



Original research article



## Lanting House Preservation Based on River Culture In Sasirangan Village, Banjarmasin

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### ABSTRACT

This The shift in time has brought about changes that clearly leave the cultural identity of the archipelago. Sasirangan Village is one of the villages located in the middle of Banjarmasin City. This village still has a strong atmosphere, especially in the diversity of architecture in the area. River culture is still visible in this village, both for daily needs and also land for housing, namely Rumah Lanting. There are 3 Lanting houses in Sasirangan Village. The lack of a number of Lanting Houses left at this time raises a concern that there is a threat of extinction from cultural heritage. In this case, it is necessary to have a study of the architectural concept of the Lanting House to determine the right steps in preserving the Lanting House. This study found that the right effort to preserve the Lanting House in Sasirangan Village was a revitalization effort that did not require material replacement and developed it as a Sasirangan gallery or souvenir shop that supports local wisdom and the identity of Sasirangan Village.

## 1. Introduction

Developing, Banjarmasin is the capital of South Kalimantan, also known as the "City of a Thousand Rivers". However, currently only 102 rivers are remaining with the 3 largest rivers namely the Barito River, Martapura River, and Alalak River. In developing it, the Banjar people who live adapt to their environment. As is well known, Banjarmasin is dominated by rivers, where the river then becomes the main source for the life of its people. This includes settlements that from time to time grow sporadically on rivers and form a river culture.

"river culture" itself refers to the adaptive characteristics of riverbank residents in their physical, social and economic life towards the river [1]. In the Banjarmasin community, the most commonly seen river culture habit is using the river as a service area such as bathing, washing, toilet and also disposal of other domestic waste (unused food/cooking leftovers). Seberang Masjid Village or better known as Sasirangan Village today is one of the villages that still has a strong atmosphere, especially in the diversity of architecture in

the area. Seberang Masjid Village is one of the villages in the center of Banjarmasin City which has undergone significant transformation and adaptation compared to other villages [2]. These transformations are:

1. In 1976 a part of the Opposite Mosque burned down and was rebuilt
2. Since 2010 this village has been developed into Sasirangan Village
3. In 2016, several villages across from the mosque, especially in the riverbank zone, underwent a painting program.

Seberang Masjid Village in 2010 was inaugurated and changed its name to Kampung Sasirangan. This is an effort by the Municipal Government of Banjarmasin and Bank BNI to increase the value of the local locality, namely Sasirangan Cloth and make this area an industrial and tourist area of Sasirangan Cloth. This government effort shows that there is an effort from the government to preserve Sasirangan Cloth and also the Sasirangan Fabric industrial house in Sasirangan Village, Banjarmasin.

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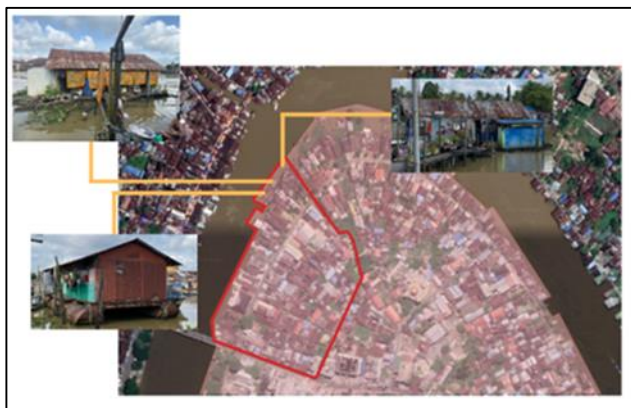
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This change causes several architectural properties such as changes in materials, functions, orientation, and the addition of residential layers. Sasirangan Village still survives with its traditional architecture, namely the Lanting House [3]. Lanting house is a house built above the water on the edge of a river which shows the culture of living with a river culture for the Banjar people [4]. A lanting house is a type of floating house made of wood, at the bottom of the house using logs/drums as a foundation to float the house [5].

There are 3 Lanting houses in Sasirangan Village with their existence still stands because it is still used by people who have a river culture. The Lanting houses is a form of community adaptation to the river or what is called river culture [2]. The existence of the river is still very much needed for the daily life of the community. In addition, according to the surrounding community, the Lanting House is considered capable of overcoming the lack of residential land [2].

The minimal number of Lanting Houses left today raises a concern that there is a threat of extinction of the cultural heritage. The shifting of the existing times has led to changes that have clearly left the cultural identity of the archipelago. In this case, it is necessary to study the architectural concept of the Lanting House, especially in terms of its architectural technology. The architectural technology in the Lanting House is what stands out about how the Lanting House can survive and avoid several disasters, especially floods.

**2. Material and Methods**



**Fig. 1.** Lanting Houses in Sasirangan Village as Research Object.

Source: google earth, personal documentation.

The This research was conducted in Sasirangan Village, Sebrang Masjid Village, Banjarmasin City. More precisely, this research looks at three Lanting Houses located in the Sasirangan Village area. These three lanting houses stand above the river and on the last layer of houses from the mainland.

The three houses themselves were each built at close to each other and have undergone several improvements in their use until now, here are the details (Table 1):

**Table 1**  
 Three Lanting Houses in Sasirangan Village.

Lanting House	Changes and Improvements
	(1982) There are improvements and changes to the foundation of the house, the walls of the house and also the roof by replacing the material with zinc and drums.
	(1980) There are improvements to the roof and foundation of the house by replacing the material with zinc. Then there is additional space in the service area (kitchen).
	(1984) There are improvements to the roof and walls of the house by replacing the material with zinc. Then there is additional space in the service area (toilet).

This research uses a type of qualitative research and a descriptive research approach. Descriptive itself is a method which examines a status of a human group, an object, a set of conditions or a system of views and a class of events at this time [6].

In the data collection method using literature review or literature that supports this research. In its implementation, journals and other literature will be selected and sorted according to the discussion in this study, then summarized and discussed in this study. There are two data used in this study, namely: secondary data (literature and maps) and primary data (field observations and interviews).

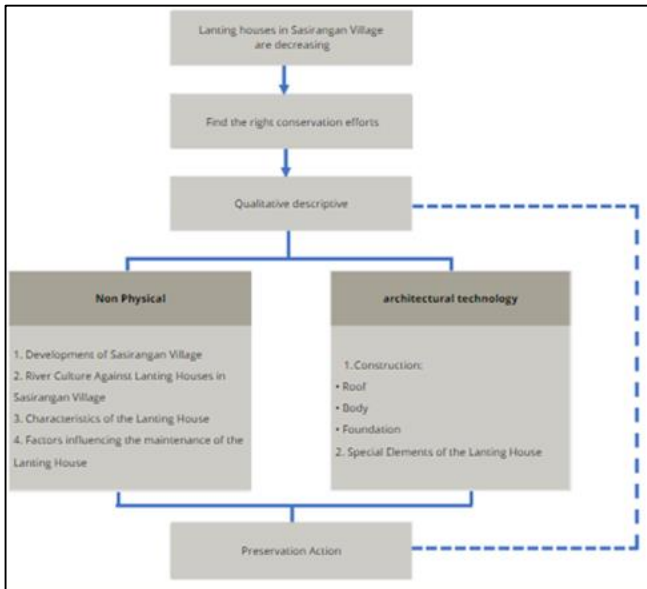


Fig. 2. Diagrams Method

### 3. Result and Discussion

#### 3.1 Non Physical

##### 3.1.1 Development of Sasiangan Village

Sasirangan Village, formerly known as Seberang Masjid Village, is a settlement that has a lot of history regarding the birth of the city of Banjarmasin, which has been prominent as a residential area since the beginning. In the era before the colonization of Banjarmasin, Kampung Sasirangan had grown with the outer settlement area of the Banjar Kingdom's transportation route with the orientation of the building being the Martapura River [7]. Since the colonial era, this village has developed mainly in the trade sector from Malays by the Dutch [2].

Then the name Seberang Masjid itself is a nickname from the surrounding community who have the orientation of the Taluk Mosque which is right across from this village [3]. In 1979 there was a great fire which destroyed almost the entire settlement, especially on the banks of the Sasirangan Village river. One year later there was rebuilding but it was not in accordance with the shape and location of the previous building [3].

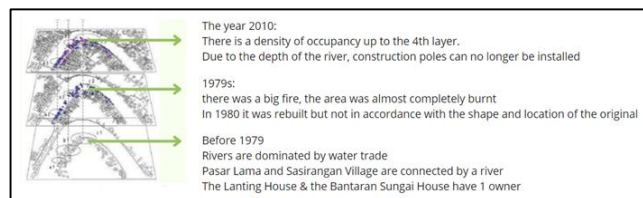


Fig. 3. The Transformation Phase Of Changes In Sasirangan Village [3]

Sasirangan Village in 2010 continued to grow as a village the same as in general in Banjarmasin City, where the orientation of the river was no longer used in this village and turned to the mainland, this was also experienced by other villages. This is caused by several factors, namely, transportation is currently shifting not from boats but to two-wheeled vehicles, people's livelihoods are more predominantly land-oriented (factory workers, entrepreneurs, traders, etc.).

In 2010, BNI Secare officially announced that there had been a name change from Kampung Seberang Masjid to Kampung BNI Sasirangan which consisted of two Neighborhood Units, namely RT. 05, and 06 (Head of Neighborhood Units RT.05 & RT.06). In general, these two RTs are engaged in the sasirangan industry, this is indicated by a large number of retailers or shops selling sasirangan products.



#### 3.1.2 River Culture Against Lanting Houses in Sasirangan Village

The river culture in Sasirangan Village is the result of adaptation from living in the Banjar community. River culture produces adaptive characteristics that make rivers a source of water for various household needs, such as bathing, washing, sources of drinking water, and modes of transportation [8]. The culture of the river influences the orientation of the Lanting House. Before there was land, the Lanting House had an orientation facing the river. After there was land the orientation became facing the water also land [9].

This river culture also affects the yard in the lanting house. Previously, the lanting house only had one yard, namely the front. But as time progressed and the orientation became two, there was an additional backyard and side yard (Table 2).

Table 2  
Yards Function in Lanting.

Yard	Description
<p>Front Yard</p>	<ol style="list-style-type: none"> <li>This courtyard functions as a pier, the entrance to which is accessed via the river [9].</li> <li>In Sasirangan Village, is also used                     <ul style="list-style-type: none"> <li>as the main door trading by the residents</li> <li>for drying cloth</li> </ul> </li> </ol>

Yard	Description
 <p>Back Yard</p>	<ol style="list-style-type: none"> <li>The existence since the land road network.</li> <li>The back yard is used for the entrance which is accessed by land [9]</li> <li>In Sasirangan Village was used                     <ul style="list-style-type: none"> <li>for the entrance to trade</li> <li>area for washing and drying Sasirangan cloth, and bathing area.</li> </ul> </li> </ol>
 <p>Side yard</p>	<p>While the side yard is used as a link between the front and back yards.</p>

### 3.1.3 Characteristic of Lanting Houses In Sasirangan Village

The characteristics of the lanting houses discovered by Mentayani and Hadinata [2] will be divided into several categories, namely existence, typical space, resident work, number of occupants, how to get lanting houses and age of lanting houses (Table 3).

**Table 3**  
Characteristics of Lanting Houses In Sasirangan Village.

Category	Characteristics
<b>Existence</b>	<ul style="list-style-type: none"> <li>Lanting houses are dwellings that have grown and moved from around the village of Sasirangan</li> <li>The rest was damaged, weathered and washed away</li> </ul>
<b>Typical Space</b>	<ul style="list-style-type: none"> <li>The Lanting House has a typical space program,</li> <li>Bedroom and service room as a partitioned room</li> <li>The rest area is not partitioned</li> </ul>
<b>Resident Work</b>	<ul style="list-style-type: none"> <li>Generally related to the river, such as klotok drivers, klotok workers, and village night guards</li> </ul>

Category	Characteristics
<b>Resident Work</b>	<ul style="list-style-type: none"> <li>Currently found there were additional types of occupant work, namely traders and Sasirangan cloth craftsmen</li> </ul>
<b>Number Of Occupants</b>	The average number of residents of lanting houses is 4 people
<b>How to get Lanting Houses</b>	<ul style="list-style-type: none"> <li>Inherited,</li> <li>Granted,</li> <li>Purchased,</li> <li>And personally built</li> </ul>
<b>Age Of Lanting Houses</b>	<ul style="list-style-type: none"> <li>40 years by first generation,</li> <li>15-40 years occupied by the second generation,</li> <li>10-15 years inhabited by the third generation</li> </ul>

### 3.1.4 Factors influencing the maintenance of the Lanting House

The survival of the lanting house in Sasirangan Village has several factors that have led to its existence or existence to this day. These factors include the cultural, heritage and economic conditions of the people of Sasirangan Village.




In terms of culture, it is necessary to understand that the Lanting House is a form of river culture resulting from adapting the Banjar people to their physical conditions. The existence of the Lanting House in Banjarmasin City has important values with the objectives of preserving architecture and science, historical values, and socio-cultural values [9]. Lanting House is the only type of traditional house that floats on the water [4]. So that the existence of the Lanting House is considered important and valuable as evidence of civilization, and adaptation to the life of the Banjar people.

Then from the inheritance factor, based on the results of interviews with the owners of the lanting house which stated that the existence of this house was the result of inheritance or inheritance from their parents who had been cared for and cared for. This statement then becomes the principle that this lanting house will continue to be maintained and cared for from year to year. The foundation of this house continues to be replaced every 8-10 years to keep this house afloat and standing.

The third factor is economic conditions. The existence of economic limitations of the occupants affects the existence, repair, and maintenance of the Lanting House.

Residents who can live in the Lanting House (trading, Sasirangan cloth craftsmen, etc.) have a form of dependence on the existence of the Lanting House. This limitation also causes the shape and materials of the Lanting House to change according to the character of its inhabitants.

**Table 4**  
Lanting House's Construction.

House's Part	Description	Documentation
<b>Roof</b>	<ul style="list-style-type: none"> <li>• A gable roof with a light and simple purpose</li> <li>• The roof material used to be light wood, namely lanan wood [4]</li> <li>• Light material = reduced foundation load</li> <li>• Currently the roof used is zinc</li> <li>• The length of the roof skirting is 60-70 cm [10]</li> <li>• The span of the horses averages 4.5m [10]</li> </ul>	
<b>Body</b>	<ul style="list-style-type: none"> <li>• Frame structure and covered with lanan wood and zinc</li> <li>• The wood is arranged horizontally &amp; piled up, so that water does not easily enter [10]</li> <li>• Lanan wood is used to lighten the foundation load</li> <li>• Cover the easel using a flat vertical arrangement [10]</li> </ul>	
<b>Foundation</b>	<ul style="list-style-type: none"> <li>• The original foundation of the Lanting House uses logs with a diameter of 0.8 - 1m<sup>2</sup> [4]</li> <li>• This wood is used to support the load and float the Lanting house.</li> <li>• The thinning of logs is currently being replaced by water drums and bamboo</li> </ul>	

### 3.2 Architectural Technology

#### 3.2.1 Lanting House's Construction In Sasirangan Village

In the elaboration of the construction of the Lanting House, it will be divided into three parts, namely the roof, body and foundation. The three parts of the Lanting House in Sasirangan Village have undergone several adaptations with the available and affordable materials (Table 4).

#### 3.2.2 Special Element Of Lanting House In Sasirangan Village

The special element of the Lanting House in Sasirangan Village is that the wall boards of the house are painted or drawn with motifs from Sasirangan cloth. This was an initiation from Lambung Mangkurat University students in 2016. This Sasirangan motif gives a direct identity that this Lanting House is the result of the local wisdom of Sasirangan Village, namely Sasirangan Cloth.

## 4. Conclusions and Recommendations

From the discussion results, both in terms of non-physical and architectural technology, several efforts were found to preserve the Lanting House. The Lanting House is a product of the adaptation of the Banjar people to an

environment dominated by water (rivers). Has adapted to materials that are easier to find (zinc, bamboo, and drums). Then the right step is to do Revitalization.

The revitalization was taken because there was no need to replace building materials. It could be developed into a Sasirangan gallery or Sasirangan souvenir shop that supports the local wisdom of Sasirangan Village. This action is still based on the development of Sasirangan Village, River Culture, Characteristics, and Factors influencing the maintenance.

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