BARITO (INDONESIA) AND CHAO PHRAYA (THAILAND) RIVERS CULTURAL TOURISM DEVELOPMENT STRATEGIES

Asri Irawanti

Follow this and additional works at: https://scholarhub.ui.ac.id/irhs

Recommended Citation
Irawanti, Asri (2023) "BARITO (INDONESIA) AND CHAO PHRAYA (THAILAND) RIVERS CULTURAL TOURISM DEVELOPMENT STRATEGIES," International Review of Humanities Studies: Vol. 7: No. 1, Article 23.
Available at: https://scholarhub.ui.ac.id/irhs/vol7/iss1/23
BARITO (INDONESIA) AND CHAO PHRAYA (THAILAND) RIVERS CULTURAL TOURISM DEVELOPMENT STRATEGIES

Asri Irawanti, Darmoko
Southeast Asia Studies, Faculty of Humanities Universitas Indonesia
asriirawanti@gmail.com, pak.darmoko@gmail.com

ABSTRACT

Southeast Asia is a region consisting of the mainland and archipelago. Residents around inland waters, especially rivers, have a unique culture called river culture. One of the river cultures is a floating market that is found in several Southeast Asian countries. The floating market on the Chao Phraya River has been successfully developed as a leading tourism destination. Indonesia has a floating market on the Barito River which has great potential but has not been developed to its full potential. This study will discuss how to develop river culture tourism in Indonesia through a comparative study between the floating market on the Barito River, Indonesia and the Chao Phraya River, Thailand. This study uses a qualitative method based on the theory of cultural ecology. The analysis was carried out using the SWOT method. This research corpus uses the results of previous studies on river culture that developed in the Chao Phraya River, Thailand which is used as a comparison against the river culture in the Barito River. Secondary sources are taken from documentary film, traveler’s blog, books, and various publications related to this research. This study finds that the development of floating markets is in accordance with the theory of cultural ecology. Barito has unique culture that are combination of local and Islamic culture. However, the infrastructure, human resources quality, products and services has not well developed to gain sustainable local tourism community. Barito River floating market tourism development strategies can be applied through site selection, operating schedule arrangements, quality improvement and diversification of services offered, market organization, and hydration with other entertainment attractions. The development strategy must take into account the principles of sustainable cultural tourism development. In conclusion the development of floating market tourism on the Chao Phraya River can be an example for the development of floating markets on the Barito River.

KEYWORDS: floating market, chao phraya river, barito river, tourism, development strategies
INTRODUCTION

Southeast Asia is a region consisting of the mainland and the islands. Indonesia is an archipelagic country and is one of the owners of a large territorial waters. Based on UNCLOS 1982, the total area of Indonesia covering land and sea is 5,139,250 square kilometers. Where, the area is divided into 1,919,440 square kilometers of land area spread over 17,580 islands. Meanwhile, the area of Indonesian waters reaches 3,273,810 square kilometers which stretches as far as 3,977 miles. With these geographical conditions, it is no exaggeration if Indonesia claims to be the largest maritime country in the world. This is because most of Indonesia’s territory consists of oceans and other water areas. Indonesian waters even cover 2/3 of the total area of Indonesia (Kemendikbud: 2017).

In general, waters are divided into two types, namely marine waters and land waters. In particular, the object of research in this paper discusses more about inland waters, especially river waters, which have many influences on cultural development in Indonesia. Like Indonesia, most Southeast Asian countries have inland water bodies in their landscapes, for example the Irrawaddy River in Myanmar, the Mekong River in Laos, Cambodia and Vietnam, the Chao Phraya River in Thailand, the Mahakam River and the Barito River in Indonesia, and many more. The flow of these rivers has a major impact on the lives of surrounding communities, providing natural irrigation sources for agriculture, living habitats that support fisheries, as transportation routes between regions, and much more. These can develop into governments of enormous size and complexity, such as the Kingdom of Funan which is located on the eastern side of the Gulf of Thailand (Shaffer: 1996), the Kingdom of Angkor, which is now the State of Cambodia (Keay: 2005), the Kingdom of Kutai on the Mahakam River (Astiti: 2019), and the Sultanate of Banjarmasin at the mouth of the Barito River, which is the place where several main rivers in South Kalimantan, such as the Martapura River and the Negara River flow (Susilowati: 2010). Unfortunately at this time the influence of rivers on cultural development has not been widely discussed when compared to agrarian culture/civilization/agriculture and maritime culture.

Although Indonesia, has recognized as the largest maritime country in the world. However, research on cultural and economic developments in inland water areas is still minimal. History shows that there is a close relationship between settlements and rivers, especially in areas close to rivers in the formation and development of cities and their communities. In the perspective of anthropocentrism, rivers are important resources that can support various human activities, ranging from various natural resources that can be consumed, to various aquatic activities as well as to facilitate various human activities (Normelani: 2016).

Hermanto and Winarno (2009) state that cultural embodiments are objects created by humans as cultured creatures, namely in the form of behaviors and objects that are real, for example, patterns of behavior, language, living equipment, social organizations, religion, and others, all of which are aimed at helping humans to live in society.

One of the highlights of river culture is the floating market, a unique culture that has existed for hundreds of years. Unfortunately this culture is now rare, among the remaining floating markets are on the Chao Phraya River and the Barito River (Summaniti: 2012; Normaleni: 2016).

The city of Banjarmasin and the city of Bangkok are trade and service cities, which have great potential for river tourism, namely the Barito River in Banjarmasin and the Chao Phraya
River in Bangkok. It is from the river that human interaction is built which produces river culture or community culture that is influenced by the river environment. The existence of the river affects the concept of religion and the form of residential patterns. The use of space and the distribution of residential patterns tend to cluster not far from the river, although there are also those that extend along the riverbank (Hartatik: 2017).

One of the similarities and peculiarities in the river culture that exists in the two settlements on the river is the existence of a floating market which is the hallmark of the culture of the big river, especially in the Southeast Asia Region. The uniqueness of the region in terms of tourism in relation to economic development is no doubt its contribution. The importance of developing superior sectors based on regional uniqueness will accelerate regional growth, especially in the economic sector. Tourism development is expected to be one of the drivers of economic development growth, especially from the employment sector, increasing community income and equitable development (Center For Innovation, Entrepreneurship, & Leadership: 2014).

The river culture in Barito and Chao Phraya has many similarities, one of which is the existence of a floating market, but there is a disparity in the development of river tourism in the two places. The Chao Phraya River is able to transform from what was originally a traditional floating market which was just a place for agricultural product transactions to a modern floating market that is oriented towards bringing in tourists by reviving traditional culture as a tourist attraction.

Based on the problems above, a research question can be formulated, namely, how to develop river culture tourism in Indonesia through a comparative study between floating markets on the Barito River, Indonesia and the Chao Phraya River, Thailand.

MATERIAL AND METHODOLOGY

This study uses a qualitative method with cultural ecology theory. In essence, culture develops as a manifestation of human active response to their environment. This theory places ecology as an important factor for the formation of culture (Tjahyadi: 2020). The development of floating markets has experienced gloomy and glorious times, this is a cultural phenomenon that can be observed from the perspective of Cultural Ecology. In accordance with the view of cultural ecology posibilism, where the choices available to the environment can be limited by cultural capabilities and vice versa, and along with changes in culture and the environment, reciprocal processes also change. When the ability of culture, mastery of technology and human knowledge increases, it will also affect the environment.

This research was conducted with an extrinsic approach, namely when the views and assessments of the researcher were from a neutral perspective. The analytical method used in this research is inductive analysis. The inductive-analytical method is a scientific research perspective that starts from specific knowledge to arrive at conclusions in the form of general knowledge. And this is done by the inductive analysis method by separating the meanings that are commensurate with those that are not commensurate (Tjahyadi: 2020).

This research corpus uses the results of previous studies on river culture that developed in the Chao Phraya River, Thailand which is used as a comparison against the river culture in the Barito River in South Kalimantan, Indonesia. Secondary sources are taken from documentary film.
and traveler's blog. In addition, this research is also supported by various secondary sources in the form of books, scientific journals, theses, dissertations and various publications related to this research. At the heuristic or source collection stage, a series of searches are carried out, both primary and secondary sources. The next stage is interpretation, an attempt to interpret the facts from all verified sources. The data that has been collected is then analyzed using the Strength, Weakness, Opportunity and Threats (SWOT) analysis method. Analysis of Strength, Weakness, Opportunity, and Threat (SWOT) is used to analyze the potential and problems in tourism based on culture and local wisdom at each research location including internal and external potentials and problems. Internal analysis is viewed from the strengths and weaknesses contained in tourism based on culture and local wisdom at each research location while external analysis is viewed from opportunities and threats (Asmarini: 2010). The final stage is the writing process, this stage describes the series of research and the results. Where based on the sources and interpretation results obtained, it will be written in an article related to the strategy of developing cultural tourism on the Barito river in Indonesia and the Chao Phraya in Thailand.

DISCUSSION AND FINDINGS

History of the Floating Market on the Chao Phraya Sungai River

Rivers and canals are synonymous with Thai life and culture which are closely related to rivers as a source of food, transportation and entertainment (TAT: 2011). Thai rivers maintain and support local communities as their traditional transportation channel (TAT: 2010). Gampell (2002), explains that decades before the rapid transit system and air-conditioned cars, Bangkok residents generally traveled through the capital's complex waterway network using small wooden boats.

Life in lower Central Thailand, the center of the Ancient Kingdom of Siam, was in the past tied to water in such a way that the Thai architect Sumet Jumsai (1998) saw it as a prototype of what he called an "aquatic society", in which the settlements were "amphibious", their houses generally float on water, or are built on stilts, to prevent flooding during the rainy season (Jumsai 1998).

This waterway-based transportation system had reached a high point of expansion in the early 20th century, and remained fairly intact until roughly the middle of the 20th century. In 1961, the first National Economic Development Plan (1961-1966) stipulated that, as part of the development effort, the government undertake the construction of a road system throughout the Central region of Thailand. With the construction of major highways, and an increasingly branching road system, there has been a transition from water-based motorized transportation to land, accompanied by the creation of marketing facilities along the route; this undermined the old water travel and marketing system, and led to a deterioration in water transport. Trade in markets along rivers and canals declined and in many cases eventually trade in riverside towns became sluggish, even as settlements on new roads flourished (Silapacharanan: 2007; Sriwichien: 2014; Wattanacharoensil: 2015; and Yodsurang: 2016).

It was only towards the end of the twentieth century that a turning point emerged: under the impact of tension, friction, overcrowding and pollution caused by the fast-growing and modern
metropolis of Bangkok, Thailand's new urban middle class felt a nostalgic longing for the romantic, calmer and quieter life of Ancient Siam. simpler. The marginalized and stagnant old riverside community was suddenly rediscovered and quickly became a popular domestic tourist attraction. With the growth of motorized vehicles, the volume of weekend visits to the "recreation belt" around the metropolis, extending to the countryside for several hundred kilometers, is increasing exponentially. Talaad Nam, the “market on the water”, is a very popular attraction among domestic tourists; translated in English as “floating market”, they also attract foreign tourists (Wu: 2006).

Contemporary floating markets are divided into sequential typologies, which are of four main types:

1. A floating market that is constantly active.
2. A floating market that revived
3. New and neo-traditional floating market.
4. New and innovative floating market.

The typology roughly reflects the historical trajectory traversed by floating markets; however, the boundaries between types are not clear, while within each type there is some internal variation.

Figure 1
View of the Ban Mai Riverside Market (Cohen: 2016)
Figure 2.
Traffic along the Damnoen Saduak Floating Market canal (Cohen: 2016)

Figure 3
Tourist Boats at Damnoen Saduak Floating Market (Cohen: 2016)
History of the Floating Market on the Barito River

The Barito River is the largest and longest river in South Kalimantan. The Barito River is the widest river in Indonesia. The longest part of the Barito River starting from the upper reaches of the river is located in the Central Kalimantan region, while the rest up to the river mouth is in the South Kalimantan region (Ministry of Education & Culture, Regional Social History of South Kalimantan: 1984).

Saleh (1984) described the riverside settlements of Banjarmasin City in the past as follows: “Kampungs in the Banjar area have been located along the river since ancient times. These houses are built always facing the river or above along the river, or if on land it is built facing the road, then the back must be on the river to make it easier to get water. Each house has a trunk, which is a small room on the river for bathing, washing, toileting and so on. Meanwhile, the villages that are outside the riverside route are a group of scattered houses that are separated on land and far from the riverbank. It was not until the 19th century in the 1860s and above that the Dutch made solid land roads, for the purposes of moving infantry and horse-drawn cannons. To maintain this road, the Banjarese were forced to build new villages, in the form of houses along the road opposite, or rows of houses along the road facing the river.

According to Subiyakto (2010), from the beginning of the city's growth until the 1950s, boats were still the main means of transportation in Banjarmasin City, connecting villages and markets. Most of the market locations are in the middle of the river with traders drifting on boats, as seen in the Lok Baintan and Muara Kuin floating markets.

From the geographical conditions and the history of the founding of the city, it can be seen that the river was the center of growth, the path of movement and the main transportation infrastructure at that time. Activities and people's lives are oriented to the river so that the river has a very important role and meaning for the people of Banjarmasin. Land roads were first introduced by the Dutch East Indies Government. The construction of this land road was continued by moving the settlements to the side of the road with the aim of monitoring the activities of the population and anticipating rebellion. At this time where land transportation is more developed, people prefer this transportation model compared to water transportation. This is also supported by the notions that say that an area is considered to be left behind or remote if it has not been connected by land transportation (Goenmiantari: 2010).

Floating Market Tourism Development on Chao Phraya Sungai River

The development of floating markets in Thailand in general, and on the Chao Phraya River in particular, has experienced a slump period when many floating markets were closed and abandoned by traders and customers due to infrastructure development on land. Floating markets can find their way back to be relevant in the modern world, not only as a market for buying and selling but also transforming as a tourist destination. The author formulates several keys to successful floating market transformation in Thailand, as follows:

1) Location Selection
The beginning of the rise of floating markets in Thailand was when floating markets, which at that time were scarce and whose locations were usually remote or in suburbs, became an attraction for local tourists who were tired of the urban atmosphere and wanted to reminisce with the atmosphere of ancient Siam (Wu: 2006). As the popularity of floating markets increases among domestic and foreign tourists, innovative new markets are established near major transport routes and tourist hubs, making these new floating markets easier to access by land transportation and with shorter travel distances (Barrow: 2013; Life SE Asia Magazine: 2015).

2) Operational Schedule
Traditionally, the floating market operates according to the lunar calendar, and the market opens in the morning and closes at noon (Charoensombat: 2002). In order to be able to accommodate domestic and foreign tourists, the floating market is not during the week, no longer follows the lunar calendar, some floating markets that are oriented as tourist destinations are only open on weekends, and closed on weekdays (Bangkok Tours: 2021). Opening hours are also adjusted, instead of opening in the morning and closing in the afternoon, floating markets open in the morning and close in the afternoon, some floating markets even open in the afternoon and close at night to accommodate the high interest of tourists, mainly foreigners, who want to visit in the afternoon (Lim: 2012; Barrow: 2011).

3) Merchant Expansion
The traders in the traditional floating market are mostly local residents. Along with the success of the floating market, the interest of traders to open a business in the floating market increased, and attracted people from outside the surrounding area. Outsiders buy the stalls of local traders, rent places, or set up their own businesses, their entry leads to business expansion and a wider variety of products offered (Buasorn: 2010).

4) Organizing
At first the floating market consisted of a collection of individual traders without bindings, and a loose organizational structure. In the 2000s, there was a change in the organizational structure with the creation of a new innovative “floating market”: from an open trading center to a planned project. The establishment of these new floating markets is initiated by entrepreneurs or private companies (Cohen: 2016).

5) Improved Services Offered
In the past, the floating market mainly served as a place to trade local agricultural products. In today's world, when floating markets are also tourist destinations, there are new services offered such as culinary attractions, shopping facilities for food, fruits and sweets, as well as various cheap goods, such as clothes, crafts, souvenirs, and various knick-knacks. Several floating markets also offer popular entertainment, such as traditional Thai singing and dance performances. In fact, in some new floating markets, high-end products, such as branded clothing and cosmetics, and personalized services such as Thai massages, or even “fish pedicures” are offered (Cohen: 2016).

6) Thematic
The traditional floating market is not themed. The themes found only in new floating markets are mostly ancient Siamese themes or some others create certain icons that
characterize the floating market from its competitors, such as the display of antique cars, or giant robot statues (Lunchaprasith: 2018; Barrow; 2013).

Hybridization with Other Entertainment
To increase tourist attraction, several floating markets in Thailand combine floating markets with other entertainment such as animal shows, mini trains, and water parks (Cohen: 2016).

Floating Market As a Result of Cultural Ecology

The development of floating markets, both up and down, on the Chao Phraya and Barito Rivers is a cultural phenomenon. The author observes this phenomenon from the point of view of Cultural Ecology. In accordance with the view of cultural ecology posibilism, where the choices available to the environment can be limited by cultural capabilities and vice versa, and along with changes in culture and the environment, reciprocal processes also change. When the Thai tribes in Thailand in Banjar and the Banjar tribes in South Kalimantan have not mastered the technology to build road infrastructure on land, they take advantage of naturally available river flows. They set up settlements following the pattern of river flow, and distinctive architecture adapted to environmental conditions on the banks of the river, they also traveled in canoes and small boats, and even traded on the river. When humans’ mastery over the technology that enabled them to build roads increased, or in the case of the Banjar Tribe when the Dutch colonists deliberately built massive land infrastructure on their land and forced them to move ashore, a new culture was created. Their settlements that used to have their front yard facing the river over time turned their backs to the river, ships and boats that used to be the backbone of transportation changed to motorized vehicles on land such as motorbikes and cars, and places of commerce where selling crops that used to be carried out on the river moved to land.

Along with the times, the human need for entertainment increases, the science of tourism also increases. Humans with their new knowledge see the potential economic value of the river that has been abandoned for a long time. In the past, the river had economic value as a means of transportation, and a place of trade in its floating market. Now modern humans see the economic value of floating markets in terms of tourism. The floating market, the settlement on the river, and the long-dead river culture seem to have come back to life. Not only reviving the existing culture, due to the large demands of tourism and competition, forming a new culture resulting from the hybridization and innovation of cultural actors such as traders, entrepreneurs, government, and the private sector.

SWOT Analysis and Strategy for Floating Market Development on the Barito River

The Floating Market on the Barito River has great potential to be developed into a tourism object like the floating market in Thailand. However, the development of floating markets on the Barito River is still minimal. The author conducts a SWOT analysis based on secondary literature sources that Phraya got as attached in table 2, the author also includes a strategy analysis that can be done based on the characteristics of the floating market on the Barito River and also reflects on the development of the floating market on the Chao River.
Table 2. SWOT Analysis of Floating Market in Barito River

| Strengths                                                                 | Weakness                                                                 |
|--------------------------------------------------------------------------|--------------------------------------------------------------------------|
| • Local culture that has the potential to become a tourist attraction such as the traditional banjar raft house called lanting, besides that there are stilt houses, palimasan houses, warehouse buildings, and various architectural constructions based on local wisdom (Mentayani: 2016).<br>• There are handicraft centers and the production of local products such as sasirangan cloth (Yamin: 2018), wood carving with a motif of Banjarese geometric elements (Muchamad: 2010), traditional boat production centers (jukung) (Pradana: 2020), as well as typical Banjarese food production such as wadai, soto banjar, lontong, and babongko (KompasTV: 2018).<br>• Typical buying and selling activities and transaction processes, besides that most of the sellers also still use traditional clothes so that it adds to the impression of nostalgia (Pradana: 2020).<br>• At the national level, the floating market on the Barito River is well known. | • Settlements on the water have not been organized, leaving a slum and dirty impression (Pradana: 2020).<br>• An alarming rate of river silting due to upstream deforestation and waste from settlements on water (Novico: 2017).<br>• The condition of the river is also dirty due to the absence of a good waste disposal system from settlements over water (Widiastiti: 2008).<br>• Lack of supporting infrastructure such as docks, lodging, proper culinary centers in most floating markets.<br>• Difficult access problems to most floating markets on the Barito River (Pradana: 2020).<br>• Actions of thuggery and illegal levies that disturb the comfort of tourists (Pradana: 2020).<br>• The lack of quality human resources in the tourism sector is indicated by the surrounding community not being aware of the importance of floating market tourism and often not implementing a Clean and Healthy Lifestyle (PHBS) (Normaleni: 2016). |
| Opportunities                                                                 | SO Strategies                                                                 | WO Strategies                                                                                      |
|-------------------------------------------------------------------------------|-------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------|
| • Local governments that are committed to developing tourism in their regions as outlined in the tourism development plan in the Regional Innovation System *Roadmap* (Herawati: 2014). | • Maximizing the potential of existing cultures so that they can be of economic value and support regional development through collaboration with the government and the private sector. | • Together with the government carry out the preservation, structuring and revitalization of traditional settlements by taking into account the aesthetic, cultural and ecological values of the environment. |
| • Opportunity to collaborate with the private sector to develop floating market tourism on the Barito River. | • Making traditional houses as homestays for tourists, where homeowners are given previous cultural tourism training, so that apart from offering accommodation, tourists can experience the banjar culture directly from local people. | • Collaboration between the government and local communities to take action to clean rivers, prevent deforestation and reforestation upstream, and cultivate healthy lifestyles in surrounding settlements. |
| • The local government routinely holds activities and programs that can become tourist attractions, such as *car free days*, river crossing activities even though these activities are only centered on the floating market located in the city center (Pradana: 2020). | • Empowering cultural and business craft centers owned by local communities around the floating market. | • Build transportation facilities and infrastructure and access to floating markets. |
| • The surrounding community still holds strongly the values of Islamic religious | • Collaborating with local governments and | • Building new supporting facilities around the floating market such as docks, culinary centers, |
|                                                                                   |                                                                                   |                                                                                                    |
teachings and banjar culture such as the kinship system with the concept of affixing which emphasizes brotherhood, mutual help, and mutual assistance (Pradana: 2020; Noor: 2012).

| **ST Strategies** | **Strategies** | **WT Strategies** |
|-------------------|----------------|------------------|
| the private sector to hold programs and activities that can become tourism attractions in floating markets throughout the Barito River, not only those located in the city center. | • Collaborating with leaders and the community to increase the selling value of their culture, for example religious tourism or halal tourism. | • Improving the development of local communities as tourism human resources through collaboration with community leaders and forming Pokdarwis (Tourism Awareness Groups). |
| lodged and revitalizing existing facilities so that they become feasible. | | • Improving governance by involving the private sector to create professional governance and clear regulations. |

### Threats

- Changes in the physical environment due to silting can cause the river to lose its function as a means of transportation so that it is increasingly abandoned, river water pollution causes damage to the habitat of aquatic animals that live in the river, thereby eliminating the livelihoods of local people and unpleasant smells and uncomfortable views make tourists reluctant to come. Novico: 2017).
- Lack of interest from the younger generation to continue the culture and carry out trading activities in the floating market (Pradana: 2020).
- The emergence of competitors in the same sector with better facilities (Pradana: 2020).

### Strategies

- Improving the ability of local communities to be able to develop competitive products and market their products well.
- Utilizing local wisdom of the community to minimize the occurrence of excessive exploitation of natural and cultural resources as a result of tourism, as well as inviting the community to jointly maintain cleanliness and care for the river environment.
- The government, the private sector, practitioners or academics continuously provide training and guidance to Pokdarwis and the local community to be able to improve the competence of community...
According to SWOT analysis there are several findings, barito has strong points at local culture that has the potential to become a tourist attraction such as the traditional banjar raft house called lanting, besides that there are stilt houses, palimasan houses, warehouse buildings, and various architectural constructions based on local wisdom (Mentayani: 2016); handicraft centers and the production of local products such as sasirangan cloth (Yamin: 2018), wood carving with a motif of Banjarese geometric elements (Muchamad: 2010), traditional boat production centers (jukung) (Pradana: 2020), as well as typical Banjarese food production such as wadai, soto banjar, lontong, and babongko (KompasTV: 2018). Typical buying and selling activities and transaction processes, besides that most of the sellers also still use traditional clothes so that it adds to the impression of nostalgia (Pradana: 2020); also the floating market on the Barito River is already well known at the national level; typical buying and selling activities and transaction processes, besides that most of the sellers also still use traditional clothes so that it adds to the impression of nostalgia (Pradana: 2020).

On the other hand this study also found several factor that need to be improved such as settlements on the water have not been organized, leaving a slum and dirty impression (Pradana: 2020); An alarming rate of river silting due to upstream deforestation and waste from settlements on water (Novico: 2017); the condition of the river is also dirty due to the absence of a good waste disposal system from settlements over water (Widiastiti: 2008); lack of supporting infrastructure such as docks, lodging, proper culinary centers in most floating markets; difficult access problems to most floating markets on the Barito River (Pradana: 2020); actions of thuggery and illegal levies that disturb the comfort of tourists (Pradana: 2020); the lack of human resources quality (Normaleni: 2016); limited offered products, and services (Pradana: 2020); most of the boats offered have not prioritized tourist comfort and seem unkempt (Pradana: 2020); and last lack of cultural tourism governance (Pradana: 2020).

While there are things that need to be improved, there are opportunities such as local expertise in managing their tourism resources.

- Reviving art groups to support the development of cultural-based floating market tourism products by encouraging youth in surrounding settlements to be motivated to develop their own culture. This can be done by adding traditional dances and initiatives into the school curriculum as local content, building art studios, and holding cultural competitions.

| as not to lose to competitors. | expertise in managing their tourism resources. |
|--------------------------------|------------------------------------------------|

| as not to lose to competitors. | expertise in managing their tourism resources. |
|--------------------------------|------------------------------------------------|

288
governments that are committed to developing tourism (Herawati: 2014); opportunity to collaborate with the private sector to develop floating market tourism on the Barito River; activities and programs held by local government that can become tourist attractions, such as car free days, river crossing activities even though these activities are only centered on the floating market located in the city center (Pradana: 2020); and surrounding community still holds strongly the values of Islamic religious teachings and banjar culture such as the kinship system with the concept of affixing which emphasizes brotherhood, mutual help, and mutual assistance (Pradana: 2020; Noor: 2012).

Lastly, there are threats that need to be mitigated, such as changes in the physical environment due to silting can cause the river to lose its function as a means of transportation so that it is increasingly abandoned, river water pollution causes damage to the habitat of aquatic animals that live in the river, thereby eliminating the livelihoods of local people and unpleasant smells and uncomfortable views make tourists reluctant to come. Novico: 2017); lack of interest from the younger generation to continue the culture and carry out trading activities in the floating market (Pradana: 2020); and the emergence of competitors in the same sector with better facilities (Pradana: 2020).

Barito River Floating Market Tourism Development Strategy with Sustainable Tourism Principles

The floating market tourism development strategy on the Barito River must be designed through a sustainable cultural tourism approach. The goal is that tourism that is currently developing can be in accordance with the principles of sustainable cultural tourism, namely increasing the quality of life of local people, creating a good quality tourist experience, and protecting and preserving existing cultural values.

One of the principles in sustainable tourism is the creation of a local economy that can improve the quality of life of the local community. Cultural tourism is expected to have an impact on the community in the local economy in the form of opening new jobs, and increasing residents' income. This principle was successfully applied to the floating market on the Chao Phraya River. Residents along the Chao Phraya River who used to work mostly as local farmers and went to the floating market just to sell their produce, gradually switched professions as traders of varied goods and also offered services. With the increasing number of job opportunities, it is not surprising that the demand for traders to open stalls in floating markets in Thailand continues to increase, and new floating markets appear. If the floating market on the Barito River is successfully developed as a tourist attraction, this can improve the economy of the local community.

The second principle of sustainable tourism is to create a good quality tourist experience, this is still the homework of the floating market on the Barito River. As explained above in the SWOT analysis, there are many factors that lead to tourist experiences in the floating market of the Barito River, if a well-designed strategy is executed it is not impossible if the floating market on the Barito River is transformed into a floating market with tourist orientation such as the Chao Phraya River.

The third principle is the protection and preservation of existing cultural values. Along with the high interest of tourists and the change in orientation to business, the cultural aspect has in
some cases shifted, this is what has happened to several new floating markets in Thailand. This incident should not be repeated in the Barito River floating market. Collaboration between the government, the private sector, and community leaders is needed so that these new cultures do not interfere, let alone shift the original local culture.

CONCLUSION AND RECOMMENDATION

After analyzing the findings in this study, the author formulates several conclusions and recommendation for the floating market tourism development strategies.

Conclusion

The development of floating market tourism on the Chao Phraya River can be an example for the development of floating markets on the Barito River. When viewed from cultural ecology, it can be seen that the period of decline in the floating market on the Chao Phraya River occurred due to the mastery of new technology, and the increase was also due to the mastery of new knowledge in tourism. Meanwhile, the decline in the floating market on the Barito River was due to Dutch colonial coercion, and currently the floating market is trying to revive it.

The floating market tourism development strategy on the Chao Phraya River can be imitated and modified to suit the cultural and ecological characteristics of the floating market on the Barito River.

Recommendation

The floating market tourism development strategy on the Barito River must be designed through a sustainable cultural tourism approach. The goal is that tourism that is currently developing can be in accordance with the principles of sustainable cultural tourism, namely increasing the quality of life of local people, creating a good quality tourist experience, and protecting and preserving existing cultural values.
REFERENCE

Asmarini, A. D. (2010). Strategi Kebijakan Pembangunan Daerah Kabupaten Klaten: Pendekatan Analisis SWOT dan AHP: Lontar Universitas Indonesia. Dipetik Agustus 11, 2017. http://lontar.ui.ac.id

Astiti, NKA. (2019). Pusat Kerajaan Kutai Kartanegara Abad XIII – XVII dalam Pembangunan Pariwisata Daerah. Yogyakarta: Deepublish.

Bangkok Tours (n.d.). Tha Kha Floating Market. [online] Available at: http://www.bkktours.com/samut-songkhram/tha-kha-floatingmarket.html [Accessed 15 September 2021].

Barrow, R. (2011). A New Floating Market Has Opened in Ang Thong. [Blog] Thai Travel News. Available at: http://www.thaitravelblogs.com/2011/08/a-new-floating-market-hasopened-in-ang-thong/ [Accessed 16 September 2021].

Barrow, R. (2013). Thungbuachom Floating Market. [Blog] Thai Travel News. Available at: http://www.thaitravelblogs.com/2013/04/thungbuachom-floating-marketin-ayutthaya/ [Accessed September 2021].

Buasorn, P. (2010). The Revitalization of Old Markets in Thailand. PhD. dissertation. Silpakorn University, Bangkok.

Center for Innovation, Entrepreneurship, & Leadership, School of Business and Management ITB. (2014). "Accelerating Techno-Creative Innovation and Global Collaboration Toward Sustainable Entrepreneurial Ecosystem." Proceeding of The 6th Indonesia International on Innovation, Entrepreneurship and Small Business. Bali.

Charoensombat, M. (2002). Thakha Floating Market Today. Rural Development Journal, [Bangkok] October, pp. 77-83.

Cohen, E. (2016). The Permutations of Thailand's “Floating Markets”. Asian Journal of Tourism Research Vol. 1, No. 1, June 2016, pp. 59-98.

Departemen Pendidikan & Kebudayaan, Sejarah Sosial Daerah Kalimantan Selatan. (1984). Proyek Inventarisasi dan Dokumentasi Sejarah Nasional. Jakarta: Departemen Pendidikan dan Kebudayaan, Direktorat Sejarah dan Nilai Tradisional: hlm. 57.

Gampell, J. (2002). Take Me to The River. Travel Scene. Tourism Authority of Thailand, Foreign News Section, Public Relations Division, pp. 1-11.

Goenmiandari, B., Silas, J., & Supriharjo, R. (2010). Konsep Penataan Permukiman Bantaran Sungai di Kota Banjarmasin berdasarkan Budaya Setempat. Seminar Nasional Perumahan Permukiman dalam Pembangunan Kota 2010, Surabaya: Jurusan Arsitektur ITS.

Hartatik. (2017). Sungai Barito dalam Persebaran Suku Dayak di Kalimantan Bagian Tenggara. Naditira Widya Vol.11.

Herawati, Tuty, Christina Lipuring, and Tyas Rudatin. 2014. "Potensi Kota Bandung Sebagai Destinasi Incentive Melalui Pengembangan Ekonomi Kreatif." Jurnal Penelitian dan Pengembangan Humaniora Epigram 11 (2) 50-62.

Jumsai, S. (1998). Naga: Cultural Origins in Siam and the Western Pacific. Bangkok: Chalermnit Press.

Keay, J. (2005). Mad about the Mekong: exploration and empire in South East Asia. London: Harper Collins Publishers.
Irawanti: BARITO (INDONESIA) AND CHAO PHRAYA (THAILAND) RIVERS CULTURAL TOU

International Review of Humanities Studies
www.irhs.ui.ac.id, e-ISSN: 2477-6866, p-ISSN: 2527-9416
Vol. 7, No.1, January 2022, pp.276-293

Kemendikbud. (2017). Letak dan Luas Wilayah Indonesia. [Online Available https://sumberbelajar.belajar.kemdikbud.go.id/sumberbelajar/tampil/Letak-dan-Luas-Indonesia--2017/menu4.html#:~:text=Luas%20daratan%20Indonesia%20adalah%201.919,lautan%20ekitar%20203.273.810%20km%C2%B2 (Accessed on September 29th, 2021).

Kompas TV. (2018, 20 Juni). (File video). Dipulihkan dari https://www.youtube.com/watch?v=6blzSogUaY0

Life SE Asia Magazine (2015). Ban Nhok Floating Market in Lopburi Thailand. [online] 5 March. Available at: http://lifeseasiamagazine.com/2015/05/ban-nhok-floating-market-inlopburi-thailand [Accessed 20 September 2021].

Lim, E. (2012). Sai Noi Floating Market – Nonthaburi’s Little Known Treasure. [online] Tour Bangkok Legacies. Available at: http://www.tour-bangkok-legacies.com/sai-noi-floating-market.htm/ [Accessed 28 September 2021].

Lunchaprasith, T., & Macleod, D. (2018). Food Tourism and the Use of Authenticity in Thailand. Tourism Culture & Communication, 18(2), 101–116.

Mentayani, Ira. (2016). Identitas Keruangan Tepian Sungai dan Perubahannya pada Permukiman Vernakular di Banjarmasin. Semesta Arsitektur Nusantara Proceedings.

Muchamad, B. N. (2010) Arsitektur Melayu Banjar: Ajaran Islam dalam Budaya Melayu Banjar berkaitan dengan Konsep Arsitekturnya. Yogyakarta Seminar Nasional Riset Arsitektur dan Perencanaan.

Noor, Yusliani. (2012). Sejarah Perkembangan Islam di Banjarmasin dan Peran Kesultanan Banjar. Al-Banjari Vol 11 No 2 tahun 2012 P239–263. IAIN Antasari, Banjarmasin.

Novico, F, dkk. (2017). Morfodinamika Jangka Pendek Pendangkalan di Alur Pelayaran Barito, Kalimantan Selatan. Jurnal Geologi Kelautan, Vol. 15, No. 2.

Normelani, Ellyn. (2016). River Culture, and Tourism in Lok Baintan, South Kalimantan. Jurnal of Indonesian Tourism and Developmen Studies, Vol. 4 (2).

Pradana, H. (2020). Pengembangan Pariwisata Pasar Terapung Kota Banjarmasin. Jurnal Kebijakan Pembangunan, 15(1), 63-76.

Saleh, M. Idwar. (1984). Banjarmasih, Sejarah Singkat Mengenal Bangkit dan Berkembangnya Kota Banjarmasin serta Wilayah Sekitarnya sampai dengan Tahun 1950. Museum Lambung Mangkurat, Banjarmbaru.

Shaffer, L. N. (1996). Maritime Southeast Asia to 1500. Armonk, NY: M. E. Sharpe.

Silapacharanan, S. (2007). Amphawa and its Cultural Heritage. Nakhara – Journal of Design and Planning, 3, pp. 11-20.

Sriwichien, K. Kiratiboora, Y. and Sounsaweng, W. (2014). The Fall, Existence and a Restoration Model of Community Bazaars along the Tha Chin River. Asian Social Science 10(1), pp. 257-264.

Subiyakto B. (2010). Infrastruktur Pelayaran Sungai Kota Banjarmasin Tahun 1900-1970. The 1st International Conference on Urban History, Surabaya.

Summaniti, L., Peerapun, W., & Paksukcharern, K. (2012). Suan Nai Bangkok and Suan Nok Bangchang: The Emergence and Transformation of Floating Markets in the Chao Phraya River Delta of Thailand. Nakhara : Journal of Environmental Design and Planning, 8, 73-88.
Susilowati, E. (2010). Peranan Jaringan Sungai Sebagai Jalur Perdagangan di Kalimantan Selatan pada Pertengahan Kedua Abad XIX. Diponegoro University.

TAT (2010). Khlong Tour – Cruising the majestic waterways. Amazing Thailand Tourism Brochure, Marketing Services, Department, Promotional Material Production Division, p. 5.

TAT (2011). The River Runs Through Life. Amazing Thailand Tourism Brochure Marketing Services Department, Promotional Material Production Division.

Tjahyadi, I., Andayani, S., & Wafa, H. (2020). Pengantar Teori dan Metode Penelitian Budaya. Lamongan: Pagan Press.

Sutton, M. Q., & Anderson, E. N. (2010). *Introduction to cultural ecology*. Lanham, Md: AltaMira Press.

Wattanacharoensil, W. and Sakdiyakorn, M. (2015). The Potential of Floating Markets for Creative Tourism: A Study in Nakhon Pathom Province, Thailand. *Asia-Pacific Journal of Tourism Research*, January, pp. 1-27.

Widiastiti, K. (2008). Mutu Permukiman Bantaran Sungai di Banjarmasin. *Infoteknik*, Vol. 9, No. 1, 2008, pp. 43-50.

Wu, B. and Cai, L.A. (2006). Spatial Modeling: Suburban Leisure in Shanghai. *Annals of Tourism Research*, 33(1), pp. 179-198.

Yamin, Moh. (2018). Menggali Kearifan Lokal untuk Banua: Strategi Penguatan Ketahanan Budaya Lokal Pembentuk Muatan Karakter. Universitas Lambung Mangkurat.

Yodsurang, P., Hiromi, M. and Yasufumi, U. (2016). A Traditional Community in the Chao Phraya River Basin: Classification and Characteristics of a Waterfront Community Complex. *Asian Culture and History*, 8(1), pp. 57-68.