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Harmonizing Kuranglabih Values in River-Based Traditional Trade: Lok Baintan Floating Market Study

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Abstract
This study examines the integration of local wisdom, Islamic values, and early childhood engagement in the river-based traditional trade at the Lok Baintan Floating Market. The study delves into the enduring "Kuranglabih" principle rooted in the values of the Banjar community, which permeates traditional trade. This enduring principle, which harmonizes with traditional trade, undergoes examination through the qualitative case study approach. "Kuranglabih" denotes a term used in traditional trade at Lok Baintan Floating Market, describing a bargaining process centered on sincerity and generosity, devoid of causing harm to either the seller or the buyer. Data were collected through observation, interviews, and documentation to produce a comprehensive record of cultural phenomena. The research instruments utilized in this study underwent a validation process to ensure their reliability and effectiveness in collecting data. The results demonstrate that the 'Kuranglabih' value imbues trading with 'mabrur,' echoing Allah's virtuous principles, and has a positive impact on trading while aligning with virtuous principles. Early childhood engagement serves as a foundation for value transmission and the sustainability of cultural continuity within Banjar society. This study underscores early childhood engagement's role in value transmission, nurturing sustainable cultural continuity within Banjar society. The study highlights this intricate interplay's multi-dimensional nature of harmonizing local wisdom, Islamic values, and early childhood engagement at the Lok Baintan Floating Market.

Keywords: *local wisdom; Islamic values, early childhood engagement; traditional trade; kuranglabih principle*

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Introduction
In every society, culture serves as a guiding force and is diligently nurtured by its members. Culture encompasses ideational, behavioral, and material systems (Derex, 2022). Ideational systems encompass norms, morals, ethics, laws, regulations, order, and taboos within a society. Behavioral systems involve actions and behaviors within a community, including ceremonial traditions, livelihood practices, artistic expressions, and social interactions that shape human-environment relationships. These aspects guide permissible

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and impermissible actions, appropriate behaviors, and associated consequences for transgressions.

Ideational systems reflect the knowledge underlying societal behaviors for both individuals and groups. Each society possesses localized knowledge and logic, viewed as truths by its members, giving rise to unique systems of knowledge known as local wisdom (Rahmaniar et al., 2020; Ramdiah et al., 2020). Local wisdom molds value inherent in daily life and fosters individual harmony (Elder, 2020; Hasnidar et al., 2021; Takdir, 2012). It is essential to recognize that local wisdom is closely intertwined with local culture, as it encompasses the accumulated knowledge, behaviors, and attitudes passed down through generations that are deeply rooted in the cultural fabric of a society.Adaptation and interaction within society lead to distinct characteristics that manifest as local culture, shaped by demographic, geographical conditions, and lessons in preserving sustainability. Human livelihoods encompass economic activities involving production, consumption, and distribution. Economic activities, particularly trade, are highly endorsed in the Quran and were exemplified by Prophet Muhammad and his companions who engaged in commerce. Honesty is pivotal in trade, and the principles of ethical trading emphasized in Islam ensure prosperity in this world and the hereafter (*falah*) (Iswanto et al., 2017).

Local culture profoundly influences human behavior, including economic activities such as trade, and is integral to daily life (Geertz, 2022; Wang, 2021). This close relationship between cultural values, local wisdom, and local culture is unmistakable, as they collectively contribute to molding the identity and ethical foundations of a community. Hence, it becomes paramount to underscore the importance of transmitting these cultural values, particularly starting from early childhood, as this practice is vital for their preservation and continuity in our ever-changing world. The behaviors and attitudes of individuals are deeply interwoven with the culture and traditions they uphold, reflecting inherited knowledge and practices passed down through generations.

Similarly, economic activities, including trade, are closely linked to a society's culture. Various ethnic groups, such as the Malay, Minangkabau, Acehnese, and Chinese, are renowned for their trading practices inherited from ancestors and contribute to a strong interest in trade (Iswanto et al., 2017). Most of the Banjar community, predominantly Malay and adherents of Islam, engage in economic activities centered around rivers, a defining characteristic of the region known as the "City of a Thousand Rivers." An outstanding illustration of conventional river-based trade is the Lok Baintan Floating Market. Rivers play a significant role in Banjar culture, providing trade, transportation, fishing, and daily needs resources. These rivers' presence has influenced residents' daily lives, including the long-standing custom of the floating market based on the rivers. Lok Baintan Village, Sungai Tabuk Sub-district, Banjar Regency, has a traditional market called the Lok Baintan Floating Market, also known as Pasar Terapung Sungai Martapura. It provides a variety of goods, including agricultural produce, and runs on boats, or "*jukung*" as it is known locally. Since the Banjar Sultanate, this market has always opened at six in the morning and closed at nine local times.

A unique aspect of Banjar culture, particularly in traditional trade, is the concept of "Kuranglabih," which emphasizes moderation. Despite prevalent trade frauds, the Lok Baintan Floating Market traders uphold Islamic values and the local wisdom of "*Kuranglabih*," fostering ethical trade practices. Early childhood engagement is a cornerstone in preserving culture and traditions, driven by compelling reasons. Firstly, children are the torchbearers of the next generation, entrusted with carrying forward the rich tapestry of traditions (Borunda et al., 2020). Their active engagement is vital in ensuring the seamless continuation of cultural legacies, solidifying their role as stewards of heritage.

During the formative years of early childhood, fundamental values and societal norms become ingrained. Education about tradition at this stage lays a lasting foundation for appreciating heritage. As children internalize core values, they forge a profound connection between past and present, strengthening their identity and societal bonds (Rizzo et al., 2022).

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Children's engagement in traditions strengthens their cultural connection and enriches the broader landscape. By actively participating and advocating for traditions, they safeguard the cultural fabric from fading. Their enthusiasm becomes a beacon of hope, illuminating the path for generations. Moreover, children's unique ability to disseminate knowledge within peer groups and society transforms them into catalysts of positive change, fostering an appreciation for diverse heritages.

The undeniable interconnectedness among cultural values, local wisdom, and local culture plays a pivotal role in shaping the identity and ethical underpinnings of a community. Consequently, highlighting the necessity of imparting these cultural values, especially from early childhood, becomes imperative, as it is indispensable for their preservation and continuity in our constantly evolving world. The behaviors and attitudes of individuals intricately intertwine with the culture and traditions they uphold, reflecting inherited knowledge and practices passed down through generations.

While previous research has explored cultural values, local wisdom, and local culture, a critical gap remains in comprehending their integration within the context of river-based traditional trade systems, such as the Lok Baintan Floating Market, and the role of early childhood engagement in this dynamic. This study aims to bridge this gap by investigating the integration of "Kuranglabih" local wisdom with Islamic values within the river-based traditional trade system and the Banjar community's local wisdom. Furthermore, this research endeavors to identify distinctive elements that set it apart from previous studies and underscore its potential to enhance our understanding of cultural preservation and continuity within river-based trade communities.

Methodology

This research employs a qualitative approach with a case study method to conduct a comprehensive investigation into the local wisdom values embedded in the traditional river-based trading system, with a specific focus on the Lok Baintan Floating Market situated in Lok Baintan Village, Banjar Regency, South Kalimantan. The choice of the case study method was driven by the need to delve deeply into a particular location (the river-based traditional market) and the original Banjar community, necessitating an extensive exploration (Creswell & Creswell, 2017).

Data collection took place from February to April 2023, employing purposive sampling to meticulously select participants. The pool of informants comprises individuals from Lok Baintan Village and traders who actively incorporate the values of local wisdom, specifically "Kuranglabih," into their trading practices. The primary data sources consist of rigorous observations and in-depth interviews with carefully chosen informants, including Acil Wati, Acil Bari, Acil Ibay, Om Ali, Om Saini, and several buyers at the floating market, namely Andre, Siti, and Sanah. Supplementary data were gathered from research reports, exploratory journals, and pertinent literature sources. The amassed data underwent descriptive analysis, facilitating an in-depth exploration of the local wisdom values identified in the context of the Lok Baintan Floating Market and the indigenous Banjar community.

Furthermore, this research extends its focus to the role of early childhood engagement in transmitting the identified local wisdom values, thereby ensuring the continued continuity of cultural heritage.

Data were collected through three primary techniques: observation, interviews, and documentation, with the aim of producing comprehensive records of cultural phenomena, especially the local wisdom phenomenon known as 'Kuranglabih.' The research instrument employed in this study underwent a validation process to ensure its reliability and effectiveness in collecting data. Observations encompassed direct observation of trading activities and interactions at the Lok Baintan Floating Market. Interviews were conducted with informants actively involved in trading at the market. Documentation involved data collection from previous research reports, exploration journals, and relevant literature. The data analysis

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technique employed is descriptive analysis. The collected data underwent an in-depth analysis to identify and comprehend the local wisdom values that manifest in traditional river-based trading practices at the Lok Baintan Floating Market.

Regarding inference, this research aims to draw conclusions regarding the impact of integrating local wisdom values, specifically 'Kuranglabih,' with Islamic values in traditional river-based trading practices, as well as the impact of early childhood involvement in transmitting these values. This will provide profound insights into how cultural heritage can be preserved and upheld in the context of river-based trading communities.

Indicators of success in this research will be evidenced by a heightened understanding of the integration of local wisdom values and the role of early childhood in ensuring cultural sustainability. Additionally, the potential contributions of this research in enhancing our comprehension of cultural heritage in river-based trading communities will serve as a measure of success. The extent to which the results of this research can be applied as a guide for preserving and advancing local wisdom values in similar contexts will also signify its success.

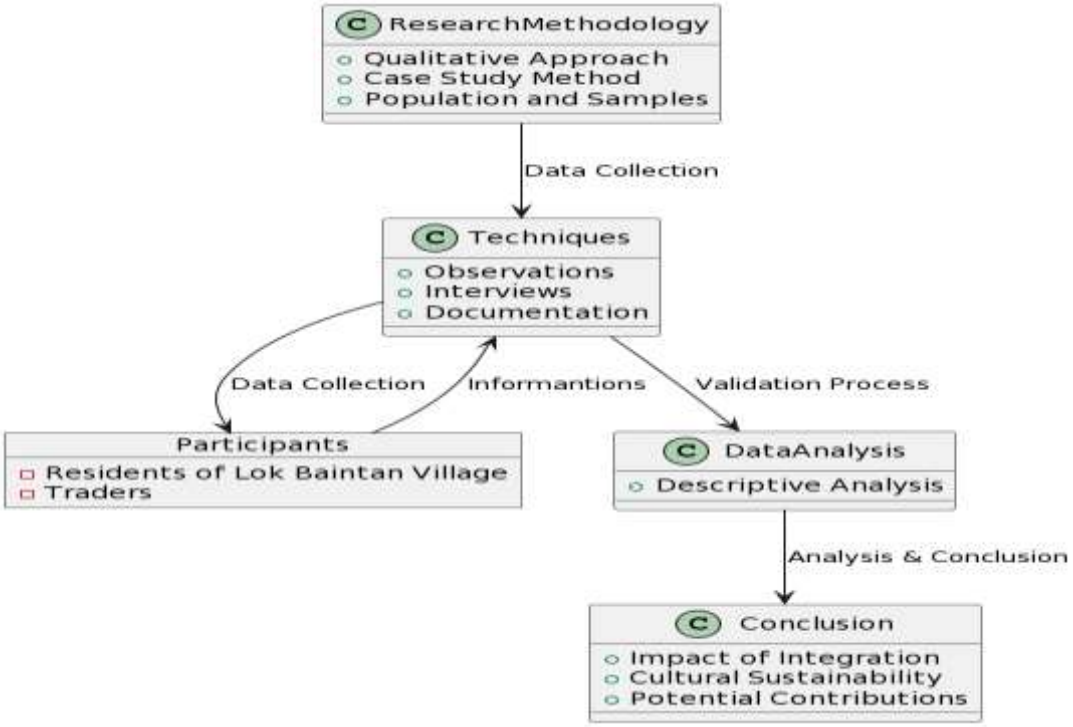


Figure 1. Research Methodology Flowchart

Result and Discussion

What is Local Wisdom in the Trade Process at the Floating Market of Lok Baintan?

Noble values have existed within societies for a long time, and these values differ among different societies. These values undoubtedly contain positive aspects that must be passed down to the next generation as the nation's successors, as they are highly beneficial for Indonesia's mental and spiritual development. Noble values consist of moral and religious values. Local wisdom of a region is the result of the positive behaviors of its people concerning nature and the surrounding environment, which can stem from customs, religion, ancestors, or local culture. These values naturally develop in society to adapt to the environment, including noble values specific to each place. The community can use them for survival (Sahlan, 2013) and serve as a reference for societal norms (Rahmaniar et al., 2020).

Behaviors that are widespread and commonly practiced in a society passed down through generations evolve into values that the community holds dear, called culture. Generally, local wisdom develops through a long internalization process, passed down from

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generation to generation due to human interaction with the environment. This lengthy process of evolution gives rise to crystallized value systems in the form of beliefs, customary laws, and local culture (Ernawi, 2009; Rozi & Taufik, 2020).

Local wisdom encompasses the knowledge, traditions, habits, and practices that develop in a specific region or community from one generation to another (Tambunan, 2021). Local wisdom contains cultural values the local community embraces and is the foundation for their way of life. The knowledge and practices embedded in local wisdom are usually based on empirical experience, inherited from ancestors, and adapted to current conditions and needs. It can even contribute to developing the nation's character (McGrath et al., 2022) and character-building (Rasid, 2014).

South Kalimantan has many local wisdom aspects ingrained in various aspects of life, including agriculture, fishing, plantations, and trade. One such local wisdom in traditional trading practices, particularly in transactions between sellers and buyers at the Floating Market of Lok Baintan, is "*Kuranglabih*."

The Floating Market of Lok Baintan is deeply rooted in the traditional trading practices of the Banjar community in South Kalimantan. This unique market, situated on the Martapura River, has been a significant part of the local culture and economy for generations. To understand the local wisdom values embedded in this market, it's essential to grasp the context of local trade and the profound relationship between humans and the river.

The Martapura River serves as the lifeblood of the Banjar community's trade and commerce. This river not only provides a means of transportation but also serves as the central marketplace for various goods and products. The riverbanks and the boats that traverse its waters are the primary trading spots, creating a dynamic and vibrant trading environment.

Local traders, often residents of Lok Baintan Village, have adopted a unique approach to conducting business on the Martapura River. They utilize small wooden boats, often powered by paddles, to display their merchandise. These boats function as mobile shops, laden with various goods ranging from fruits and vegetables to traditional crafts and clothing. This distinctive approach to commerce has become a cultural hallmark of the Banjar community.

The Floating Market of Lok Baintan is not merely a place for economic transactions but also a cultural and social hub. It is where the Banjar community gathers to exchange goods, share stories, and strengthen social bonds. The market's existence is a testament to the resourcefulness and adaptability of the community, utilizing the river as a natural platform for trade. The Martapura River is not just a conduit for trade but also a source of life for the local community. It sustains agriculture, provides transportation, and supports various aspects of daily life. This close relationship between humans and the river has fostered a deep appreciation for the environment and a sense of stewardship.

Based on statements from several traders and buyers at the Floating Market of Lok Baintan, the term "*Kuranglabih*" can occur between sellers and buyers, among sellers themselves, and between buyers and sellers.

Firstly, "*Kuranglabih*" between sellers and buyers involves the following: Fair Pricing: Sellers refrain from overpricing their goods, often using the phrase "harganya sadang haja" (the price is just right). Some sellers prioritize maintaining a harmonious relationship with buyers over maximizing profits, emphasizing the ethical aspect of trade.. Sample Tasting: Sellers allow buyers to sample their goods, such as fruits, for free before making a purchase. This ensures that the quality aligns with the buyer's preferences. If a transaction fails due to the buyer's taste, the seller gracefully accepts the outcome, considering it a matter of fate. Bargaining: "Kuranglabih" becomes especially prominent during bargaining interactions. Buyers may initiate negotiations by saying "Kuranglabih haja cil harganya" (please lower the price a bit), while sellers may respond with "ini sudah harga kuranglabih" (this is already a Kuranglabih price) or "harga papadaan" (a negotiable price). Transactions are finalized with an agreement (ijab qabul) between the seller and buyer. Exchange of Agreement: The exchange

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of ijab qabul marks the official conclusion of the trade. This agreement is considered invalid without it. The seller pronounces the act of sale with "jual lah" (sell it), and the buyer responds with "tukar" (exchange it) (Arsyadi, 2018). The act of sale is pronounced by the seller with "*jual lah*," followed by the buyer's response of "*tukar*" (Hanafiah, 2015). Therefore, to preserve the sustainability of "*Kuranglabih*" local wisdom, interactions and bargaining between parties must occur in trading transactions. The term "*Kuranglabih*" is deeply ingrained among traders and has become a cultural practice in the Floating Market of Lok Baintan for ages.

Secondly, "*Kuranglabih*" occurs among sellers when a buyer chooses goods from the back of one seller's boat, leading the seller in the front to graciously give way to the back seller. This naturally results in an exchange of positions, with the front seller moving behind the back seller. In the unique context of the floating market, buyers stay in place either at the dock or inside their boats, and all the traders using boats approach the buyers. These boats are the selling spots in this market, a boat without an engine, propelled only by paddles (Apriati, 2013). Furthermore, bartering or exchanging goods can also happen among traders (Apriati et al., 2018).

Thirdly, "*Kuranglabih*" occurs between buyers and sellers, signifying a negotiable amount or a price not significantly distant from the buyer's offer. For example, if a buyer negotiates for an item priced at IDR 10,000, lower than the initially offered IDR 15,000, the seller may agree to the "*Kuranglabih*" price. "Kuranglabih" implies getting a price that is neither too expensive nor too cheap, ensuring neither party feels unfairly treated. In this context, traders and buyers are in harmony, striving for mutual benefit, which the sellers call "*beamal*," an act that garners rewards in the eyes of Allah, Glory to Him, the Exalted. Furthermore, "Kuranglabih" for the buyer means they are allowed to bargain. In conclusion, the local wisdom understanding of "*Kuranglabih*" in the trading process at the Floating Market of Lok Baintan involves negotiation through bargaining to reach an agreement that benefits both traders and buyers, grounded in the generosity of both parties. The term "Kuranglabih" symbolizes a bargaining system among the Banjar community based on sincerity and generosity from sellers and buyers.

From the above discourse, it can be concluded that the term "Kuranglabih" in traditional trading refers to a bargaining process that does not disadvantage or burden both parties, based on the sincerity and generosity of traders and buyers in the transaction process. This reflects the local wisdom value of "Kuranglabih" in trading at the Floating Market of Lok Baintan. The Banjar community's understanding of the value of "*Kuranglabih*" in trading is not significantly different from bargaining in general. The term "*Kuranglabih*" originates from the local language of the Banjar community. Compared to other regions in Indonesia, this term may be understood as a regular form of negotiation in trade. However, the uniqueness of "*Kuranglabih*" lies in the Banjar community's interpretation, which sees it as an embodiment of sincerity and generosity in trade, a practice they have upheld for generations.

Islamic Values in the Local Wisdom of "Kuranglabih" at the Floating Market of Lok Baintan

In the Nusantara (archipelago) context, Islam entered Indonesia through trade routes, accompanied by business activities and *da'wah* (religious propagation). Hence, Islam strongly encourages its followers to trade to fulfill their livelihoods (Iswanto et al., 2017). Speaking of the Banjar people (an ethnic group), they have long been renowned as traders. Previous research has consistently depicted the Banjar people as deeply involved in trade activities (Alfisyah & Arofah, 2022; Hawkins, 2000; Muthoifin & Putri, 2021; Rahmawati et al., 2022). They predominantly engage in trade as a means of sustenance (Hawkins, 2000; Muthoifin & Putri, 2021). Even the Dayak Bukit people refer to the Banjar people as traders (Hoffman, 2016; Salbella & Kumalasari, 2020; Susanto et al., 2021). Banjar traders adhere to Islamic values in their trade practices, a tradition dating back to the 16th century. Moreover, many of those involved in international trade during that time were Muslim traders or hajis (pilgrims)

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(Alfisyah & Arofah, 2022). These Islamic values in trade align with the local wisdom of "*Kuranglabih*" held by the majority of the Banjar community.

In trade discussions, one cannot overlook the role of the Prophet Muhammad. As a role model for trading practices, he was nicknamed "*Al-Amin,*" which means trustworthy, owing to his honesty, fairness, effective communication, and not causing harm to buyers during trade. He exemplified trade following *falah* values (trade leading to worldly and eternal prosperity). He set a perfect and complete example for his contemporaries and future generations (Iswanto et al., 2017).

Values are abstract concepts. They signify attributes and meanings generally used to assign worth to objects or goods (Eko & Putranto, 2019; Primayanti & Puspita, 2022; Setiawan et al., 2022). Values are important human beliefs about appropriate and inappropriate behavior (Rasid, 2014). Without values, anything would hold no significance for humanity, as the manifestation of values is necessary for the existence of something.

To ensure the continuity of river-based traditional trade, such as the Floating Market of Lok Baintan, the local wisdom value of "*Kuranglabih*" must be upheld. One of the local wisdom values among the Banjar people that align with Islamic values is "*Kuranglabih*." This local wisdom value of "*Kuranglabih*" ensures that trade is virtuous or morally sound, where both parties (sellers and buyers) mutually benefit, resulting in a trade process that Allah, Glory to Him, the Exalted, accepts.

The local wisdom of "*Kuranglabih*" at the Floating Market of Lok Baintan is heavily influenced by Islamic values. This is because all traders in this market are Muslims, and this local wisdom has been passed down through generations. Islamic values emphasize that work should not be an end in itself but rather a means to foster social relationships. Thus, generosity and fairness in the workplace are virtues (Aldulaimi, 2020; De Clercq et al., 2019; Zia et al., 2022). As mentioned earlier, the understanding of several sellers and buyers in the Floating Market regarding the term "*Kuranglabih*" is realized through bargaining for an agreement between traders and buyers grounded in the generosity of both parties. This is achieved through the unique "*jual lah - tukar*" contract pronouncement at the end of each transaction, a local cultural practice among the Banjar community that upholds the principles of justice and transparency, thereby rendering the transaction halal and beneficial (Arsyadi, 2018).

These values coexist with Islamic values. Islamic values in trade include social consciousness or *ta'awun* (helping others), implying that profit isn't the sole pursuit, refraining from false oaths, treating buyers amiably, refraining from disparaging other traders, avoiding hoarding goods for excessive profit, ensuring accurate weights, paying wages before the sweat dries on laborers, selling pure and halal products, engaging in trade willingly and without coercion, granting time for buyers to settle debts if unable to pay immediately, and, lastly, being free from usury (Aravik et al., 2023; Irawan et al., 2021; Islam & Greenwood, 2021; Nugraha, 2018).

These values align with Islamic teachings. For instance, traders in the Floating Market of Lok Baintan, who primarily deal in local fruits, prioritize allowing buyers to sample fruits before purchasing to avoid dishonesty. Furthermore, most traders use local scales, such as "*bungkalang*," as they fear that traditional market scales might be inaccurate due to the water's movement. Prior research has already highlighted the honesty of traders at the Floating Market of Lok Baintan, attributing their strong work ethic to their honesty (Hendraswati, 2016). The practice of *shigat akad jual-beli* reflects the goodwill of the Banjar community in ensuring honesty and transparency in their dealings. This cultural hallmark upholds principles of justice and openness. Therefore, transactions between buyers and sellers are deemed halal and beneficial (Arsyadi, 2018; Lahuri et al., 2021; Mahmood & Suhaib, 2019).

Exploring Early Childhood Engagement in Transmitting Values

The continuation of river-based traditional trade, exemplified by the Floating Market of Lok Baintan, hinges upon the integral role of early childhood involvement in transmitting

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local wisdom values like "*Kuranglabih*." Early experiences profoundly influence an individual's values and cultural comprehension (Howard, 2019; NASEM, 2018). The initiation of value transmission typically occurs within the familial and communal spheres, where young children adeptly learn from their elders.

Within the context of the Floating Market, young minds are exposed to the intricate trade practices and dynamics inherent to "*Kuranglabih*." This exposure subtly instills the principles of sincerity, generosity, and ethical trade, embedding these values into their cultural ethos. Such impressions during formative years hold the potential to become inseparable aspects of their identity. Parents, grandparents, and other community members act as primary models and educators in this transmission process (Handoko et al., 2021; Hefniy et al., 2022; O'Neill et al., 2018; Shorey & Ng, 2022).

Through various channels such as storytelling, interactive sessions, and cultural events, educational institutions, and community organizations play a crucial role in preserving the essence of "*Kuranglabih*" and ensuring its continuous passage to subsequent generations. The amalgamation of early childhood engagement with the cultural values of "*Kuranglabih*" not only perpetuates the uniqueness of the Floating Market but also weaves a robust and enduring cultural fabric over time.

The local wisdom of "*Kuranglabih*" in traditional trade reflects a bargaining process rooted in sincerity and generosity from sellers and buyers. This reflects not only cultural values but also resonates with Islamic values. The Banjar community's understanding of "*Kuranglabih*" emphasizes sincerity and generosity in trade, aligning with the principles taught by Prophet Muhammad and the tenets of Islam. These values coalesce to foster virtuous trade practices at the Floating Market of Lok Baintan.

Early childhood individuals represent the primary recipients and beneficiaries of the value transmission process. They are young minds exposed to the intricate trade practices and dynamics inherent to "Kuranglabih." These experiences profoundly shape their values and cultural comprehension, potentially becoming inseparable aspects of their identity.

Elders, including parents, grandparents, and other community members, act as primary models and educators in the transmission process. They play a crucial role in imparting the values of sincerity, generosity, and ethical trade to the younger generation. Educational institutions, such as schools and early childhood education centers, serve as formal channels for value transmission. They organize activities, interactive sessions, and cultural events that expose children to the cultural values of "Kuranglabih."

Community organizations also play a crucial role in preserving and transmitting the values of "Kuranglabih." They provide platforms for cultural engagement, storytelling, and community events that reinforce the significance of these values. "Kuranglabih" represents the core cultural value being transmitted to early childhood individuals. It embodies principles of sincerity, generosity, and ethical trade, deeply ingrained in the local wisdom of traditional trade at the Floating Market of Lok Baintan. Islamic values, including sincerity, honesty, and fairness in trade, are also influential actors in the transmission process. The understanding of "Kuranglabih" within the Banjar community aligns with the teachings of Prophet Muhammad and the principles of Islam. Collectively, these work in synergy to ensure the effective transmission of cultural and Islamic values, particularly "Kuranglabih," to early childhood individuals, shaping the identity and practices of the community at the Floating Market of Lok Baintan.

Conclusion

The Banjar community's preservation of the local wisdom of "Kuranglabih" in traditional trade, particularly in river-based markets like the Floating Market of Lok Baintan, demonstrates the community's commitment to noble values and aligns with Islamic principles. This synthesis of tradition and faith is evident in their ethical trade practices, characterized by tolerance, fairness, and mutual respect. Early childhood engagement also plays a crucial role

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in transmitting these values, as they help children internalize sincerity, generosity, and ethical trade from an impressionable age. This commitment to "Kuranglabih" exemplifies how cultural traditions can evolve while retaining their fundamental essence and integrity.

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