

## Impact of maintaining the Banjarese language on Floating Market traders in Banjarmasin City

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**ABSTRACT:** The maintenance of the Banjarese language on floating market traders in Banjarmasin City is an interesting language behavior phenomenon to be studied. This study aims to describe the impact of maintaining the Banjarese language on the Floating Market traders in Banjarmasin City. This research is a descriptive study with a sociolinguistic approach. Data collection is carried out by recording the conversations that occur between sellers and buyers in the Floating Market during buying and selling transactions. The results of this study obtained positive and negative impacts of maintaining the Banjarese language on the floating market sellers in Banjarmasin City. It can be concluded that the maintenance of the Banjarese language on the Floating Market traders in Banjarmasin City still persists.

**KEYWORDS :** *sociolinguistic, language maintenance, impact, floating market, trader*

### I. INTRODUCTION

One of the efforts that can be done to prevent language extinction is language defense. Language defense can be done consciously or unconsciously, carried out by native language initiators or ordinary people. Efforts that can be made can be in the form of coaching the speech community, or the role of the local government. Fostering the speech community can be done by using local languages in speaking in everyday life. Banjarese language is one of the regional languages in Indonesia. Banjarese language is used in South Kalimantan Province evenly, the average people in Banjarmasin City use Banjarese language in their daily life. Banjarese language also has a position as a lingua franca because Banjarese language users are more than native speakers of the language. This is evidenced by the use of the Banjarese language in various spheres of social life. Banjarese language in the market domain in language defense is rarely researched, especially in floating markets. The floating market is interesting to study because the Banjar people are very close to river life, and they still maintain the habit of not using the engine in the boat, and the traders prefer to row their *jukung*. The Floating Market has existed since the 15th century during the Banjar Sultanate because of this strategic position, and the river became the main link between inter-island trade routes. This tradition has continued until now. Therefore, Banjarmasin is nicknamed the City of a Thousand Rivers. In the past, the process of buying and selling in the floating market was done by bartering. Now, you can use money, but we can still see the bartering between traders in the floating market.

The traders in the floating market still maintain the Banjarese language when making buying and selling contracts at the floating market. Because of their daily meeting with Banjar people, too, although sometimes there are buyers who use Indonesian when transacting, they understand what the buyer means, but they sometimes answer the buyer's questions in mixed language, Banjarese, or Indonesian with an accent. Banjar.

Banjarese language in the floating market is described by the presence of traders and buyers who use *jukung* to make transactions. *Jukung* is a means of transporting goods used by the people of Banjar for transactions and activities carried out on the water. Most of the traders in the floating market are women aged around 30-50, or the Banjar people usually call them "*Acil*", there are also male traders, but they can only be counted on their fingers. The floating market is open every day if you want to travel. Come on Saturdays from 16:00 to 19:00 and Sundays from 04:00 to 10:00 in the Siring area in the City of Banjarmasin. The average commodities in the floating market are local fruit traders, vegetable traders, yellow rice, Banjar soup, and produce from their plantations. Uniquely, in this floating market, sellers often give seduction rhymes to buyers. While crossing the Martapura River to the Floating Market, you will find traffic signs which are usually seen on the highway. Still, there are also traffic signs on the river intended for *jukung* and *klotok* or known as motorized boats crossing the river.

## II. RESEARCH METHOD

This research is a qualitative descriptive study with a sociolinguistic approach. Qualitative research is used in this study because this study seeks to analyze and describe phenomena that are rarely known to people (Blaxter et al in Santosa, 2021). In this study, a phenomenon that is rarely known by people is the phenomenon of the use of the Banjarese language used by traders and buyers in the floating market. In addition, qualitative research is defined as research that examines natural objects (Sugiyono, 2008:9). Thus, this research is a qualitative research. Sources of data in this study using participants, places, and events.

Sources of participant data are traders and buyers at the floating market in Banjarmasin City. The source of the data is the location of the floating market in the City of Banjarmasin. Finally, the data source is buying and selling activities at the floating market in Banjarmasin City.

## III. RESULT AND DISCUSSION

Based on the results of research in the field, language maintenance on traders in the Floating Market has positive and negative impacts. These two impacts are described in the following explanation.

### a) Positive impact

Maintaining the Banjarese language by traders in the Floating Market has several positive impacts. Some of these positive impacts include the following.

1. Strengthening their identity as Banjarese, especially traders in the Floating Market,
2. Increasing the sense of self-confidence possessed by Banjar people, especially traders in the Floating Market on Banjarese language as their mother tongue,
3. Increasing the sense of pride possessed by Banjar people, especially traders at the Floating Market, for Banjarese language as their mother tongue,
4. Facilitate communication, especially the process of buying and selling transactions or bargaining between traders and buyers in the Floating Market,
5. The Banjarese language continues to be sustainable in Banjar, especially its use in the Floating Market

### b) Negative impact

Maintaining the Banjarese language by the traders in the Floating Market also has some negative impacts. Some of these negative impacts include:

1. The lack of development of language skills possessed by the Banjar community, especially the traders in the Floating Market,
2. The lingua franca, the namely Indonesian language, is not functioning properly in the Floating Market if there are buyers from outside the region,
3. The lack of development of the mindset of the Banjar people, especially the traders in the Floating Market,
4. The possibility of the emergence of an attitude or understanding of ethnocentrism that considers the culture of the community to be higher than other communities,

The positive impact of maintaining the Banjarese language on traders at the Floating Market is strengthening their identity as Banjarese, increasing their self-confidence and sense of pride. In addition, this also facilitates communication when carrying out the buying and selling transaction process. This positive impact has made Banjarese language sustainable in Banjar, especially its use in the Floating Market.

This research is in line with the research conducted by Ramda, Supadi & Basuki (2020), which discussed the positive impact of maintaining the Pasemah language. The results of this research are Pasemah language dominates in terms of speakers and has a positive impact. From the two studies above that examine the positive impact of maintaining the Banjarese and Pasemah languages, the results are that the Banjar and Pasemah languages continue to be preserved in their respective regions.

Furthermore, there is a negative impact from preserving the Banjarese language of traders in the Floating Market. It is the lack of development of language skills possessed by traders in the Floating Market and the non-functioning of the *lingua franca*, namely the Indonesian language if there are buyers from outside the region or abroad. It also harms the lack of development of the mindset of traders in the Floating Market. In addition, there is a possibility of an ethnocentrism attitude or understanding that considers the culture of the community to be higher than the culture of other communities.

## IV. CONCLUSION

The impact of maintaining the Banjarese language obtained from preserving the Banjarese language on the Floating Market traders has positive and negative impacts. The positive impact of maintaining the Banjarese language on Floating Market traders is strengthening their identity as Banjarese people, increasing their self-confidence and sense of pride. It also makes communication easier when making buying and selling

transactions. This positive impact has made the Banjarese language sustainable in Banjar, especially its use in the Floating Market. Meanwhile, the negative impact of preserving the Banjarese language on the Floating Market traders is the lack of development of language skills possessed by traders in the Floating Market and the non-functioning of the *lingua franca*, namely Indonesian language if there are buyers from outside the region or abroad. It also harms the lack of development of the mindset of traders in the Floating Market. In addition, there is a possibility of an ethnocentrism attitude or understanding that considers the culture of the community to be higher than the culture of other communities.

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