

The Eid Tradition Ride Pedicab the Community in Sungai Tiung Cempaka Banjarbaru Village 1975-2022

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Abstrak

Tradisi lebaran naik becak ini berpotensi menjadi objek pariwisata berbasis kebudayaan dan kearifan lokal yang cukup menjanjikan. Namun, realitanya pemerintah daerah kurang mendukung untuk memperkenalkannya ke khalayak ramai. Keberadaan pengemudi becak, *bentor*, *delman*, dan *odong-odong* dari Martapura dan penduduk asli yang ikut memeriahkan hari Lebaran. Tujuan penelitian ini untuk menganalisis latar belakang munculnya dan dampak dari tradisi lebaran naik becak masyarakat Desa Sungai Tiung Cempaka Banjarbaru tahun 1975-2022 terhadap kehidupan sosial ekonomi masyarakat di sekitarnya. Metode yang digunakan adalah metode sejarah yang terdiri dari heuristik, kritik, interpretasi, dan historiografi. Tradisi lebaran naik becak ini mulai diselenggarakan pada tahun 1975-an dan berdampak positif maupun negatif terhadap kehidupan sosial ekonomi masyarakat di sekitarnya.

Kata kunci: sungai, lebaran, becak.

Abstract

The Eid tradition ride pedicab has the potential to become a tourism object based on local culture and wisdom which is quite promising. However, in reality, the local government is not very supportive of introducing it to the general public. The presence of pedicab driver, bentor, delman, and odong-odong from Martapura and native residents who participated in enlivening the Eid day. The aim of this research is to analyze the background to the emergence and impact of the Eid tradition ride pedicab in the community in Sungai Tiung Cempaka Banjarbaru Village from 1975-2022 on the socio-economic life of the surrounding community. The method used is a historical method consisting of heuristics, criticism, interpretation, and historiography. This Eid tradition ride pedicab began to be held in 1975s and had a positive or negative impact on the social economic life of the surrounding community.

Keywords: tradition, eid, pedicab.

INTRODUCTION

Every region in Indonesia have unique traditions with their own characteristics that have developed in community life and continue to be preserved. According to the KBBI or Big Indonesian Dictionary, traditions are customs from ancestors which have been passed down from generation to generation in people's lives and are responses or assessments of ways

of doing things what already exists is the best and correct way (Brahmanto, 2014).

Tradition is an element of system in community culture (Saputra, 2022), where tradition is something that has passed through hundreds of years in the form of cultural heritage from ancestors which is still carried out by people born after them (Simanjuntak, 2016). So that, judging from the meaning, it can be seen that tradition always exists related to community life.

Humans, society, culture, especially tradition and history, are four components that can be distinguished, but cannot be separated because the four are interconnected with each other as a complete system. Naturally, humans form a society at the next level they work together to produce culture which is then written in history (Ideham et al., 2015).

Culture is a very valuable wealth asset for a nation and country (Purwanto, 2022), so that its people must continue to maintain and preserve the original culture of previous people so that it does not become extinct due to developments over time. Apart from that, the unique culture that only a certain area has can benefit the area because it can be used as a tourism object that cannot otherwise be found in other areas.

Based on the explanation above that each region has different traditions, this also applies to Sungai Tiung Village. This village has a unique tradition of celebrating Eid, namely by ride pedicab, which along with its development, there are also other transportation that have joined in enlivening this Eid tradition ride pedicab such as *delman*, *odong-odong* cars, stage trains, and mini trains (small).

Sungai Tiung Village is a village located in Cempaka District, Banjarbaru City, South Kalimantan Province (Cempaka, 2018). The area is 80.65 km² and the population is 5,327 people in 2020. Apart from that, this area is close to

Pumpung Village which is famous for manual diamond mining and the discovery of the 33 gram Trisakti Diamond (Subroto et al., 2023). This Eid tradition ride pedicab has been held since the 1975s until now which has the potential to become a promising tourism object with tourism based on local culture and wisdom (Hidayati et al., 2020; Purwanto, 2022).

However, in reality the local government does scant support and introduce this unique tradition to the general public. Apart from that, the presence of pedicab driver, motorbike pedicab (*bentor*), *delman*, and *odong-odong* cars, stage trains, and mini trains (small) from Martapura as well as residents in this area who take part in the cavalcade to jazz up and enliven the day Eid. This causes disruption to city traffic which ultimately results in traffic jams even accidents.

As for the problem formulation in this research is: 1) how is the setting behind the emergence of the Eid tradition ride pedicab the community in Sungai Tiung Cempaka Banjarbaru Village in 1975-2022. 2) how was the impact of the Eid tradition ride pedicab the community in Sungai Tiung Cempaka Banjarbaru Village in 1975-2022 on the socio-economic life of the surrounding community?. Based on the problem formulation has been determined above, so the research objectives to be achieved in this research are: 1) to analyze the background to the emergence

of the Eid tradition ride pedicab the community in Sungai Tiung Cempaka Banjarbaru Village in 1975-2022. 2) to analyze the impact of the Eid tradition ride pedicab the community in Sungai Tiung Cempaka Banjarbaru Village in 1975-2022 on the socio-economic life of the surrounding community.

The usefulness of this research in providing useful information includes at least two aspects, namely theoretical and practical. Theoretically, it is hoped that it can be used as study material or reference in similar research carried out in the future. As for the practical benefits, it is hoped that it will be useful for the government to become input for the local government to support and introduce each unique tradition in the region.

So that efforts are made to continue to preserve the unique traditions of each region in Indonesia, especially in the Provinces South Kalimantan so that it does not become extinct and can be known both domestically and abroad. Apart from that, it is for the community to provide information to the wider community regarding the Eid tradition ride pedicab which is carried out on H. Mistar Cokrokusumo street, Sungai Tiung Village, Cempaka District, Banjarbaru City, South Kalimantan Province so that it can become a tourist attraction for local and foreign communities cheap and fun when Eid arrives.

There are several previous studies that discuss the Lebaran tradition in various regions in Indonesia. First, in a journal from Suhaimi and Nur Jamilah (2022), entitled "The Influence of Post-Eid Celebration of "Per-peran" Cultural Traditions in Increasing the Income of Coastal Communities in Bandaran Village" states that there is an influence of *Per-peran* tradition in increasing the income of coastal communities in the Bandaran Village have different livelihoods such as *delman* coachmen, pedicab drivers and traders who adapt to the type of goods sold in the tradition *Per-peran* (Suhaimi & Jamilah, 2022).

Second, on the journal from Rofiqah Zulfa Salsabila (2021), entitled "The Bazarahan Tradition of the Banjar Community during Eid al-Fitr during the Covid-19 Pandemic. Case Study of Banjarmasin City". Stated that the tradition *Bazarahan* can still be carried out during the Pandemic *Covid-19* by implementing physical distancing, health protocols, society restrictions and areas where the tradition *Bazarahan* is carried out and dishes are wrapped to be taken home. This tradition is still carried out because it is an implementation of Islamic teachings regarding the command to stay in touch and give alms (Salsabila, 2021).

Third, on Abdul's thesis Khobir (2019), entitled "Bamariam Karbet Habits of the Malay Village Community, East Martapura District, 1970-2017".

States that the Bamariaman Karbet custom is a habit that has been carried out for generations in Malay Villages since the 1950s in villages along the Martapura River (Melayu Village, Pekauman Village and Keramat Village) during the day and night of Idul Fitri. The karbit cannon found in Martapura was first made by the late Alm. K.H Salim Ma'ruf, who lived in Pekauman Village, he brought his knowledge directly from Pontianak. This karbit cannon was initially only used by the community to mark the time for the Maghrib call to prayer, time to break the fast and *imsak* (Khobir, 2019).

The research that the author conducted is different from previous studies because it has a different location, problem focus and research object, so the author tries to complement previous studies with this research. The first research was about the tradition *Per-peran*, which has differences in the time of implementation and the region or location of this tradition. Second, regarding tradition *Bajarah* and third regarding *Bamariaman* Karbet customs, there are differences in location and research object.

The urgency of this research is the author tries to research and write it into a scientific work. This is because no other researcher has everauthor about it, so that's why the author was very interested in researching the Eid tradition ride pedicab carried out by the people on H.

Mistar Cokrokusumo street, Sungai Tiung Village, Cempaka District, Banjarbaru City, South Kalimantan Province.

METHOD

According to Webster who suggests that method means a method or procedure that is systematic (Anggito, A., & Setiawan, 2018; Herlina, 2020). In this research, the method used is the historical method (Herlina, 2020; Wasino, 2020). According to Gilbert J. Garraghan stated that the historical method is a systematic set of principles and rules used to assist in collecting historical sources, assessing them critically and presenting them in written form or a synthesis of the results achieved by researchers (Herlina, 2020).

So that author tries to reconstruct past events regarding this tradition systematically and objectively. The stages of the historical method consist of four, namely: heuristic, the author carries out activities to search, find, collect sources, past information related to the Eid tradition this pedicab (Anis & Susanto, 2023). At this stage, the author finds there are so many sources, both written (such as personal notes, official letters from the local government, journals, theses, websites, and others related to the title of this research), objects (such as photos and video recordings) and oral through in-depth interviews with pedicab drivers, motorbike pedicab (*bentor*), *delman*, and *odong-odong* cars, stage trains, and mini

trains (small) as well as the community and government on H. Mistar Cokrokusumo street, Sungai Tiung Village, Cempaka District, Banjarbaru City, Province South Kalimantan. The data collection techniques include direct observation, in-depth interviews, and documentation.

Criticism or verification, the author carries out activities to test the validity of sources found in the field which are used filter sources, both internal and external sources to critically, so that facts can be filtered into the author's data Internal criticism is criticism carried out by the author on the authenticity of the source content, by checking data that has been obtained through several sources. So the results obtained must be truly relevant to the data source in the form of written, object, and oral sources so that the writer knows the credibility of the source (Effendi, 2020).

In this internal criticism, the author compares statements between one informant and another, comparing photos, video recordings, personal notes, official letters from the local government, journals, theses, websites, and others obtained in order to form a fact history. Meanwhile, external criticism is criticism of the validity of physical data, both in written and oral sources. At this stage the author looked at the background of the informant and his age when organizing and witnessing the Eid tradition ride pedicab.

Interpretation, at this stage the author attempts to interpret historical facts obtained from written, object and oral sources or informant testimony within the framework of reconstructing past realities. So that historical facts whose traces are still visible in various remains, both from interviews and documentation, are part of it the phenomenon of reality or the reality of the past itself (Wardah, 2014).

The last stage in this research is historiography, which is an activity to convey the results of an imaginative reconstruction of the past in accordance with its traces (Herlina, 2020). In other words, the historiographical stage is a way of writing and presenting the results of historical research that has been done by the writer who compiles all the historical facts about the Eid tradition ride pedicab that is obtained from written, object and oral sources to become a complete historical story.

RESULTS AND DISCUSSION

Background History of the Eid Tradition Ride Pedicab

This Eid tradition ride pedicab started in the 1975s which originated from the desires and habits of bicycle pedicab drivers from Martapura who came to H. Mistar Cokrokusumo street, Sungai Tiung Village, Cempaka District, Banjarbaru City, South Kalimantan Province to look for work as transport workers and tapping

rubber or it is often referred to as *menurih* or collecting rubber sap because this area has extensive rubber plantations. As time goes by they single people find a soul mate and marry the people of this area, some stayed and followed their husbands to Martapura. When they want to go village or *mudik* on Eid (Idul Fitri and Idul Adha) they use a pedicab to go to their relatives houses to build ties (Jamilah, 2022).

Then, along with the development of information technology and transportation, initially there were only a few pedicab drivers who came, then motorbike pedicab (*bentor*), *delman*, and *odong-odong* cars, stage trains, and mini trains (small) emerged to join in enlivening the Eid tradition ride pedicab. So the Eid tradition ride pedicab continues to be preserved to this day. It's also an Eid tradition ride pedicab can be seen from the YouTube video belonging to Umma Aiesha's account which tells the story of the uniqueness and joy (Aiesha, 2019). When the tradition of riding a pedicab on H. Mistar Cokrokusumo street, Sungai Tiung Village, Cempaka District, Banjarbaru City, South Kalimantan Province was held in 2019.

Eid Tradition Process Ride Pedicab

This Eid tradition ride pedicab only carried out by the community on H. Mistar Cokrokusumo street, Sungai Tiung Village, Cempaka District, Banjarbaru City, South

Kalimantan Province only twice a year on every day of Eid (Idul Fitri and Idul Adha) which starts in the morning until the evening from 08.00-17.00 WITA. Specifically heir children and teenagers, they wear nice clothes and new then take to the streets to watch or ride pedicab, motorbike pedicab (*bentor*), *delman*, and *odong-odong* cars, stage trains, and mini trains (small) and look for a mate.

Meanwhile, adults and their seniors watched and accompanied their children on the transportation. Apart from that, they carry out activities such as cooking food or making typical eid cakes, *takbiran*, eid prayers, visiting graves, giving alms, and visiting relatives houses to forgive each other sorry for establishing friendship. Then, before the azan Maghrib call to prayer sounded, they all returned to their respective homes. Meanwhile, the drivers of pedicab, motorbike pedicab (*bentor*), *delman*, and *odong-odong* cars, stage trains, and mini trains (small) returned to Martapura.

The Impact of the Eid Tradition Ride Pedicab on the Socio-Economic Life of the Surrounding Community

The existence of Eid tradition ride pedicab is increasing has various positive and negative impacts which can be seen from the social relations and economic aspects of the surrounding community. As for the positive impacts for various parties and aspects include:

- 1) For Government, namely give rise to an active role and regional government participation to support and introduce each unique tradition in their region, especially in South Kalimantan as a tourist attraction and can be taken into consideration by the authorities in drafting traffic regulations so that in the future they can minimize the negative impacts that will arise for smooth mobility.
- 2) For pedicab drivers, motorbike pedicab (*bentor*), *delman*, and *odong-odong* cars, stage trains, and mini trains (small) as well as for street vendors, it is a place of livelihood to increase income (economic increased).

For the local community, it is a place to stay in touch with each other, find a soul mate, and have recreation or entertainment (smooth social relations) as well as building public awareness that the Eid tradition ride pedicab can be an opportunity for a livelihood new and smooth mobility.

Apart from that, it also has a negative impact on various parties and aspects include:

- 1) For drivers of pedicab, motorbike pedicab (*bentor*), *delman*, and *odong-odong* cars, stage trains, and mini trains (small) as well as for street vendors, is creates competition in attracting passengers and trade, resulting in reduced

income (economic decline), especially during the pandemic *Covid-19*.

- 2) For the local community, it is even causes traffic jams accidents (impaired mobility) because this area becomes busy.

For the surrounding environment, it is along H. Mistar Cokrokusumo street, Sungai Tiung Village, Cempaka District, Banjarbaru City, South Kalimantan Province full of rubbish.

CONCLUSION

This Eid tradition ride pedicab starting in the 1975s which originated from the desires and habits of pedicab drivers from Martapura who came to H. Mistar Cokrokusumo street, Sungai Tiung Village, Cempaka District, Banjarbaru City, South Kalimantan Province to look for work as transport workers and tapping rubber latex in this region. They who are single marry into the local community. When they want to go mudik on Eid, they use a pedicab to go to their relatives houses to stay in touch.

Along technology develops information and transportation, initially there were only a few pedicab drivers who came, then motorbike pedicab (*bentor*), *delman*, and *odong-odong* cars, stage trains, and mini trains (small) take part in enlivening the Eid tradition of riding a pedicab. As for the purpose of the Eid tradition ride pedicab is to show a sense

of joy in celebrating Eid. So the Eid tradition ride edicab continues to this day because it is influenced by financial factors, marriage, information technology, and transportation.

As for the impact of Eid tradition ride pedicab has a positive and negative impact on the socio-economic life of the surrounding community. The positive impact is: creating an active and participation role for the local government to introduce every unique tradition in South Kalimantan as a tourist attraction, can be taken into consideration by the authorities in drafting traffic regulations, a place of livelihood to increase income, a place to stay in touch with each other, find a soul mate, recreation, and building public awareness that the Eid tradition of riding a pedicab can be an opportunity for new livelihoods, smooth mobility.

Apart from that, the negative impacts are: creating competition in attracting passengers and trading up his resulted in a decrease in income, especially during the pandemic *Covid-19*, causing traffic jams and even accidents because this area became the center of crowds. Active and participative role of the government and the community must improve further so that the Eid tradition ride pedicab on is preserved H. Mistar Cokrokusumo street, Sungai Tiung Village, Cempaka District, Banjarbaru City, South Kalimantan Province is maintained and continues to be implemented so that it

can be well known by both domestic and foreign people

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