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Development Transportation River On The Past Banjar Society

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Abstract: The main problem examined in this research is the development of river transportation during the Banjarese era, the research results show that rivers are part of people's lives the city Banjarmasin, but currently the use of rivers as water transportation infrastructure appears be decreasing. Community activities in Banjarmasin City tend to shift to using land transportation. Apart from that, the lack of attention and participation by government, private sector and society in the field of river transportation has resulted river transportation being unable to compete with land transportation. As a city that has many rivers, almost all aspects of people's lives in Banjarmasin depend on rivers, both for daily activities and for economic activities. Not only that, there are even many community beliefs and traditions related to rivers. Therefore, it is not an exaggeration to say that river culture part of the life of the people of Banjarmasin. The existence of many rivers in the middle of city also encourages people to develop each area. And of is the : methode used this Is research uses historical methode throughted the Heuristic stage (data collection), internal and external criticism of the data obtained, interpretation and historiography of historical writing based on the data that has been obtained according to the researcher's objectives. The novelty of this research is that previous research did not specifically discuss the development of river transportation in the past in Banjarese society, most of which only revealed the history and phenomena, this made the researcher try to make this article specific.

Keywords: Transportation, Rivers, Comunities, Vilages

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INTRODUCTION

Banjarmasin City, The Nickname Of The city a thousand rivers because it flowed by many rivers. Rivers are the lifeblood which means not only for daily life needs such as bathing and washing, but from its historical landscape, people use rivers for transportation, trade activities and tourism. Because of this. In the knowledge past, people used river transportation to go everywhere using human power. as Banjarmasin city of a means of communication. In this era there is transportation, although its use is still very limited, to find food and fulfill household needs. Through historical narratives, human life and culture in the past developed rapidly after humans built a base of life on (the banks of) rivers. We know great cultures such as those on the Nile river, Yellow river, Euphrates river and others. In Indonesia, especially South Kalimantan, including the Martapura river and the Barito river. Along with that, the development of river transportation has increasingly developed technology that has pushed from time to time, of course having an influence on the lifestyle of the Banjar community itself. For example, with changes in life patterns to become more dominant towards land-based life as time goes by. Even in this case, it does not necessarily eliminate river life, especially resilience in river transportation (Rico, et al 2024).

Banjarmasin City rivers for fishing in the river. as a means of livelihood, to go to the office, to school, to the market, for recreation, to visit family and other activities. Through the stages of development of river transportation in the past, there has been little by little progress in terms of the transportation used. With the emergence of increasingly developed technology, certain types of jukung-jukung are still able to survive within certain limits. In this regard, this article explains the development of river transportation in the past in the Banjar community. Based on the background stated above, rivers are part of people's

lives in Banjarmasin City, but in the past, the development of river transportation from time to time continued to move slowly (Nadilla, DF & Rico, M, 2024).

In fact, it continues to evolve little by little. As human thought became more advanced, boats/jukungs began to be created. simple small boats or canoes to boats with increasingly sophisticated technology from day to day. Banjar people know about the development of river transportation in the past. Currently it appears to be decreasing. Community activities in Banjarmasin City tend to shift to using land transportation. Apart from that, the lack of attention and participation by the government, private sector and society in the field of river transportation has resulted in river transportation being unable to compete with land transportation. (Abbas, E. W. 2018).

METHODS

As for the stages, the researcher uses the historical method or historical method as a way of explaining past phenomena which is assisted by literature study as a data collection technique which functions to solve the problems in this research. The historical method is a process of testing, explaining and critically analyzing records and remains of what happened in the past (Gottschalk, 1986). This statement is the same as the opinion of (Sjamsuddin, 2007) which states that the historical method is a process of testing and analyzing systematically. critically and systematically towards recordings and relics from the past. Likewise, as explained by Abdurahman in his book historical research methodology, the historical method is an investigation of a problem by applying it to a solution from a historical perspective (Abdurahman, 2007). Apart from the opinion above, Daliman also said the same thing that historical research and research methods use systematic methods, procedures or techniques in accordance with the principles of historical science

(Daliman, 2012). Meanwhile, according to (Kuntowijoyo, 1995) historical methods are methods of research and historical research. Steps in topic selection, source collection, internal and external criticism, analysis and interpretation, and presentation in written form. The steps that researchers will use in conducting this historical research are as explained by (Ismaun, 2005) as follows: 1. Heuristic First Stage, namely achieving and collecting historical sources relevant to the research (Ismaun, 2005). In simple terms, the sources obtained are: object sources, oral sources, written sources. Apart from that, it can be classified into primary sources and secondary sources. The initial stage in this research is collecting material or data from various sources or informants in the field. 2. Second stage of criticism, namely an effort in the stage of sorting and selecting historical sources (Ismaun, 2005). After conducting a search and collecting sources, a process of external criticism and internal criticism is then carried out to obtain facts with high credibility. 3. Third Stage of Interpretation, this stage is the stage after criticism of historical sources, at this stage the researcher is required to interpret existing facts and relate them to each other so that they become a unified whole. 4. Fourth Stage of Historiography, this stage is the final stage in historical research methods. At this stage, all the results obtained by the researcher are collected and then written into a historical description, which is based on facts and data that have gone through previous research stages, so that it becomes a complete unit in written.

RESULT AND DISCUSSION

History of Banjarmasin

Banjarماسins city of Banjarmasin, South Kalimantan Province is often referred to Have many rivers in a city area of 72 km². Rivers in Banjarmasin are grouped into three types, namely large rivers, medium rivers and small rivers. In this region there are three soths Kalimantan the

Banjarماسins Riverss and Alalak River, 45 medium rivers, and 54 small rivers, as stated in Banjarmasin City in Figures (BPS, 2016). Apart from rivers, in Banjarmasin there are also many artificial rivers or canals called anjir, handil, and saka. (Imron quoted from Rochgiyanti, 2011: 53). Banjarmasin is one of the cities where these ships dock. The initial mention of the name Bandjarmasih was because there was a dignitary or very powerful person in Banjar named Patih Masih (J.J. Ras, 1968:398-399). For a long time, Banjarmasin has been a meeting place for traders from inland areas to the city (from upstream to downstream) and out to the open sea (Rico, M & DF, Nadilla, 2024). Banjarmasin city swamp plains. This as a residential area either side low high resources (quoted from Bambang Subiyakto, 2005: 336).

The story of the formation of the city of Banjarmasin is believed to have been formed from generation to generation This story is still preserved as a collective memory of the people of Banjarmasin city. Stories of the past can still be seen from archaeological remains located along both sides of the river (Peter Bellwood, 2000: 224-231). The; city of Banjarmasin, which is located on the island of Kalimantan, is often called the "city of a thousand rivers" to this day. This of shows that rivers are the main aspect in the lives of the people of Banjarmasin the and article Exploration Bapidara Mechanism in the Cendrawasih Gang Community of Banjarmasin City (Rico, M & DF, Nadilla, 2024).

Rivers in Community Life

Rivers as transportation routes are the lifeblood of daily life as transportation routes, communication between cities Before there was a land road, one house was connected to another by a south Kalimantan city And shingle, and some are made from sago tree leaves called rumbia. In accordance with the natural environment, people choose various life activities that suit their natural

conditions. It is not surprising that most of the Banjarese people's activities are carried out on the river. Almost every waterway is a place where the population is concentrated with various activities ranging from transporting commodities, sales/trade to daily mobility. Taken from the writings of Subiyakto (2004), the city with the nickname "A Thousand Rivers" originated from its river shipping activities. The city, which is estimated to have been founded in the 16th century during the reign of Sultan Suriansyah, was originally built in the estuary area on the banks of the Kuin and Alalak Rivers, marked by the establishment of the Banjarmasin Sultanate Palace, which was originally a Malay village. Furthermore, according to Sunarningsih in Kasnowiharo (2004: 108), the fall of the Banjar kingdom to the Dutch, precisely on June 11 1860, made the Dutch make changes to the face of the city, one of which was the construction of a land road. Have make through monitoring easier. However, river culture remains embedded in the soul of the Banjar people. The typical view of this river city is the houses on stilts built in rows facing the river and lanting houses (floating houses) which are on the water on the river bank. Residents who live along rivers use rivers as transportation infrastructure (Sari, R : 2008).

Understanding Transportation

The basic human nature of movement and the need for goods and services have created the need for transportation. Transportations according to Bowersox, 1981 in Kodoatie (2005: 258), defines transportation where the product being moved or moved is needed or desired by the other location. the distance between one place and another, and the purpose of the object to be moved. From the definitions above, it can be seen that main in (Munawar, 2005):

In the Kalimantan region, if we look at geographical factors in the past, the land area tended to have dense and dense

vegetation. So the main route that allows mobility is via the river. This is the same as Shang and Zhang's statement (in Subiyakto and Mutiani, 2019) that, "rivers have become an alternative route used by modes of transportation to transport goods and people to this day." Rivers function as transportation routes and to facilitate the mobility of goods. In rivers, there is transportation as a fish farm for people's livelihoods, for going to and from work, going to school, staying in touch, recreation and other activities. Then, since the introduction of the land route, there have been changes such as the way of life, which used to be a river for bathing, washing clothes, washing dishes, washing rice and so on, now the water is used as regional drinking water. There are activities related to rivers. Previously, rivers were clear and healthy, they could be consumed filtered, now river water is dirty and polluted. According to Bambang, Anjir, Handil and Saka in relation to transportation, the means used are small boats or Jukung (sampan) of various types and Lanting (rafts made of bamboo). The purposes are quite diverse, for agricultural activities, fishing, trade, goods transportation, people transportation, shipping and recreation both over short and long distances (Abbas, E. W. 2018).

Prehistoric Era

That is as a means of communication Viewed from today's perspective, the limit of prehistory is Archaeological Finds artifacts that are often found either in research or accidentally discovered by some residents generally consist of tools made from rock. Artifacts made from rock (lithic artifacts) have a high level of durability, so most of them were still intact when found. Meanwhile, other prehistoric artifacts made from bone, bamboo, wood or horn generally do not have good physical durability, especially if they do not contain certain chemical ingredients that make them durable. Certain soil conditions, for example acid, also increasingly make organic materials

require special methods and handling methods when they are discovered during archaeological excavation research activities. One of the archaeological data that is often used using ethnoarchaeological studies is artifacts, namely objects left by humans from the past that have been made by humans themselves, such as pottery, pottery, one of which is a boat. In Indonesia in particular, there is still not much ethnoarchaeological research because there is not a lot of ethnographic data that can be used as main data for comparison with cultures that existed in the past. Therefore, the ethnographic data used must be in accordance with the artifact findings (Subroto, et al : 2021). The artifact that the author will study in this discussion is a typical traditional boat from South Kalimantan, namely the Jukung Boat. This Jukung boat is included in the types of traditional Indonesian boats. These types of boats are classified into three ways (Liebner, 2002: 24), namely; a) by screen type; b) based on the shape of the hull; And c) based on the method and purpose of using the boat In the archipelago itself, boats were a means of making it easier to move around in search of food for humans who did not yet know writing. The shape of Indonesian boats from time to time can also be known through archaeological evidence as well as from traditional boats currently owned by various ethnic groups in Indonesia (Sukendar, 1998: 1). If based on the objectives of this paper, the findings of boat remains from the past are very useful for knowing how river transportation developed in the past in the Banjar community. Based on existing literature, findings from excavations (data collection techniques through earth digging) of underwater archeology in Indonesia have found moving jukung artifacts in the Tarasi River, North Hulu Sungai Regency in August 1994, namely these jukung artifacts were found 1 meter below the swamp land, in full in the Tarasi River delta, Kaludan Besar Village, Central

Amuntai District, North Hulu Sungai Regency which is currently in the collection of the Lambung Mangkurat museum, Banjarbaru. This Jukung is Jukung Sudur which is 14.90 meters long, 1.15 meters wide and 32 cm deep. The Jukung is estimated to be able to accommodate approximately 30 passengers, as well as on the Raden River, Tapin Regency in June 2004. According to (Mawardi 2011), this Jukung boat can be said to be a prototype of the traditional prototype comes from the Jukung type.

- Delay period was final period through legislative era is marked by increasingly advanced technology used by humans. In this era, two cultures developed, namely the metal culture and the megalithic culture. The tools produced include bronze tools in the form of weapons, nekara and moko; iron tools in the form of axes, weapons and bracelets; pottery, as well as beads (Poesponegoro, 1984: 242-285). Metal technology is known and developed to support their lives. Pre-literate humans who lived during the colonial period were the Australomelanesoid and Mongoloid races. During the perundagian period, humans lived with a clearer division of tasks for each member of their group. They settled in the highlands, in mountainous areas, in the lowlands and on the coast in an increasingly organized and guided way of life. The Perundagian period is a period that began in 500 BC. The supporting community at this time is the Deutro Malay human race. Apart from being familiar with metal processing techniques, the Perundagian community has also been able to make water transportation in the form of canoes and outrigger boats. This means of transportation could support the community in trade and shipping activities between islands in the past.

- The existence of Jukung boats in South Kalimantan Based on the literature, Jukung is the name for a traditional Banjar boat which in Indonesian is known as a boat or sampan (Ideham,

2007: 336). The culture of using Jukung was known in 2000 BC, when the first migration of proto-Malays (old Malays) from the Mekong river, Yunnan South China to Kalimantan (Aufa, et al. 2011: & Ridhoni, 2016:). In general, Jukung refers to a boat made of ironwood. According to Kosnowihardjo as quoted by Aufa, et al (2012), it is estimated that the Jukung in Kalimantan originated from prehistoric cultures in the South China plains (currently Yunan Province). The origin of this is during the migration carried out by prehistoric humans in South China to Southeast Asia including Kalimantan. Long before there were roads, Urang Banjar had pioneered river transportation in remote areas of the island of Kalimantan using a simple raft. From here, the form of Jukung became known, which increasingly became more numerous in type and size (Aufa, et al. 2011: 2). Then in the 6-7th century AD, Jukung production became more diverse and its types increasingly developed in Kalimantan. The development of the Jukung Boat then reached South Kalimantan and became a cultural identity when the Dipa Kingdom was founded in Amuntai, the Daha Kingdom in Nagara, Hulu Sungai Selatan to the Banjar Kingdom in Kuin which became a milestone in the birth of Urang Banjar (Ridhoni, 2016: 2-3).

Historical Times 1) Neolithic era Quoting from the writings of (Toynbee, Arnold. 2014), the Neolithic Age was a transitional period from the Paleolithic era, which began around 12,000-10,000 years ago. The discovery of Neolithic technologies became the initial milestone in the development of technology that exists today. The technological achievements of Neolithic society are considered to be the best, because their very simple knowledge can be a driving force for human progress towards a state of complete ease. One of them is the boat, as the forerunner of the ship, it is said to be the first means of transportation that humans could make. The first known boats appeared These

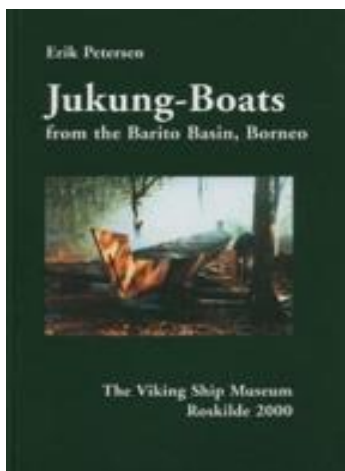
early ships had limited functions, they could move on water. Ships in the Neolithic era were used for hunting and fishing. The oldest canoes discovered by archaeologists were often made from coniferous tree trunks, using simple stone tools (Marwadi, 2011).



Source: <https://www.historione.id/> In the Neolithic Age, boats were used to fish

2). History of Jukung Traditional Jukung is a product of human Banjar culture since prehistoric times when humans only discovered water transportation towards the end of the Neolithic period, after the use of bamboo rafts. In historical and archaeological studies, jukung or boat remains as movable artifacts can reveal social, economic, cultural and political events in the past in the supporting ethnic geographical environment or in a wider environment related to the facts of migration in the past. Based on archaeological and historical facts, Banjar people's jukung-jukung are still widely found and used in the waters of South Kalimantan. In fact, floating markets in this area are known to have existed since 400 years ago (Directorate General of Tourism 1991: 209). It is estimated that floating markets and also on river cliffs existed in 1530 AD during the reign of Sultan Suriansyah (Prince of Ocean) which was located at the confluence of the Karamat River and the Sigaling River (Idwar Saleh 1981: 41, 115). Then it shifted at the mouth of the Kuin River towards the end of the 16th or early 17th century AD. The floating

market on the river in Lok Baintan Village, Banjar Regency, may have existed in the 16th century but could have only become common when the Banjar palace moved to the Kayu Tangi Martapura area in the early 17th century (1612). Apart from the fact that the traditional types of jukung and the existence of the floating market have historical and archaeological value, it can be proposed as a superior culture of the Banjar people as an archaeological-based tourism location. The development of the jukung which reached South Kalimantan eventually became a cultural identity when the Dipa kingdom was founded in Amuntai, then the Daha kingdom in Nagara, Hulu Sungai Selatan and even the Banjar kingdom in Kuin, which became a milestone in the birth of the urang banjar.



Book: Jukung-Boats from the Barito Basin, Borneo (Roskilde: The Viking Ship Museum, 2000).

Based on a study of jukung conducted by Petterson (2000), namely "Jukung boats from the Barito Basin". Petterson in his study only identified types of jukung from the past century to the present. Erik Petersen or better known as the "foreign kai", a resident of Banua Anyar Banjarmasin. The author of the book Jukung-Boats from the Barito Basin, Borneo, which was published in 2000. Kai from Denmark has made a big contribution in introducing jukung, his work Urang Banua, in the field of water

transportation to the international stage, especially on the blue continent. One reason why you want to settle in is because you are impressed and interested in the traditional Jukung shipbuilding industry. Apart from that, this jukung research also fills his retirement period until the end of his life.¹¹ Erik Petersen was chosen as a researcher for the project initiated by the country's famous museum, The Little Mermaid. In carrying out his research, Erik always appears with his characteristic simplicity. In his daily life, he likes to be shirtless, complete with his trademark glasses. This retired architect likes to ride his bicycle everywhere, in every corner of the City of a Thousand Rivers which is of his research. Mawardi (2014), Erik Petersen's services have introduced dozens of types of jukung to the world through his manuscript While in Indonesia and researching Jukung, Erik Petersen described in detail the types of jukung in the Barito River along with the basic ingredients and how to make it. Erik Petersen also explained that the Banjar people have long mastered the technology of making boats (jukung). They inherited this skill from the ancestors of the Banjar people, namely Dayak Maanyan. The Jukung is the oldest boat and has been around for 2,500 years. The simplest jukung is made from a whole log that is split into two and scraped using stone tools.

3). Characteristics of Jukung Jukung Banjar has various types of Jukung, but here the author will provide an explanation of just one Jukung to focus on in the discussion, which in general is Jukung Sudur, because this Jukung.



Source: <https://bombasticborneo.com>.
Mangkurat Gastric Museum

Found buried in the ground Amuntai Tengah, Hulu Sungai Utara Regency, 1994. This Jukung Sudur is thought to have been made in the 15th century, made from a single tree trunk that was dug concave lengthwise. Its length reaches ± 17 m, while the usual size is only ± 3 m - 5 m. Seeing its large size, it is suspected that this mortar boat was previously used as a means of transporting goods. Jukung Sudur consists of one piece of wood, cut from half of a tree trunk and its width is not greater than that of the burner. Being a simple construction it is definitely a ship that can be built with stone tools, axes, picks, shims, and (for a hole in the construction) a sculpture. Jukung Sudur is a simple, flat-shaped canoe with simple construction, usually propelled by a wide pole and used for fishing. Currently, the normal size of Jukung Sudur is 6-7 meters, 60-70 cm wide and 20-25 cm deep. But at the Lambung Mangkurat Banjarbaru Museum we can see the old Jukung Sudur which is 15 meters long. The original Jukung Sudur is made from a single piece of wood, with no other additional construction. However, there is something different about Jukung Sudur, where one board is added at the bow and stern behind the ship, which is often called Jukung Bakapih. The Jukung Sudur is an ideal boat for shallow areas, where its flat construction makes it easy to float in water 1 cm deep, used for

fishing. The characteristics of jukung from time to time are based on their development, where the types of jukung banjar currently are only ordinary jukung in the sense of jukung based on requests from buyers but there are several communities that still produce such as jukung sudur, jukung patai and jukung batambit among others. others because of people's requests or wanting to make a display for sale/examples. Several types of jukung are no longer being produced due to pressure from access for motorbikes and cars as well as the construction of roads and bridges. How long and to what extent can the banjar jukungs survive in their existence. The wood used to make jukung is local wood taken from forests along large rivers in the South Kalimantan river area. In the past, Banjar jukungs were mostly made of ironwood and cangal wood. Now because this material is rare, it is very rare to find it even though the quality is much better than the current jukung-jukung which only lasts 5 years to decades. The jukung-jukung they make today are mostly made from kelepek wood, madi hirang wood, blue lanan wood and kasak wood. The equipment used still uses traditional tools such as balayung or pickaxe, which is a type of ax whose blade is transverse or not in the same direction as the handle, parang pambalokan is used to cut down and shape the base of the jukung and to cut holes in the body of the jukung, katam or shaver is used to level or smooth the surface of the basic shape of the jukung. . Changing habits with reduced interest in jukung ownership have had further consequences for the smallholder industry that produces this type. The jukung industry is gradually being pushed and abandoned, because it can no longer produce because there are no customers or buyers (Syaharuddin, S, 2020). A situation like this could occur when klotok became more popular in society and was widely produced by 1970, even though the price was relatively cheap so that it could be

affordable by the wider community. Automation of water transportation facilities has improved jobs and saved human labor, so that children have the opportunity to go to school well, women (wives) can look for work in other fields, or concentrate as housewives. They no longer need to help their fathers/husbands to row the boat as was previously customary, because with automation there is no longer a need for much human labor (Syaharuddin, S. 2020).

CONCLUSION

Based on the research results, we can draw a conclusion that rivers are part of people's lives in Banjarmasin City, but currently the use of rivers as water transportation infrastructure appears to be decreasing. Community activities in Banjarmasin City tend to shift to using land transportation. Apart from that, the lack of attention and participation by the government, private sector and society in the field of river transportation has resulted in river transportation being unable to compete with land transportation. As a city that has many rivers, almost all aspects of people's lives in Banjarmasin depend on rivers, both for daily activities and for economic activities. Not only that, there are even many community beliefs and traditions related to rivers. Therefore, it is not an exaggeration to say that river culture is part of the life of the people of Banjarmasin. The existence of many rivers in the middle of the city also encourages people to develop each area. Urang Banjar as the dominant community in South Kalimantan still maintains its river culture from 2000 BC until today. This river culture is reflected in activities related to boats which are used as a means of transportation and for selling, as can still be found in floating markets today. Even though it has begun to be forgotten, this boat, which is familiarly called the Jukung, is still being preserved by the local community and several other stakeholders.

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