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Social Interaction of Martapura Riverside Communities

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Abstrak

Hubungan interaksi sosial menjadi persoalan yang sangat penting dalam bermasyarakat. Namun, perbedaan kepentingan dan kemauan seseorang dengan lainnya menjadi kurangnya hidup bermasyarakat, hal ini akan menimbulkan lingkungan pergaulan yang kurang harmonis. Padahal interaksi sosial meliputi lingkup sosial yang lebih luas khususnya pada masyarakat bantaran sungai di Kelurahan Banua Anyar. Artikel ini bertujuan untuk mendeskripsikan interaksi sosial masyarakat bantaran sungai Martapura di kelurahan Banua Anyar. Penelitian ini menggunakan pendekatan kualitatif dan metode deskriptif. Data yang didapatkan melalui observasi, wawancara dan dokumentasi. Teknik analisis data yang digunakan yaitu reduksi data, penyajian data dan penarikan kesimpulan. Uji keabsahan data menggunakan triangulasi sumber, teknik dan waktu. Hasil penelitian menunjukkan bahwa ada beberapa bentuk interaksi sosial masyarakat bantaran sungai Martapura di Kelurahan Banua Anyar pada aspek sosial, ekonomi dan keagamaan. Satu diantara bentuknya yaitu gotong royong membersihkan sungai, penyaluran bantuan sosial, kegiatan pengajian, dan aktivitas jual beli. Adanya bentuk-bentuk kegiatan yang terjadi di Kelurahan Banua Anyar menggambarkan manusia yang tidak dapat hidup secara individu melainkan dibantu oleh manusia lainnya karena dilakukan secara bersama-sama untuk mencapai tujuan bersama sehingga menciptakan kontak sosial serta komunikasi yang terjalin erat.

Kata Kunci: Interaksi Sosial, Komunikasi, Kontak Sosial dan Masyarakat Bantaran Sungai

Abstract

Social interaction is a critical issue in Society. However, differences in the interests and desires of one person with another become a lack of social life, which will lead to a less harmonious social environment. At the same time, social interaction covers a more expansive social scope, especially in the riverbank community in Banua Anyar Village. This article aims to describe the people's social interactions along the Martapura river in Banua Anyar village. This study uses a qualitative and descriptive approach—data obtained through observation, interviews, and documentation. The data analysis technique used is data reduction, data presentation, and conclusion drawing. Test the validity of the data using triangulation of sources, techniques, and time. The results showed several forms of social interaction of the Martapura riverbank community in Banua Anyar Village on social, economic, and religious aspects. One of the forms is mutual assistance in cleaning rivers, distributing social assistance, recitation activities, and buying and selling activities. The existence of forms of activities

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that occur in the Banua Anyar Village illustrates humans who cannot live individually but are assisted by other humans because they are carried out together to achieve common goals to create social contact and close communication.
Keywords: Social Interaction, Communication, Social Contact and Riverside Communities

PRELIMINARY

Humans in living their lives always depend on other humans, so humans form social groups called Society (Hahyeejehteh, 2021). All humans certainly need the help of others because humans cannot complete their lives if only individually; one of the forms is activities in the community. Society is a human being that is a unitary group that is in constant contact and has the same interests for a long time. Humans cannot live only individually but also need help from others to live life (Devy, 2020). Community life itself is not far from daily activities. So, Society can be categorized as a human organization that is interconnected or interrelated with other humans. The primary key to activities that occur in the community is social interaction. As social beings, humans will try to interact with people another. Rarely can humans live without the help of others; therefore, social interaction is significant. Social interaction is a reciprocal relationship between individuals with individuals, individuals with groups, and groups with groups. In interaction, there are also symbols, where symbols are defined as something whose value or meaning is given to them by those who use it (Dakhi & Sos, 2021).

Social interaction will run smoothly if it fulfills two conditions: communication and social contact, either directly or indirectly (Lestari, 2013). Social contact is the first stage of social relations. Communication is the delivery of information, and the provision of interpretation and reaction to the information conveyed. Social interaction touches all spheres of life in which there is a social environment, so wherever and wherever a person will see how the interaction process takes place during the fields of human life, both in the aspects of politics, economy, culture, education, and so on.

The variety of behavior of individuals or groups of people will have positive consequences if they are realized in a harmonious position. The incompatibility will cause negative consequences in social life, which is not impossible if there is an oddity in adjustment in the process of social relations (Dakhi & Sos, 2021). It is the same in the Martapura riverbank community in Banua Anyar Village. We can see social interaction; in the District Office, there is social action, social contact, and social communication through the activities (Subiyakto, et al., 2022). One is on the social, economic, religious, and other aspects held by the community along the Martapura river in Banua Anyar Village (Abbas et al., 2022). All these activities are also an impact caused by the existence of a social interaction that occurs in the community. All

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activities in the Banua Anyar Village environment are carried out together and depend on each other.

The form of social interaction in the Banua Anyar village is also in the form of associative social interaction. Associative is an interactive form of positive social interaction that leads to the unity and integrity of Society. This social interaction can produce a cooperative relationship. The form of social interaction in the Banua Anyar village is also in the form of associative social interaction. Associative is an interactive form of positive social interaction that leads to the unity and integrity of Society. This social interaction can produce a cooperative relationship. The form of social interaction in the Banua Anyar village is also in the form of associative social interaction. Associative is an interactive form of positive social interaction that leads to the unity and integrity of Society. This social interaction can produce a cooperative relationship.

Based on the description above, it can be seen that their interactions in all aspects of life, in general, have experienced the development of cooperation that is oriented towards meeting everyday needs. However, differences in the interests and desires of one person with another become a lack of social life, which will lead to a less harmonious social environment. At the same time, social interaction covers a more expansive social scope, such as in Banua Anyar Village. Therefore, this article aims to describe the people's social interactions along the Martapura river in Banua Anyar village.

METHOD

This study uses qualitative research because this research is natural, meaning that the research process is described in detail just the way you are according to field conditions (Sugiyono, 2017). This qualitative research is to observe the people's social interactions along the riverbanks and to describe people's opinions about the environment around the riverbanks. This research method uses a descriptive method because it examines various social interactions on the banks of the Martapura river, especially Banua Anyar Village. The research method describes problems or activities that are happening now or are ongoing. The research subjects are the Lurah and the people of Banua Anyar. This research was conducted in Banua Anyar Village, East Banjarmasin District, Banjarmasin City, South Kalimantan Province, because at this location, there are various social interactions in the community, especially on the banks of the Martapura river. Interpret data and set up research instruments. Therefore, the researcher arranged the items and the number of questions the informants had to answer.

The data collection uses observation, interviews, and documentation. The data analysis technique used is data reduction, which means choosing essential things related to the social

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interaction of riverbank communities, especially in Banua Anyar Village. This researcher's presentation of the data is in the form of narrative text. Concluding. The purpose of drawing this conclusion is to answer the problems formulated regarding the social interaction of the Martapura riverbank community in Banua Anyar Village. In testing the validity of this data, the researcher carried out three stages, namely the extension of the observation; this increased the trust or credibility of the data because the researcher returned to the research location for repeated observations, interviews, and documentation. This research was conducted by asking several questions; the questions were the same, but only the sources differed. The triangulation technique is used to check the implementation of data collection methods so that it can be seen whether the data obtained from the observation method are the same or not with the data obtained through the interview method. In time triangulation, Researchers use different times of the day, morning, afternoon, evening, and night in conducting various interviews and observations in the field to confirm observation data, interviews, or other techniques.

RESULTS AND DISCUSSION

Social interactions are often found in the community because people have their own lives that fulfill daily activities or activities. Someone will certainly have a relationship or interaction with others in everyday life. Social interaction must also meet two requirements: communication and social contact. Social interaction can work well if in a relationship there are two or more individuals, where the behavior of one individual affects, changes, or improves the behavior of the other individual or vice versa so that excellent cooperation can be established between the actors of social interaction. When two or more people meet, social interaction begins at that moment. They reprimand each other, shake hands, or talk to each other. Humans were created in the world to live in Society, communicate and interact with one another. All humans need the help of others because humans cannot complete their lives if only individually; humans constantly adapt to their environment.

The social interaction of the Martapura riverbank community in the Banua Anyar village shows a reciprocal relationship that is carried out because, in the area, there is much potential for social interaction, especially the community and regional officials support each other and work together in carrying out positive activities in their environment. The social interactions that arise are in the social, economic, and religious aspects (Jumriani et al., 2022). Positive forms of social interaction lead to good cooperation and create a relationship between one person and another to achieve positive goals. The forms of social interaction of the Martapura riverbank community in Banua Anyar Village are as follows:

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1. Cooperation

Gotong royong is at the root of social life norms or social rules that are important for community development; even in modern life, help will never fade because people cannot live alone (Subiyakto et al., 2017). Cooperation activities are more voluntary; anyone can follow them. Everyone who participates in gotong royong activities does not seem to require a difference in social status between workers, employees, ordinary farmers, etc. it means that all people in doing cooperation work have the same social status or position, as well as rights and obligations as others in cooperation (Laia & Hulu, 2022).

Cooperation which is routinely carried out in Banua Anyar Village on Fridays by the South Kalimantan Provincial Environment Service, along with Banua Anyar Village, Sanitation Task Force, Village Trustees (Babinsa), Bhayangkara Pembina Security and Public Order (Bhabinkamtibmas), Pokdarwis Forum, Students and the local community gathered to work together to clean the river in the Banua Anyar Village area to realize the "Martapura Bungas River" program organized by the South Kalimantan Provincial Government for districts/cities directly adjacent to the Martapura river. By getting used to this cooperation activity, the surrounding environment will be cleaner and free from diseases that can threaten. Talking about the relationship between community social activities in Banua Anyar Village regarding the environment, it can be categorized that their level of environmental awareness is still low. When conducting research, some still throw garbage carelessly even though regional officials always appeal not to litter and have prepared supporting facilities for cleanliness such as trash bins, brooms, and scoops. Even though only some throw garbage carelessly, Banua Anyar Village often appreciates the cleanliness competition's winner at the Banjarmasin City or sub-district level. Because cleaning the environment also requires processes and activities carried out in the Banua Anyar village are also carried out optimally.

Figure 1. Cooperation activities to clean the river

Source: Personal Documentation (2021)

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Implementation of gotong royong Banua Anyar community participates in environmental clean-up activities without coercion. This activity went well through cooperation activities carried out by the community. Gotong royong, or helping each other, is one form of solidarity in traditional societies (Ilhami et. al., 2022). All societies are interconnected and related and work together to achieve common goals. Gotong royong will be related to solidarity which will undoubtedly influence people's lives, individually and in groups (Rolitia et al., 2016). How the role of solidarity works is undoubtedly supported by how the community responds to every value that exists in the embedded cooperation. Even though they live together in their environment, responding to it will be different because it is adjusted to the existing sense of solidarity. Cooperation that contains the values of solidarity and mutual respect is needed to survive, so this culture needs to be preserved.

Gotong royong is a way of life for the Indonesian people to survive and develop. Therefore gotong royong has been a habit of the Indonesian people for a long time (Syaharuddin et al., 2020). Gotong royong contains many benefits to increase cooperation, concern, and the role of the community based on the spirit of togetherness, kinship, cooperation, and the need for participation from all elements of Society. This cooperation as a form of social interaction characterizes that every human being cannot be separated from living alone and depending on each other in every activity.

2. Distribution of Social Assistance

The distribution of social assistance is a form of social interaction among the people of Banua Anyar Village. Based on observations from the people of Banua Anyar Village, especially in RT 11, there is a distribution of Social Assistance from a donor. It is handed over by a student, where this student is the party who is asked to distribute it to one of the communities that are the center of attention of donors due to unsupportive physical conditions and experiencing shortages—infrastructure such as toilets. Here, the Head of the RT and the people of Banua Anyar Village help each other construct these facilities and infrastructure. Making this MCK takes approximately ten days. In addition to the distribution in the Banua Anyar village, there are activities to assist in the form of necessities to several Banua Anyar communities in the context of Blessing Friday, as well as socializing the prevention and control of stunting. The activity was also attended by Danramil 1007-01/East Banjarmasin, Plt. The East Banjarmasin Sub-district Head, the Banjarmasin City PKK Management, the PKK TP chairwoman, the PKK management, and the Sukamaju IV Posyandu Cadre in the Banua Anyar sub-district. The distribution of basic needs is done door to door or in person. Providing

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necessities is one of the social protections for the community for food in the form of food social assistance to beneficiary families from low-income groups/poor and vulnerable families.

On the other hand, providing necessities will improve the community's nutrition, especially for children from an early age, and it influences reducing stunting. Due to the Covid-19 pandemic, it is also worrying that it will increase the number of new stunting. The harmful impact of the pandemic on the community's economy will affect the lack of nutritional intake for their children, especially children under five. The achievement of stunting prevention and reduction targets is directed at integrating all programs in several ministries (RI, 2021).

Figure 2. Implementation of the distribution of necessities in Banua Anyar Village

Source: Documentation of Banua Anyar Village (2022)

Social service is something that every human being must do; in that case, many benefits are felt by the community, and it can grow a positive thing or positive thinking that is very meaningful for the community in carrying out activities. The groceries (Diwangkara et al., 2021). For example, in addition to getting social assistance from the community in Banua Anyar Village, they also received educational information from the results of stunting and child nutrition socialization activities. This was very good for the community because they learned how to prevent stunting in a family. Social service activities are a form of community service that embodies a sense of humanity following the second principle of Pancasila. The purpose of community social service is to increase social awareness and a sense of Society which is increasingly concerning. In terms of economic needs and employment opportunities, creating a community that cares for others motivates the community about the importance of awareness in increasing insight (Mardikaningsih et al., 2022).

A social service is a place that strengthens relationships-friendship with others, becomes more sensitive to the social environment, helps each other, fosters a caring attitude towards others, and increases happiness (Muniarty et al., 2021). Moreover, giving as a form of caring for others is related to happiness and health. Therefore, the existence of social service activities can be said that these activities are positive values because the community helps each other and

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cares for each other; in this case, the community also forms solidarity between humans and establishes social interaction.

3. Study

ConditionInteractionThe social activities of the people along the Martapura river, especially in the Banua Anyar Village, can also be seen from the recitation activities, where this recitation activity dominates religious activities that give rise to community social activities. This recitation is a forum for friendship between the people of Banua Anyar, reading prayers in the congregation, and inviting a teacher to give a lecture. Also, with this recitation activity, the community helps each other prepare for the activities. This is according to what was described (Handy et al., 2020); the existence of this religious activity involves many people who show a sense of social concern for each other in daily life and increase their knowledge of the Islamic religion. Therefore, this study also provides excellent benefits for the lives of individuals or communities and even many people (Syaharuddin, 2022).

The recitation activities in the Banua Anyar village are Yasinan. The community in Banua Anyar Village has recitation activities, one of which is yasinan, where this activity is available in a few RT organized by women. This Yasinan is processed like an arisan because its implementation is in the form of fundraising and is carried out by lottery to determine to host the Yasinan's turn. However, some organize, unlike social gatherings, but whoever wants Yasinan to host does not need to draw lots. There are also special members of one RT, and some are a combination of several RTs. As in RT 15, the yasinan group held has 30 active members. Payments made each yasinan must pay Rp. 10,000/yasinan held. So, the total in one yasinan is Rp. 300,000.

However, according to one member of Eliyani's mother, yasinan, if yasinan is done three times a week, the payment is still going, meaning three times a week. The community is assisted in covering or paying temporarily for those who do not pay or pay late. Yasinan members must pay at the next meeting because they are considered debts. The money collected for each yasinan is used for yasinan purposes such as food supplies, drinks, and others. So, whoever takes the yasinan, then that person provides it and is helped by other people. The purpose of this yasinan is to fill in bahaulan, betasmiah, betamat Al-Quran events, circumcision, and so on. It depends on the party who wants the yasinan. So, This yasinan is held to pray for people who have died. Along with the development of Society, this yasinan is also an expression of gratitude for Allah SWT's blessings.

An organization, whether large or small, of course, cannot be separated from different opinions or disputes between one party and another. It depends on each member in it (Susanti,

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2020). What is the attitude in action when solving the problem? First, as in the implementation of the Yasinan in the Banua Anyar sub-district, which is the first, there is a change in the schedule; either it is moved forward or backward to another day or even carried out on the same day at different hours. Many things cause cases like this; other events coincide with the day of the Yasinan routine, held simultaneously to fill the bahaulan, betasmiah, betamat Al-Qur'an events, circumcision, and so on. Second, cash or members who are late paying and using money like what and how differences of opinion are typical in an association. Third, there is an attempt to solve a problem. It is customary in every association if there is a permanent case to be resolved together through deliberation activities. Yasinan members in Banua Anyar are guided that if there is a problem, it will be discussed together, and for decision making, it is customary to take collective agreement.

This Yasinan is a forum for the community to interact with each other, individually and in groups, where the existence of this Yasinan community can gather to establish friendships and help each other prepare for Yasinan events to discuss making agreements in problems or disputes. In line with Kristiadi's theory that interaction social activities are carried out by humans physically and spiritually related to other humans. So, this form of social interaction also creates a harmonious social relationship because people have the awareness or concern between people. Yasinan Conducted this routine is undoubtedly a liaison in interacting with people fellow Society to distance them in attitude individualism (Putra et al., 2021).

4. Buying and Selling Activities

Buying and selling activities occur in the traditional market of Banua Anyar Village. This market is a place for people to give rise to social interaction because there is a meeting between sellers and buyers, called buying and selling activities. These traditional markets generally carry out all transactions with the emergence of direct bargaining and determine the amount or price, which is then mutually agreed upon. The occurrence of communication and social contact between sellers and buyers is a condition for social interaction. The social interaction in this traditional market is a place for their kinship, not only limited to economic relations. Traders and buyers in the market mingle to form social and familial relations. Market users regard each other as family. The closeness and intimacy between traders and buyers are standard in the market, even among those who know each other (Marlina, 2015). This is based on their desire always to build good relations between human beings.

In this market, there are also buying and selling activities by storing goods or selling products to sellers. At the same time, this term is often referred to as a consignment or commissioner (Jalaluddin, 2020). This consignment is often found everywhere, whether small

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business actors or medium. The party who delivers the product is called the consignor, for the one who receives the goods is called the commissioner (Consignee) (Pinti, 2013). Before carrying out a consignment between the two parties, they conduct social interaction, which agrees to the terms of sale; the goal is that neither party will feel disadvantaged when the agreement has been agreed upon so that both parties benefit each other when establishing a business partnership. As for the distribution of wages, the commissioner sells security merchandise at a higher price than the owner of the item, and the difference becomes profit for the shop owner or commissioner. Before carrying out a consignment between the two parties, agree to the terms of sale; the goal is that neither party will feel disadvantaged—the friendship between buyers, traders, or depositors of merchandise. Harmonizing relations is sought by avoiding conflicts as much as possible and developing brotherhood.

In line with research, Panggabean (2017) that the social interaction between the seller and the buyer is classified as associative social interaction with a form of cooperation. Cooperation is a process when people realize that they have common interests and, at the same time, have enough knowledge and self-control to fulfill their needs. Interest together. This follows the seller and buyer's purpose to meet the needs or common interests. Because traders usually have customers, this is a sign of their business relationship so that their merchandise is sold and buyers' needs are met. Sellers need buyers to buy their merchandise, and buyers need sellers to buy goods or services. This relationship is called a reciprocal or mutual influence between the seller and the buyer.

Social interaction is essential in Society where sellers and buyers in the market realize the importance of establishing relationships. So, in buying and selling transactions, each individual, both the seller and the buyer, will carry out social relationships influenced by the cultural context that develops in people's lives (Gea, 2022). For example, bargaining signifies that buyers and traders are making compromises to get a lower price so buyers will also become more efficient. Likewise, consignment activities are a cooperative relationship between the depositors of goods and market traders in Banua Anyar Village, which previously had an agreement between the two parties. Cooperation is a process in which people realize that they have common interests and, at the same time, have enough knowledge and self-control to fulfill their needs. Interest together. This follows the seller and buyer's purpose to meet the needs or common interests. These activities are not only for profit but also for the friendship between buyers, traders, or depositors of merchandise. Harmonizing relations is sought by avoiding conflicts as much as possible and developing brotherhood. So that activity gives rise to social interaction.

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In social interaction, there is a reciprocal relationship between two or more people, as is the case with the social interaction of the people along the Martapura river in the Banua Anyar village, where social interaction between communities is influenced by the existence of common interests, for example with people who need and benefit each other (Lestari, 2013). Therefore, differences in the interests of each individual or group do not become an obstacle to strengthening social interactions. On the contrary, even differences in interests can strengthen unity between communities because of the support of each community in order to create ideal social interactions.

CONCLUSION

In the social interaction of the Martapura riverbank community in the Banua Anyar village, according to the results of the study, there were four interactions. First, the cooperation activity to clean the Martapura River is carried out regularly every Friday, and the cooperation is to realize the "Martapura Bungas River" program. Second, the activity of distributing social assistance from a donor and handed over to the community is the donor's center of attention (physical limitations) and does not have MCK infrastructure and distribution of necessities in the Banua Anyar neighborhood. Third, recitation activities where recitation activities dominate religious activities that give rise to social activities for the Banua Anyar community. This recitation activity, for example, is yasinan arisan. Fourth, among traders and buyers. As well as communication of consignment cooperation activities. With the activities in Banua Anyar Village, it can be seen that humans cannot live alone but are assisted by other humans because they are carried out together to achieve common goals and, in these activities, create social contact and close communication. There must be a driving and inhibiting factor in this social interaction. Therefore, further research is expected to dig deeper, especially regarding the driving and inhibiting factors in conducting social interaction with the Martapura riverbank community in Banua Anyar Village.

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