses six core literacies (language, numeracy, science, digital, financial, cultural, and civic) and environmental/civic literacy as the foundation for lifelong learning and character development (Hidayah & Rahmawati, 2023).

Various studies show that literacy develops not only through formal education but also through interaction with the social and cultural environment in which people live, including through cultural practices, economic activities, and ongoing intergenerational interactions (Apriati et al., 2023; Carvalho et al., 2021; Marini & Sapriya, 2020; Wang & Woramitmaitree, 2024). For the Banjar community, rivers are not merely natural resources but the center of socio-economic and cultural life. Literacy at the community level can encompass cultural knowledge, local languages, river-based economic practices, and ethical norms related to the river environment (Apriati et al., 2023; Marini & Sapriya, 2020). It is this phenomenon that drives 21st-century literacy as a framework for lifelong learning that encompasses cultural identity, the environment, and intergenerational learning (Matějka & Kořán, 2024).

The informal transmission of ecological culture through daily practices, river culture, and river-based work (e.g., trade along rivers, traditional games, community rituals) that facilitates the intertwined development of cultural and environmental literacy (Apriati et al., 2023; Marini & Sapriya, 2020). Intergenerational learning (IGL) and Indigenous Pedagogies, which emphasize the role of family networks, communities, and cultural institutions in preserving cultural values, language, and local ecology through approaches relevant to the local and contemporary context (Matějka & Kořán, 2024).

Efforts to integrate cultural and environmental literacy into formal and non-formal learning practices-for example, through curriculum design that incorporates river literacy, Banjar cultural literacy, and environmental literacy within the context of local culture (while also utilizing digital media to expand the reach of literacy) (Apriati et al., 2023; Carvalho et al., 2021; Cheng et al., 2021). Policy and practice implications at both the national and regional levels indicate that an inclusive literacy ecosystem must strengthen synergies between formal education and community-based learning, expand access to literacy through cultural infrastructure, and integrate cultural and environmental literacy into interdisciplinary curricula to foster literate citizens who are ethically responsible toward the environment and possess a strong cultural identity (Apriati et al., 2023; Carvalho et al., 2021).

Previous research has extensively examined the dynamics of river tourism, floating markets, and efforts to preserve Banjar culture. However, studies that specifically link river culture to the development of cultural literacy and environmental literacy remain relatively limited (Saefudin, 2021; Budhi, 2023). In fact, the lives of the Banjar people, which are deeply intertwined with the river, hold a wealth of local knowledge that has the potential to serve as a source of cultural and environmental learning for future generations. This analysis aims to integrate two literacy frameworks cultural literacy and environmental literacy within the context of Banjar riverine communities as part of the process of transmitting local knowledge. This focus is crucial because the development of land transportation technology, urbanization, and modernization has altered the nature of the community's relationship with the river. The river, which once served as the primary transportation route, has now shifted in role to become a tourist destination and cultural space. On the other hand, various environmental issues, such as pollution and declining water quality, also impact the sustainability of the river culture that has been passed down through generations.

Conceptually, cultural literacy refers to an individual's ability to understand, appreciate, and pass on cultural practices through language, literature, rituals, and traditional institutions. Meanwhile, environmental literacy encompasses an understanding of ecological conditions, environmental ethics, and the ability to act based on environmental knowledge passed down across generations (Kariadi, 2019). In the context of Banjar society, these two forms of literacy are interrelated and manifest in various values and practices of river life. Values such as *kayuh baimbai*, customary environmental rules (*awik-awik*), and the practice of living in floating houses (*rumah lanting*) not only represent the cultural identity of the Banjar community but also serve as a means of learning about environmental management and the

relationship between humans and the river (Kariadi, 2019; Lewier & Da Costa, 2021). Thus, river culture can be understood as a space for both the formation and transmission of sustainable cultural and environmental literacy.

METHOD

This study employs a qualitative approach with a phenomenological design. Through this phenomenological approach, the study seeks to uncover the subjective meanings constructed by the community through their interactions with the river as a living space, a cultural space, and a source of livelihood. This approach also allows for an exploration of the values, beliefs, local knowledge, and experiences that shape the community's relationship with the river environment and have been passed down through generations in Banjar society (Ariyani, 2021; Fahrianoor, 2023; Herawati et al., 2022; Hidayat et al., 2022).

The research informants consisted of eight river communities residing in Banjarmasin City, five jukung craftsmen in North Alalak, and one swamp-land farmer, all of whom were selected through purposive sampling. The phenomenological approach consistently places the subjects' experiences at the center of the description of meaning; thus, informants directly involved in river-based activities serve as relevant and rich sources of data (Herawati et al., 2022; Syaharuddin et al., 2020). The selection of informants was based on their level of involvement in cultural and river-related activities, with the expectation that they would provide in-depth information regarding river-based livelihood practices and the process of transmitting local knowledge. Riverine communities were selected because they have direct experience in various daily activities related to the river-whether as a living space, a means of transportation, or a source of livelihood. These experiences enable informants to explain the various cultural values, forms of social interaction, and environmental management practices that have developed within Banjar society.

In addition, jukung craftsmen were selected because they play a vital role in preserving the sustainability of traditional technology, which is an integral part of Banjar cultural identity. The craft of jukung-making not only reflects technical skills but also embodies cultural values passed down through generations via intergenerational learning. Therefore, this group of informants provides insights into how local knowledge, technical skills, and cultural values are transmitted through both oral traditions and hands-on work practices (Afdholy et al., 2019; Fahrianoor, 2023; Nugroho et al., 2020).

Peatland farmers were selected because they possess a wealth of local knowledge regarding the dynamics of aquatic ecosystems and wetland management. Their experience in

adapting to environmental conditions-such as seasonal changes, tidal fluctuations, and other ecological challenges-provides valuable insights into the relationship between humans and the environment within the context of riverine communities. In addition, peatland farmers serve as a source of information on environmental management practices that have been passed down through generations as part of a strategy to maintain the sustainability of natural resources.

In line with Braun and Clarke's thematic analysis, which is conducted in six stages namely, data familiarization, coding, development of preliminary themes, theme review, theme definition and naming, and preparation of the research report this analysis focuses on several key aspects, including river and wetland management practices, community perceptions of environmental risks such as flooding, tidal fluctuations, and pollution; traditional knowledge regarding vegetation and aquatic biota; the relationship between river-based economic activities and household well-being; and the dynamics of intergenerational transmission of skills, cultural values, and local knowledge (Dolan, 2019; Muzerengi et al., 2025).

RESULTS AND DISCUSSION

Banjarmasin is known as the "City of a Thousand Rivers." Rivers are viewed as an inseparable part of the Banjar community's identity. Research indicates that rivers function not merely as physical landscapes but also as social and cultural spaces that play a crucial role in shaping the cultural literacy of the Banjar people. Through various activities taking place along the rivers, the community passes down knowledge, values, norms, and cultural practices to successive generations. Rivers are considered an integral part of the Banjar community's identity. Almost all informants stated that the river is the center of community life, providing a source of livelihood, a means of transportation, a space for social interaction, and a venue for various cultural activities. Rendi (32), the head of a *kelotok* (traditional riverboat) community, emphasized, "The meaning of the river to the Banjar people is the lifeblood of the Banjar people." This statement illustrates that the river is understood not merely as a waterway, but as an essential part of the daily lives and cultural identity of the Banjar community. Figure 1 as follows:

Figure 1: River-related activities carried out by the Banjar community.



Source: personal data

Figure 1 shows that the river is still actively used by the Banjar community in various aspects of daily life. In the image on the left, a resident can be seen fishing in the river. This activity illustrates that the river serves not only as a physical space but also as a source of livelihood that supports the community's economic needs. Fishing has been practiced for generations and is part of the local knowledge passed down from one generation to the next. Through this activity, the community gains an understanding of river conditions, seasons, fish species, and fishing techniques suited to the characteristics of the local aquatic environment.

Meanwhile, the image on the right shows bathing, washing, and toilet facilities (MCK) built along the riverbank that are still used by some members of the community. This finding indicates that the river continues to play a vital role as a space for meeting the domestic needs of the Banjar community. The community's interaction with the river through bathing, washing, and other daily activities indirectly shapes the cultural literacy associated with the way of life of riverine communities. These customs reflect the emotional and cultural closeness between the Banjar community and the river environment, which has long been an integral part of their identity and way of life.

These findings indicate that rivers serve as a vehicle for contextual learning, enabling communities to develop both cultural understanding and ecological awareness through their daily experiences. The ongoing interaction between the community and the river serves as a means of passing down Banjar cultural values, while fostering an understanding of the importance of maintaining environmental balance as the source of life. Therefore, the existence of the river not only contributes to the formation of the Banjar community's cultural identity but also plays a role in developing environmental literacy that supports the creation of a harmonious relationship between humans and nature.

The results of the study show that various traditions related to rivers remain an integral part of the cultural life of the Banjar people. Research findings indicate that various river-

related traditions remain an integral part of the cultural life of the Banjar people. Traditions such as decorated *jukung* boat contests, traditional rowing races, dragon boat competitions, and boat-mooring rituals are viewed not merely as ceremonial activities, but as forms of cultural expression reflecting the community's deep bond with the river environment. These traditions are typically held during national holidays, cultural festivals, or local tourism events, involving community members of all ages. Rendi explained, "There is a value of gotong royong a value that still endures and there are also dragon boat races, which are an annual event leading up to the August 17th celebrations." This statement indicates that these river traditions continue to embody the values of mutual cooperation and togetherness. The persistence of these activities demonstrates that the river retains significant meaning as a cultural space connecting the community to its ancestral heritage., can be seen in Figure 2 below.

Figure 2: Community Activities, Including River Exploration and Trading



Source: personal data

The research findings also reveal that river traditions serve as a means of transmitting cultural literacy that occurs naturally in community life. Through participation in these various cultural activities, the younger generation gains the opportunity to learn about local history, understand cultural symbols, and study the values that are alive in Banjar society. This process not only fosters an understanding of cultural practices passed down through generations but also cultivates a sense of belonging to the region's cultural identity. Thus, river traditions serve as a medium for cultural learning that facilitates the transfer of knowledge and experience across generations.

In addition to playing a role in the transmission of cultural knowledge, river traditions also embody various social values that are essential to community life. Activities such as preparing for decorated *jukung* races, rowing practice, and performing cultural rituals require cooperation, coordination, and collective participation from community members. These conditions foster the development of values such as mutual assistance, solidarity, shared

responsibility, and a sense of community all of which are characteristic of Banjar society. These values are not taught through formal education but are practiced directly through participation in cultural activities that take place along the river.

Nevertheless, some informants noted that the younger generation's participation in river traditions has tended to decline compared to previous periods. The development of digital technology, changes in entertainment patterns, and a decrease in the intensity of community interaction with the river are factors contributing to this situation. If left unaddressed, this situation has the potential to undermine the transmission of cultural knowledge that has long taken place through river traditions. Therefore, various conservation efforts involving families, communities, educational institutions, and local governments are needed to ensure that river traditions remain a vehicle for strengthening cultural literacy among the younger generation.

Based on these findings, river traditions can be understood as educational spaces that contribute to the simultaneous development of cultural and environmental literacy. Through participation in various river-centered cultural activities, the community not only learns about Banjar cultural values, norms, and identity but also develops an understanding of the importance of preserving the sustainability of the river environment as an integral part of their lives. Thus, the preservation of river traditions is not only important for maintaining local cultural heritage but also plays a role in fostering ecological awareness that supports the continuation of a harmonious relationship between the community and the river environment.

The Jukung as a Cultural Literacy Artifact

Research findings indicate that jukung production continues in the North Alalak area of Banjarmasin City. This region is known as one of the centers of jukung craftsmanship, a tradition that has been passed down through generations and remains an integral part of life for the Banjar riverine community. Research findings indicate that various river-related traditions remain an integral part of the cultural life of the Banjar people. Traditions such as decorated jukung boat contests, traditional rowing races, dragon boat competitions, and boat-mooring rituals are viewed not merely as ceremonial activities, but as forms of cultural expression reflecting the community's deep bond with the river environment. These traditions are typically held during national holidays, cultural festivals, or local tourism events, involving community members of all ages. Rendi explained, "There is a value of gotong royong a value that still endures and there are also dragon boat races, which are an annual event leading up to the August 17th celebrations." This statement indicates that these river traditions continue to embody the values of mutual cooperation and togetherness. The persistence of these activities demonstrates that the river retains significant meaning as a cultural space connecting the

community to its ancestral heritage. The jukung-making process is illustrated in Figure 3 below:

Figure 3: Production of Jukung as a River Transport Vehicle



Source: personal data

Interview data also reveals that jukung serve a variety of functions in community life, ranging from transportation, fishing, and agricultural activities in wetland areas to supporting trade. Although land transportation is developing rapidly, jukung are still used by some communities living along riverbanks and in waterfront areas. This situation indicates that jukung remain relevant as a means of mobility suited to the characteristics of the riverine environment that defines South Kalimantan. Thus, the continued existence of jukung not only reflects the community's ability to adapt to its environment but also demonstrates the sustainability of cultural practices that have developed in riverine areas.

For the Banjar people, the jukung is not merely a traditional mode of transportation but a symbol of cultural identity that represents the community's close connection to the river. This is evident in the continued use of the jukung in various economic activities, including the floating market-one of the iconic cultural symbols of the Banjar people. The existence of a jukung production center in North Alalak and its use in daily life demonstrate that this cultural artifact still holds meaning and serves a function in contemporary society. Therefore, the jukung can be understood as a medium of cultural literacy that enables the community to recognize local history, understand the cultural values of the river, and preserve Banjar cultural identity amid ongoing social change. Furthermore, the use of jukung which depends on the existence of the river indirectly fosters awareness of the importance of preserving the aquatic

environment as a living space that supports the community's social, economic, and cultural activities.

Local Ecological Knowledge in Swamp Farming

Interview results show that the ecological knowledge possessed by peatland farmers is not acquired through formal education, but rather through long-term experience in managing the land and the intergenerational learning process that takes place in daily life. This knowledge is passed down through farming practices, observations of environmental changes, and communication among family members and fellow farmers. Through these processes, farmers learn to recognize natural signs related to seasonal changes, fluctuations in water flow, and soil conditions that affect the success of agricultural cultivation. Thus, local ecological knowledge is an important part of the community's knowledge system that is continuously maintained through peatland farming activities.

The research findings also show that farmers' ability to interpret environmental conditions is a form of adaptation that has evolved in response to the characteristics of the dynamic peatland ecosystem. Farmers understand that changes in water levels can affect crop growth and increase the risk of pest infestations. Therefore, various decisions from planting times and crop variety selection to land management are made based on direct observations of ecological conditions. These practices demonstrate that agricultural activities depend not only on technical aspects of cultivation but also on the ability to understand the relationship between humans and the environment in which they live.

In the context of cultural literacy, the local ecological knowledge possessed by peatland farmers reflects the richness of the Banjar people's traditional knowledge, which has developed through sustained interaction with the environment. This knowledge forms part of the community's cultural identity because it embodies values, experiences, and perspectives passed down from generation to generation. Meanwhile, from the perspective of environmental literacy, the farmers' ability to understand natural dynamics demonstrates an ecological awareness that encourages the more prudent use of resources in accordance with local environmental conditions. Therefore, swamp farming practices serve not only as an economic activity but also as a learning space that strengthens cultural and environmental literacy in the lives of the Banjar community. The community's farming knowledge is illustrated in Figure 4 as follows

Figure 4: The Banjar Community's Swamp Farming Activities



Source: personal data

The existence of this local ecological knowledge is of great significance for efforts to preserve culture and ensure environmental sustainability in the future. Amid the growing modernization of agriculture and increasingly rapid environmental changes, the knowledge possessed by peatland farmers can serve as a relevant source of learning in understanding the characteristics of local ecosystems. By preserving and passing on this knowledge to younger generations, communities not only ensure the sustainability of traditional agricultural practices but also preserve a cultural heritage that embodies values of environmental stewardship and the sustainable use of natural resources. Findings regarding the ecological knowledge of peatland farmers reveal that the Banjar community possesses a strong ability to interpret and respond to environmental conditions. This ability is not only applied in agricultural management but also serves as the foundation for the formation of riverine settlement systems. In this context, the construction of traditional Banjar houses represents a form of environmental literacy that has evolved through long-standing experiences of living alongside rivers and wetlands.

Environmental Literacy in the Construction of Banjar Community Homes

Research findings indicate that the Banjar people possess an environmental understanding reflected in their house-building practices, which are adapted to the characteristics of riverine and swampy areas. Most traditional houses are built as stilt houses with support pillars that keep the structures safe from flooding, river tides, and relatively soft soil conditions. The choice of this house design demonstrates the community's ability to interpret environmental conditions and develop adaptation strategies suited to local natural characteristics. This knowledge has been acquired through long-term experience living in wetland areas and has been passed down from generation to generation within the community.

In addition to the shape of the buildings, the Banjar community also considers the orientation of the house, the floor elevation, and the selection of building materials appropriate for the aquatic environment. Their knowledge of safe locations for building homes and how to anticipate flood risks demonstrates that the community is aware of the environmental dynamics they face. From an environmental literacy perspective, these capabilities reflect an understanding of the relationship between human activities and natural conditions, ensuring that settlement development is carried out with consideration for sustainability and safety. Figure 5 shows an illustration of a Banjar house as follows.

Figure 5: The Architecture of Banjar Houses, Adapted to the Geographical Conditions in Banjarmasin



Source: personal data

Research findings indicate that the architectural style of Banjar houses reflects the community's ability to adapt to the geographical conditions of Banjarmasin, which is dominated by rivers, swamps, and wetlands. The house shown in Figure 2 is built on stilts supported by wooden posts, elevating the floor above ground level. This architectural design reflects the community's understanding of an environment prone to flooding, river tides, and relatively soft soil conditions. Knowledge of house-building techniques suited to a water-rich environment indicates the existence of environmental literacy that has developed through the community's long experience of interacting with nature. The ability to interpret geographical conditions and adapt housing designs to environmental challenges serves as evidence that the Banjar people possess local ecological knowledge passed down through generations.

In addition to demonstrating the ability to adapt to the environment, traditional Banjar houses also embody cultural values that reflect the identity of riverine communities. This is evident in the use of wood, the stilted house design, and the distinctive Banjar carvings that adorn the front of the buildings. These elements serve not only as aesthetic features but also as

symbols of knowledge, values, and traditions passed down from generation to generation. In the context of cultural literacy, traditional houses serve as a medium that introduces the community to the history, local wisdom, and way of life that have developed in the riverine environment. Thus, Banjar houses not only function as dwellings but also represent the close relationship between people, culture, and the environment. Their existence demonstrates that cultural literacy and environmental literacy have developed in tandem through the community's adaptation to the geographical conditions of Banjarmasin a city that has grown in a region characterized by rivers and wetlands.

CONCLUSION

This study shows that the interaction of the Banjar community with the river environment is an important part of shaping cultural literacy and environmental literacy. Knowledge about culture, social values, and ecological conditions is gained through life experiences, daily practices, and intergenerational inheritance. This indicates that literacy in river communities is not only formed through formal education but also through direct involvement in social and cultural environments. These findings provide a conceptual contribution through the formulation of Banjar Ecocultural Literacy, which highlights the connection between cultural understanding and environmental knowledge in the lives of river-based communities, while positioning culture and environment as two interconnected aspects in shaping identity, local knowledge, social values, and the community's ability to adapt to their surroundings.

In education, the life of river communities has the potential to be developed as a learning resource that is contextual and based on local wisdom. The knowledge as well as the cultural and environmental practices that exist in the community can be used to strengthen students' cultural and environmental literacy while also fostering awareness of cultural preservation and local environmental sustainability. This approach can also serve as a way to bring learning closer to the real experiences found in students' surroundings. This study has limitations in terms of the informants and research areas, which do not yet represent the full diversity of the Banjar community connected to the river. Therefore, it is hoped that future research can involve more diverse informants and locations to enrich the understanding of Banjar Eco-cultural Literacy. Further studies can also be directed at developing and testing this concept in both formal and non-formal learning as an approach to education based on local culture and environment.

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