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RIVER IN SOUTH KALIMANTAN IN HISTORICAL PERSPECTIVE

Dr. Herry Porda Nugroho Putro, M.Pd.*)

Abstract

Geographical condition has been part of the evolution process of society. The number of rivers in South Kalimantan have shaped the society's characteristic. River has become a place for social interaction, communities have grown along the river which later on created a river culture. Society of South Kalimantan has many talents related to the river. History showed how people of South Kalimantan utilized river to face Dutch Colonial. Small boats of Banjar combatants have succeeded to encounter modern ships of Dutch Colonial. River technology has been used by people of Banjar to block the Dutch's ships.

Key word: river, culture, boat, history, society, South Kalimantan

Introduction

South Kalimantan, especially Banjarmasin has been known as region of thousand rivers. Every place is connected with bridge and wooden wagon. Rivers have been part of the history of South Kalimantan people. The rivers have determined social, economical, political, and cultural development of the people. River in South Kalimantan, especially Banjarmasin has given a unique feature in the history and culture of Banjar people, which is well known as The River Culture.

Geographical position influenced a cultural or civilization evolution (Koentjaraningrat, 1985). People in every region always develop their skills, sense, and intelligent in the form of culture. A unique geographical position created unique culture and history. Huntington (2001) has seen some existing and developing regional civilizations along a river, such as Chinese, Japan, Hindu, Islam, Orthodox, Western and Latin America civilizations. Interestingly, they are situated at the estuary of the river or the river bank, for example Nile, Tigris-Euphrates, Indus, and Yellow River in China. Likewise, South Kalimantan which is popular as a region of thousand rivers.

A historical study putting the river as a main frame of history is rich with themes. A river for some societies is a centre of their daily life. Ideas, opinions, and life design in the form of social, political, economical, and cultural events grow and

evolve along the river. This differs river society from other society (land society), as well as society in South Kalimantan who live in the region of thousand rivers.

A portrayal of South Kalimantan geographical position needs a deeper study about the role of river in social, political, economical and cultural evolution of the society. The rivers have been a centre of social, political, economical and cultural activities connecting the hick and estuary of the river. Expansions, contacts between local and intersuler tradings across Indonesia, cultural contact and religion dissemination happened along the rivers

Theoretical Study

Burke (1993) argued that community plays a significant role in making history. Studied about community in the beginning of modern English also revealed cultural contrast between various kind of habitation in the different environment. Burke (1991) gave a description about new history as a historical study using interdisciplinary, the idea was based on his view that every human activity deserves attention in historical study. Burke (1991) gave Ratzels essay explanation about The Significance of the Frontier in American History which explains a lot about the important of sections, a region such as New England or Middle West having their own interest of economic and resources.

Menurut Burke (1991) New History studied about all activity of human being and formulate ideas from antropology, economy, psychology and sociology. The development of historical study with rapprochement effort between history and other social sciences has broadened the study scope, as that The New History develops (Sjamsuddin, 1996: 198). Sjamsuddin (1996, 200) added that the new history with multidimensional encompasses all aspect of human life from every layer.

Kartodirdjo (1969: 3) argued that during pre-colonial era in Indonesia there are socio-cultural unities, such as: Melayu, Jawa and Sunda socio-cultural system.

A socio-cultural system is a unity of social segments and institutions which have strong connection and dependent functionally one to another. Thus, socio-cultural systems indicate a variety of society, where the structure and function are defined by cultural legacies from the environment where they live. Kartodirdjo (1969: 7) argued

that society relies on the river is a kind of society who made the river as a the centre of civilization base.

Study about river and waters in Indonesian history is interesting. It is seen from a boat symbol that some regions use, such as South Kalimantan. Boat symbol fits maritime country as it is a symbol of the dynamic of the country as a balance one. Metaphore of boat has been known in Indonesian Archipelago, many societies associate their homeland with boat (Lapian, 1999: 87). Further, Jordan (1985) has created a model in the form of metaphore about Dynasty of Banjar Kingdom with river as the paltform “In the Hikayat Banjar, Prince Raden Putra is cured of his skin disease after meeting two white naga, who are the servants of his future bridge, Putri Jungjung Buih.” The influence of river in the history of Banjar is described by Jordan (1985: 268):

“The most important one in the present context is that, as in Hikayat banjar...of a new dynasty is the consequence of a marriage which symbolizes the union of two opposed principles, namely water (underworld) and stars (heaven)...an act which breaks the connection between the upper and the lower worlds.”

Since prehistorical period, before the people of the archipelago involved in international trading network, there has been sailing between villages and islands to fulfill the customary provision, such as marriage, exchanging commodity. According to Bonnemaision (Lapian, 1999: 89) society in one particular ‘cano’ sails with purposes (1) initiation journey, especially for teenagers who just learn how to sail and also to explore villages in opposite bank which are bound by particular alliance with their homeland; (2) exchange journey or ritual sail to exchange commodities with neigboring villages or alliance villages which are bound in an exchange system (marriage); and (3) refuge journey or a sailing to escape because of the involovement in the case of disgrace.

Sailing route between alliance villages created a communication network unifying waters territorial. Since the 16th century, for example, many kind of maritime networks in the archiplego have developed. On the contrary, the relationship between

Camp and the Archipelago was created in the 13th century which initiated a new trade system. For example, political, maritime and economical relationship caused many sailors and traders from the Archipelago came to Campa. The unfailing relationship between the Archipelago and Campa caused mutual influence, in accordance to a notion that these two nations have similar cultural root, experienced equal political and cultural development, and later on, cultural legacy exchange happened (Po Dharma, 1999: 166-167).

Malacca Bishop Idom Joao Ribeiro Gaio in 1584 wrote a manuscript consists of thirty pages, *Roteiro das cousas do Achem* (guideline of Aceh affair). One of Roteiro's manuscripts describes a territory ruled by Aceh in Sumatra Island in the 16th century, all villages and port towns were built close to the river estuary flowing to Hindia Ocena or Malacca Strait. This reminds to the Malay phrase *anak sungei dan teluk rantau* in Melayu manuscript *sezaman*. Roteiro also gave an explanation about Aceh Gulf which is constrained by Aceh River at the east, lies City of Aceh unified with outskirt area which mostly is farm and there were a palace and the great mosque. Inner side of the river bank became a centre of politic and trading (Manguin, 1999). In the history, it can be seen that river is a port area as a center of trading and governance, long time ago when communication with hinterland was mostly utilized river, through the river the inhabitants of the hinterland could transport their rice field and garden products to the coast (Poesponegoro, 1984). Kartohadikoesoemo (1984: 464) describes a village port situated in coastline and river are directly related with the territories across them in the form of trading

River in South Kalimantan as Historical Platform

Daud (1997) gave a description about river in South Kalimantan which empties into the Java Sea, the river is well known as: sungai, batang banyu, antasan, anjir, saka, handil, rai. The biggest river is Barito River with Bahan River or Negara River as its affluent, that river also has affluent such as: Batang Balangan, Batang Tabalong, Batang Pitap, Batang Alai, Batang Amandit and Labuhan Amas. Barito River in Banjarmasin has Martapura River as its branch with Riam Kanan and Riam Kiwa as

its affluents. Nagara River is an affluent of Barito River with Tabalong Kiwa, Tabalong Kanan, Balangan, Batang Alai, Amandit and Tapin rivers as its affluents. There important cities by the side of Nagara River and its affluents, such as Amuntai and Nagara, Tanjung is by Tabalong River side, Kandangan Town by the side of Amandit River, Rantau Town by Tapin River side and Barabai Town by the side of Banawa River.

Town of Marabahan, the capital of Barito Kuala regency is also situated at the meeting point of Barito and Negara Rivers. Other rivers which are positioned into more southern are Batu Licin, Tabonio, Asam-Asam, Kintap, Bengkalum, Kusan and Satui. While Banjarmasin City is situated at the estuary of Barito River and being split by Martapura River.

River in South Kalimantan is used as a meeting point by variety of group of nation, it can be seen from the names of the village along the river which are given after the homeland of the people. Around Martapura River Martapura in Banjarmasin City, there are villages such as: Melayu, Sulawesi, Belitung, Arab, Pecinan. The habitation pattern and origin of the village are not far from the river as a main transportation media. In Banjarmasin, houses are built on the raft or log. Elongated settlement on the banks of the river using conveyances such as boats, houses are built facing the river, and on the banks of the river a kind of dock for resting and tether the boat is built. There is also a boat moored on Lanting Lanting used for bathing. Saleh (1960: 26) says in the places that the sailing meeting point between the sea and rivers, appears the small ports built by the Malays with colonnaded houses are high or on a raft along the river.

Folklore of South Kalimantan (Aziddin, 1981) uses river a lot as the background. As the story of Prince Suriansyah Builds Mosque. In this story there is a picture of the people's belief crocodile (white and yellow crocodiles). The fight of the two crocodiles caused Kuin river becomes wide.

According to Saleh (1960: 25) as a result of natural conditions, thick jungle, the difficulty of transportation, the river becomes an important factor for traffic, trade,

investment powers, cultural inclusion from the outside by foreign traders. Community at the estuary of the river has occurred long enough Hikayat Banjar (1968) describes the presence of groups of people at the estuary of the river in South Kalimantan and makes the estuaries of the river as a villages, trading center, and the center of power.

Even in pre-Islamic era whis is during the era of Hindu Kingdom Race (1968-262) describe groups of people in South Kalimantan for trading, namely: Chinese, Malay, Johor, Aceh, Malacca, Minangkabau, Farmer, Makassar, Bugis, Sumbawa, Bali, Java, Banten, Palembang, Jambi, Tuban, Madura, Macau, Kaling.

Residential area of Malay immigrants initially in Martapura river valleys, Nagara River, and the other rivers branch of Nagara River . River with relatively less strong current was mostly turned into settlement and activity, such as: Tabalung, Balangan, (Batang) Alai, Labuan Amas, Amandit, and Tapin. David (1997: 38) says that a large portion of population concentration since antiquity located on the edges of the river on the river's cliffs becomes relatively higher than the surrounding area which is generally swampy. The formed cities were also located on the river bank. Banjarmasin City and Martapura on the banks of Martapura River, Marabahan City (at the estuary of Bahan River on the banks of Barito River). Margasari City, Nagara, Alabio, Amuntai are on the bank of Bahan River. Kelua and Tanjung Town(on the river bank of Tabalung River). Rantau City is on on the banks of Taping River. Kandangan City is on the banks of Amandit River. Birayang and Barabai town are on the Alai River bank

Malay immigrants entered through the Java Sea and the giant bay, and go up a river-the river and then settled in the region rivers flow. The domicile of the center of authority kept moving toward downstream initially along Nagara River initially Kuripan then Negaradipa (Race, 1968: 22-39). In the 16th century Samudra Prince established the Sultanate of Banjar and moved the centre of the authority in the Banjarmasin City on the bank of the Martapura River (Race, 1968: 439). Those who built settlements in the valley of the tributary of Nagara River and Martapura River met with Malay immigrants (David, 1997: 42).

River in South Kalimantan throughout its history is formation place of a community in the form of villages. As a traffic of life, the river has become a melting pot of various groups of people with different interests.

As a community with clearly mentioned in Hikayat Banjar (1968), that Banjar shows the name of a particular village around Cerucuk now, beside Serapat, Balandean, Tamban, Belitung and Kuin. The Banjar village was called Bandarmasih the Malays live. There is a Malay Patih living in Kuin River estuary in the middle of the Dayaks village, Oloh Ngaju. Various ethnic group communities who live along the river in South Kalimantan have existed for long time, this can be understood because the river is a long-standing transportation hub.

Geographical location of the capital cities of the Islamic kingdom generally coastal- and in the estuary of large rivers, so it made the kingdom to be maritime characterized. This geographical situation allowed the development of trade and navy. Said by Brisenden (1976: 65) "Communities that were oriented to the sea and whose life centred on trade existed in Indonesia earliest times."

Maritime characterized kingdom in Banjarmasin as during growth and development of Islam in their lives focused on trade and shipping. Political and economic power held by the aristocrats as owners of capital (van Leur, 1955: 66).

City Society in the capital city of the maritime kingdom the life focused on trade, military power is directed to the navy. Growth and development of the capital cities of the kingdom Maritime characterized kingdom can be caused by several factors such as the geographic traffic relations, politics, economics, and cosmological. The traffic connection at that time used boats and sailing ships (Rahardjo, 1994).

Study of the development of Banjarmasin city as a trading area can refer to the city's development of Demak City as a center of the first Islamic kingdom in Java, the relationship between and the hinterland of Central Java Attack carried through the Serang River which empties into the Java Sea. Until the 18th century the Serang River was still navigable by trading canoes (Rahardjo, 1994).

The capital cities of the Islamic kingdom in Indonesia generally can be said as maritimie characterized which are generally located in the coastal area and the estuary of large rivers such as Samudra Pasai, Pedie, Aceh, , Banten, Ternate, .

Natural conditions and climate of South Kalimantan, causing the river as one of the most important tools for traffic, trade, distribution of power and culture. To avoid isolation of nature, all the important cities were built at the junction of the river, on the edge of a river or estuary (Saleh, 1960: 41). Banjarmasin is located at the estuary of a large river causing large ships can be anchored off the beach. The longer the more kings expanded and developed their power. The action of Raden Samudra moving the port of the kingdom from Mara Bahan to Banjarmasin aimed to directly supervise the trade passing the river and closer to the coast. Until the mid-16th century there were trade traffics between Java and Borneo (Race, 1968). Banjarmasin

development as a trading center due to the the displacement of the trade route to the Maluku through Makassar, South Kalimantan, the Chinese returned to Makasar continued to Banten and India (Saleh, 1960: 55). In the mid 17th century Banjarmasin has grown at an enormous rate. Interestingly that the Dutch colonial era (Saleh, 1960: 66) even though the VOC controled Barito River pepper Banjar continued flowing out of Banjarmasin through small rivers. Ports were full of sailboats, although there was contract with the Dutch free trade kept ongoing (Saleh, 1960: 78).

According to Poesponegoro (1984: 95) the wars in South Kalimantan, especially Banjarmasin usually conducted in rivers. Fort and rafts were constructed from wooden block in river. Cerucuk (large blocks planted in water) was installed to keep the enemy at a certain distance, the sharply small blocks were also installed in the water and not visible. The boats were used in South Kalimantan for the fight in River called jukung, In addition there was talangkalan could quickly move.

Saleh (1960: 60) said that Banjarmasin is a center for boat building for intercontinental and inter-island sailing. The development of boat building center is due to the natural condition of South Kalimantan which consists of river. The boats which were made in South Kalimantan the material was from wood that grew in the

forests. The boats crafted by South Kalimantan consists from boat Banjar, namely: Jukung Sudur, Jukung Patai, and Jukung Batambit. In addition, in South Kalimantan also developed boat building Pagatan Bugis, Mandar, Serdangan and Bajau.

The people of South Kalimantan were known so persistent to expel Dutch colonial. Resistance of Banjar society has always relied on the river, through the river Banjar society did ambush and attack against fleets of The Dutch. People of Banjar with their river strategy succeeded in breaking the Dutch colonial power. South Kalimantan community resistance through the river managed to destroy the power of the Dutch troops. Banjar heroes sank Dutch warship *Onrust* on the Barito River in December 27, 1859 (Sjamsuddin, 2001: 185).

Resistance of Banjar people through the the river led Dutch Colonial facing difficulties to encounter the resistance. Banjar heroes were known so persistent and skillful to cross the river. Dutch Colonial had to send ships to Banjarmasin such as: Suriname, Boni, Adrak, Celebes, Montrado (Sjamsuddin, 2001: 205). The arrival of the Dutch ships could not discourage the resistance of Banjar society, people's resistance even greater and longer. Sjamsuddin (2001: 7) explained that the watershed grew to be a battle field between people of South Kalimantan and the Dutch colonialists in the 19th century and early 20th century.

Conclusion

From the above explanation, river is significant for the development of South Kalimantan especially Banjarmasin. The characteristic of South Kalimantan is a form of society development who lived in the area of thousand rivers.

The settlement developed elongated in the estuaries, eventually developed to become cities, river as main trading route contributed significantly to the development. People of Banjar were involved a lot in trading. It was supported by the natural resources of South Kalimantan. Such development caused interaction with many groups from outside Kalimantan, thus South Kalimantan particularly Banjarmasin was crowded with various societal groups.

River has built interaction with many societal groups which caused community with various culture emerged. Society in big cities in South Kalimantan came from other islands in Indonesia. Culture (especially Banjar culture) is influenced by other cultures from other parts of Indonesia through acculturation process.

River in South Kalimantan has become the artery of society's life. telah menjadi urat nadi kehidupan masyarakat. During Hindu-Budha era, it became an authority of Dipa and Daha States. During Islam era, it became an authority of the first Banjar Sultanate. Interestingly, during Dutch Colonial era river in South Kalimantan became a place to transport exploitation materials, battlefield between people of Banjar and the Dutch Colonial. Furthermore, at the time of independence until now it has become administrative center.

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