



CHANGES IN BANJAR LOCAL AND ISLAMIC CULTURE IN SOUTH KALIMANTAN'S TYPICAL GEMS DRAINING ACTIVITIES

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Abstract

South Kalimantan is not only rich in natural resources, but also rich in culture and religious values. This study aims to describe the local cultural traditions and Islam associated with the activity of "diamond" gemstone panning, which is one of the natural resources of South Kalimantan, as well as to examine the cultural changes in the diamond panning tradition. The research method used is a qualitative ethnographic method. Data analysis from observations, interviews and documents from diamond panners was conducted using Miles and Huberman's interactive model. The results showed that the local and Islamic cultures of the Banjar people were found before panning, during panning and after panning diamonds. Local culture such as visiting thieves, maintaining abstinence and speech (pamandiran) and Islamic culture such as visiting the pious, reading prayers, reading shalawat, faith, patience and tawakkal. Some of these traditions have changed, especially in the local culture, including the tools used for panning. Social change in panning activities is an evolutionary change where the shift in cultural traditions occurs slowly to adapt to internal and external factors so that the balance of the social system is maintained where malim, pious people, bosses/capital owners, panners perform their duties according to their functions for the sustainability of panning activities.

Keywords: Local culture, Islamic culture, diamond panning, social change

Abstrak

Kalimantan Selatan tidak hanya memiliki kekayaan alam, namun juga kaya dengan ragam budaya dan nilai religius. Penelitian ini bertujuan untuk memaparkan tentang tradisi budaya lokal dan Islam yang melekat pada kegiatan mendulang batu permata "Intan" yang merupakan salah satu kekayaan alam Kalimantan Selatan, sekaligus juga meneliti perubahan budaya tersebut dalam tradisi mendulang intan. Metode penelitian menggunakan metode kualitatif dengan jenis etnografi. Analisis data dari hasil observasi, wawancara, dan dokumen terhadap para pendulang intan dilakukan dengan menggunakan model interaktif dari Miles dan Huberman. Hasil penelitian menunjukkan budaya lokal dan Islam orang Banjar ditemukan pada sebelum kegiatan mendulang, saat mendulang dan setelah mendulang intan. Budaya lokal seperti mendatangi maling, menjaga pantangan dan ucapan (pamandiran), dan budaya Islam seperti mendatangi orang alim, membaca doa, membaca shalawat, yakin, sabar dan tawakkal. Tradisi tersebut sebagian telah mengalami pergeseran terutama pada budaya lokal, termasuk dalam alat yang digunakan untuk mendulang. Perubahan sosial pada aktivitas pendulangan merupakan perubahan yang bersifat evolusioner, dimana pergeseran tradisi budaya tersebut terjadi secara perlahan untuk menyesuaikan diri terhadap factor

internal dan eksternal sehingga keseimbangan system sosial tetap terpelihara, dimana malim, orang alim, bos/pemilik modal, pendulang menjalankan tugas sesuai dengan fungsinya untuk keberlangsungan kegiatan pendulangan.

Kata Kunci: Budaya local, Budaya Islam, Pendulangan intan, Perubahan Sosial

Abstract

Introduction

Islam in Indonesia has long adapted and entered into dialogue with the culture, customs, attitudes and ways of thinking of the local Indonesian population. In fact, many aspects of Islamic teachings are flexible so that they can accept local elements that are in harmony with Islamic teachings.¹ That's why the face of Islam that appears in Indonesia is a face of Islam that is uniquely Indonesian, a face of Islam that has Indonesian characteristics, and an Islam that is integrated with the culture of Indonesian society.²

One form of the face of Islam that is integrated with the culture of Indonesian society can be seen in the efforts of the "Banjar people" in searching for or panning for gemstones. The typical South Kalimantan gemstone in question is "diamond stone". Mujiburrahman³ emphasized that for the Banjar people, the hobby of searching for, processing and trading gems is nothing new. Even diamond panning was done during the Banjar kingdom era.

Yusliani Noor, in his book Islamization of Banjarmasin, explains that South Kalimantan's natural products include diamonds. In the 15th century, Tanjungpura and the Matan area in South Kalimantan were centers of the diamond trade.⁴

The term *Matan* comes from the *Matan* River. This river, based on the geographical map of Borneo, is located in Sukadana, the western part of Borneo. However, in reality diamonds are also often found in the Martapura area. The word "*Matan*" referred to is Martapura. This is based on the Banjar dialogue, the word "*Matan*" means "origin", so the origin of diamonds is Martapura. This fact is in accordance with the names of diamonds in the geographical area designations in the Banjar Martapura area. For example, Karang Intan, Lok Baintan, Gunung Intan. This view is in accordance with Martapura's nickname, the diamond city. It is possible that the term Kalimantan comes from the terms "*Kali*" and "*Matan*", namely Kalimantan or the Matan River which is known as a diamond producing river, so that in its development this dialect became "Kalimantan".⁵

¹Nur Kholis, "Dialog dan Dialektika Islam dan Budaya Lokal Dalam Bidang Ekonomi Sebagai Salah Satu Wajah Islam Nusantara", Collection of papers presented at The 10th Annual Conference on Islamic Studies, Banjarmasin, 01-04 November 2010, p. 105.

²Nur Kholis, p. 106. It could be said that the face of Islam in Indonesia is the result of the interaction between Islam and local culture which then displays a unique Indonesian Islamic face. This of course cannot be separated from how Islam entered Indonesia. Islam and its teachings entered Indonesia by penetration, in a very latent way and blended with various existing and existing traditions. Yahya A. Muhaimin, "Political culture and national legal development" in *The Politics of National Legal Development*, (Yogyakarta: UII Press, 1992), p. 93.

³Mujiburrahman, "Demam Akik, Kini dan Nanti?" in *Banjarmasin Post*, Monday 16 March 2015, col. 4 -7, p. 14.

⁴Yusliani Noor, *Islamisasi of Banjarmasin: 15th to 19th Centuries* (Yogyakarta: Ombak Publishers, 2016), p. 61.

⁵Yusliani Noor, *Islamisasi of Banjarmasin : 15th to 19th Centuries*, p. 62.

In the 1600s, diamond mines in Martapura were discovered. In fact, according to Alfani Daud, the diamond mining business probably dates back to the early kingdom era and has been carried out for generations.⁶Cempaka Village, Banjarbaru, near Martapura, has been a diamond mining site since the time of the sultans, and the livelihood of its residents has been panning for diamonds for generations.⁷

As the name "diamond" attracts a lot of people's attention because of its beauty, it turns out that behind the efforts to obtain it, process it and market it, it contains many traditions or cultures that are no less interesting to study and research. Alfani Daud explained that panning or diamond mining is more of a ceremony with strict taboos.⁸ Even at this stage of searching or panning, there are many habits or traditions that must be followed and abandoned, because they are considered "*pamali*" taboo, both in terms of attitudes, words, actions and so on. Such as the custom of holding a celebration ceremony accompanied by offerings when starting work, the habit of offering prayers when obtaining a rather large diamond and so on.⁹

The existence of traditions that become local culture in the business of panning for diamonds is likely influenced by belief factors inherited from ancestors, educational factors, and the work environment, so that these local cultures or traditions still exist today. However, there are changes that occur along with technological advances, so that when diamond panners use machine power (technology), in this case Roshan J. Joseph, emphasized that changes can occur in the norms, values, cultural products and symbols in a country. public. Roles, norms and other aspects of society can change over time as a result of processes of social change.¹⁰Moreover, in tradition or culture there are elements of knowledge, belief, art, morals, law, customs or customs, and so on.¹¹This is interesting to research

In connection with diamond panning, Sri Normuliati's research reveals portraits of diamond panning, coal mining and river conditions. This research is in the form of literature by highlighting novels that describe the nature, culture and society of South Kalimantan.¹²Furthermore, the *pandulangan* culture was researched by Yulianti Puspita Sari who specifically discussed ethnolinguistic studies regarding cultural values in the

⁶ Alfani Daud, *Islam dan Masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar* (Jakarta: PT RajaGrafindo Persada, 1997), p. 110.

⁷As the story goes, diamond panners came to visit Sheikh Salman Al Farisi or known as *Datu Gadung*, a descendant of Sheikh Muhammad Arsyad Al Banjari who lived in Gadung Village, Tapin Regency. His father was named Qadhi H Mahmud, son of Asiah, daughter of Sheikh Muhammad Arsyad Al Banjari. The miner asked where was a good location to pan for diamonds. The location in question is a place that has lots of diamonds in it. He then pointed to a place, saying, "There." Then detail the location. The miners went to the location and carried out their actions. It turns out that the land (location) shown by Sheikh Salman Al Farisi is abundant in diamonds. The place is in Cempaka, Banjarbaru. Muhammad Bulkini, "Menengok Sejarah Pendulangan Intan Cempaka Ulama Ini ternyata yang Menunjukkan Lokasinya (30 April 2019). Retrieved February 14, 2020 from the world wide web <https://apahabar.com/2019/04>.

⁸ Alfani Daud, *Islam dan Masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar*, p. 110.

⁹Interview with Amang Samsunur, Diamond panner in Sungai Tiung village, Cempaka District, lives in Cempaka, Sunday, March 8 2019.

¹⁰Roshan J. Joseph, "Parsons Pattern Variables and Social Change Analysis. Search and Research. 3 (3), 2012. p. 18-21

¹¹Soejono Soekanto, , *Sosiologi Suatu Pengantar*, (Jakarta: Rajawali, 1990), p. 188.

¹²Sri Normuliati, Jamiatul Hamidah, M. Ridha Anwari, "Potret Pendulangan Intan, Pertambangan Batubara, dan Kondisi Sungai dalam Novel-Novel Berlatar Di Kalimantan Selatan, *Enggang: Jurnal Pendidikan, Bahasa, Sastra, Seni, dan Budaya*, 3 (1), 2022.

lexicon of diamond panning in Banjarese society, such as maintaining caution in work, being creative, giving up long and the spirit of mutual cooperation.¹³ Then Yusuf Hidayat also researched the values of Islamic teachings, but specifically in the diamond trade, such as the values of honesty, not being in debt, togetherness and the use of the "hajj" respect, to create stability in the diamond trade.¹⁴ Likewise, Amelia Rahmaniah's research examines the contracts in diamond buying and selling transactions in Martapura, Banjar Regency as a center for selling gemstones.¹⁵ Then Yusuf Hidayat discusses social capital and the success of diamond traders in Martapura City, where the forms of social capital in diamond trading are trust and social networks, reciprocity in partnerships formed by diamond traders and subscription relationships formed in diamond buying and selling transactions.¹⁶ In contrast to previous research, this paper places greater emphasis on aspects of changes in local culture and Islam in the diamond panning tradition.

The local culture and Islam contained in the activity of panning for diamonds are basically the characteristic features of Islam in South Kalimantan. The social changes that occur in it are inevitable, because humans and their culture are always experiencing change. It's just that when change occurs, it must be viewed optimistically. Talcott Parsons explained that when society changes, generally that society will grow with better abilities to deal with life's problems.¹⁷ Sociocultural changes in society are caused by various factors such as developments in knowledge and technology, developments in transportation and communication, and population movement from villages to cities.¹⁸ The tradition of panning for diamonds in South Kalimantan is also experiencing social changes. Therefore, this article tries to trace the local culture and Islam of the *Banjar* people in diamond panning activities in South Kalimantan, as well as the social changes that accompany these diamond panning activities.

Method

The type of research that will be carried out is field research, specifically ethnographic research. Ethnographic research is qualitative research to describe, analyze, and interpret patterns of behavior, beliefs, and language shared by groups who share a culture over time. The point is research on culture.¹⁹ This type of ethnographic research is used to explore and obtain data related to the issues raised, namely local

¹³Yulianti Puspita Sari, Nilai Budaya dalam Leksikon Pendulangan Intan pada Masyarakat Banjar: Kajian Etnologistik", *Undas*. 15 (2) 2019. p. 161-194

¹⁴Yusuf Hidayat, ", "Penanaman Nilai-Nilai Islam dalam Konstruksi Kemuliaan Intan oleh Pedagang Intan untuk Memelihara Stabilitas Pasar Intan di Martapura Kalimantan Selatan, *Kontekstualita: Jurnal Penelitian Sosial dan Keagamaan*, 33 (1), 2017, p. 1-27

¹⁵Amelia Rahmaniah, Tinjauan Hukum Islam Terhadap Jual Beli Intan di Martapura Kalimantan Selatan", *Tashwir*, 3 (8) 2015, p. 458

¹⁶Hidayat, Yusuf. "Penanaman Nilai-Nilai Islam dalam Konstruksi Kemuliaan Intan oleh Pedagang Intan untuk Memelihara Stabilitas Pasar Intan di Martapura Kalimantan Selatan. *Kontekstualita, Jurnal Penelitian Sosial dan Keagamaan*, 33 (2) 2017. p. 1-27.

¹⁷ Dwi Susilo and Rachmad K., *20 Tokoh Sosiologi Modern*, (Yogyakarta: Ar-Ruzz Media. 2008), p. 107.

¹⁸ Rauf Hatu, "Perubahan Sosial Kultural Masyarakat pedesaan (Suatu Tinjauan Teoritik-Empirik). *Jurnal Inovasi*, p. 1 – 11.

¹⁹ John W. Creswell. *Educational Research: Planning, Conducting, and Evaluating, Quantitative and Qualitative Research* (Boston: Pearson Education, 2012) Fourth Edition, p. 462.

culture and Islam of the Banjar people, as well as social changes in diamond panning activities.

The approach used in this research is a qualitative approach, where this qualitative research has characteristics, the data is stated in a natural state or as it is (natural setting), while the object of qualitative research is all areas or aspects of human life, namely humans and everything filled with people. A qualitative approach is characterized by research objectives that seek to understand phenomena in such a way that they do not require quantification, or because these symptoms do not allow them to be measured precisely.²⁰

This research was conducted in the South Kalimantan region, specifically Cempaka District, Banjarbaru Municipality, Banjar Regency Palace, and Martapura City, Banjar Regency. The three were chosen because the community is heavily involved in gemstone crafts, both as panners, craftsmen, polishers and sellers. Apart from that, this area has the potential for gemstones. The Cempaka area is known for diamond panning, the Keraton area is known for processing gemstones, and the city of Martapura, apart from being a processing center, is also better known as a marketing center for gemstones typical of South Kalimantan.

The research subjects were gemstone seekers or panners and community leaders who knew about local and Islamic traditions in panning for diamonds. Meanwhile, the research object that will be studied in depth is the local culture and Islam of the Banjar people, panning activities as well as changes in local social culture and Islam through the activities of the Banjar people.

Data collection was carried out by interviews or in-depth interviews, observations, and documentaries about local and Islamic traditions in diamond panning, observing firsthand how typical Kalimantan gemstones are searched for. The descriptive analysis approach processes the data that has been collected, arranged systematically, then analyzed in detail so that finally the interpretation can provide answers to the problems formulated in this research. The analysis process can be simplified into three activities using the Miles and Huberman model, namely: data reduction, data presentation and data verification.²¹ The data analysis method is called an interactive analysis model²²

Discussion

1. Religion and Culture

The activity of panning for diamonds is very strong in local cultural values and Islamic religious teachings. In this case, religion and culture are inseparable elements in the life of the Banjar people. Some people think that religion must be sterile from culture, while others think that religion can dialogue with culture. This is closely related

²⁰ Norman K. Denzin, and Yvonna S. Lincoln, *Handbook of Qualitative Research*, Translation (Yogyakarta: Student Library, 2009), p. 2.

²¹ Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: an Expanded Sourcebook*, p. 16-19. Sugiyono, *Metode Penelitian Pendidikan: Pendidikan Kuantitatif, Kualitatif, dan R&D*, p. 338.

²² Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: an Expanded Sourcebook*, p. 16-19. See also B. Sutopo, *Metode Penelitian Kualitatif*. (Solo: Sebelas Maret University, 1996). h. 84 -87.

to the phenomenon of changing patterns of religious understanding and behavior of diverse religious adherents (Islam).²³

Loewenthal (1995)²⁴ suggests that major religious traditions share a number of belief features:

1. There are non-material (e.g. spiritual) realities;
2. The purpose of life is to promote harmony in the world by doing good and avoiding evil;
3. (In monotheistic religions) the source of existence (i.e. God) is also the source of moral direction.
4. Additionally, all religions involve and depend on social organizations to communicate religious ideas.

The general characteristics of religion thus include beliefs and behavior about spiritual reality, God, morality, purpose, and ultimately communication.

Cultural experts view that tradition is part of culture. Mohammad Hatta stated that there are many elements that constitute the content of culture, including language, customs, art, engineering, architecture, science, social organizations and the state.²⁵ So customs, or customary traditions are part of culture. Culture is not innate, but is the result of human work.

Regarding the relationship between tradition/culture and religion, there are several opinions, namely:

- a. The first opinion states that culture is part of religion. This opinion is supported by Abu Bakar Atjeh and Arhatha.
- b. The second opinion, culture includes religion, this opinion is held by Mac Iver, HAR Gibb, Howard E. Jensen, and others.

By referring to these two opinions, tradition/culture can be considered part of religion if it is in accordance with religious teachings or has its source in religion. On the other hand, if a tradition/culture has no basis or source of reference in religious teachings, especially Islam, then it has nothing to do with religion or is not part of religion.

In the people of South Kalimantan, especially the Banjar people, the role of religion in life cannot be ignored. Religion is one of the most important sources of meaning in everyday life. However, as Geertz emphasized, not everyone has the same religious mentality and lives a religious life. People have their own discursive diversity and plurality. Culture is a product of material and non-material factors. An important point to highlight is that in the social history of society, culture and religion have always accompanied each other, and in the ideas of social theory the relationship between the two has been clearly established.²⁶ The key point is that experts consider religion in society as a social phenomenon; Thus religion is part of culture and society.

At this stage, sometimes religion and culture occupy their own areas, and sometimes both are in the same area, namely what is called the religious cultural

²³M. Arif Khoiruddin, Agama Dan Kebudayaan Tinjauan Studi Islam, *Tribakti: Jurnal Pemikiran Keislaman*, 26 (1) 2015: 118

²⁴Kate M. Loewenthal, A Short Introduction, The Psychology of Religion, Oneworld Publications: Oxford, 2000, p.2-3

²⁵ Soerjono Soekanto, , *Sosiologi Suatu Pengantar*, p. 188.

²⁶Jabbar Rahmani Mehri Tayyebinia, The Relationship between Religion and Culture in Cultural Policy-Making, *International Journal of Humanities And Cultural Studies*, June 2016; 593-609

area.²⁷ Thus, looking at the relationship between cultural traditions and religion, one must look at the form of tradition as well as the form of the religion itself. Included in this are local and Islamic cultural traditions in diamond panning activities in South Kalimantan

2. Local Culture and Islam of Banjar People during Diamond Panning Activities

Diamond panning is centered in Cempaka District, precisely on the Tiung River with two locations, namely Pumpung and Ujung Murung. Cempaka village is famous as a place for diamond panning because large diamonds have been found, such as *Trisakti* diamonds, *Galuh Cempaka* diamonds, *Galuh Pumpung* diamonds and *Barakit* diamonds.

The miners are mostly residents of the Sungai Tiung community. Apart from that, there were also residents from Cempaka, Martapura, Bangkal, Landasan Ulin, Bati-Bati, and others. Some of them work independently, with their families, some are hired workers from the head of the hole (people who have capital). Miners often call the head of the hole (the person who has the capital) "*Bos*".²⁸

Based on the research results, it is known that there are habits that are traditions carried out by panners in carrying out their work as diamond panners, both before panning, while panning, and after panning.

1) Before Panning

Miners, especially miners who work in groups before carrying out panning work, have several habits that are often followed, namely:

a) Going to "People Who Know"

The habit of miners before doing their work is to go to someone who is considered to know better. This person is known as "*Malim*". *Malim* is a person who is considered to have special knowledge about diamonds, and is considered to have magical knowledge and is believed to know the location of land where there are diamonds.²⁹ It is even considered capable of connecting with the supernatural.

Almost all miners use *Malim's* services and his presence is considered important. The panners came to *Malim* with the aim of showing them the location of the diamonds in order to reduce labor and costs. Apart from that, they are also asked to play a role in providing certain mantras or readings that have been obtained so that their quality does not decrease.

Through *Malim's* guidance, we can find out which soil is suitable for making panning holes. Although sometimes *Malim's* instructions can also be incorrect. Usually *Malim* shows several points where the holes should be made. To find out the point where the hole was made, *Malim* used two abilities, namely sensory abilities and intuitive abilities.³⁰

²⁷M. Arif Khoiruddin, , *Sosiologi Suatu Pengantar Agama Dan Kebudayaan Tinjauan Studi Islam, Tribakti: Jurnal Pemikiran Keislaman*, 26 (1) 2015: 118-134

²⁸ Mr Sunur, Diamond Miner, personal interview, Sungai Tiung Village, Kec. Cempaka, Sunday 19 April 2020

²⁹ Mr. Mastur, Diamond Miner, Personal Interview, Gambut Village, Kec. Peat, Sunday 19 April 2020.

³⁰ Mr. Mastur, Diamond Miner, Personal Interview, Gambut Village, Kec. Peat, Sunday 19 April 2020.

Sensory abilities include observing the condition of the soil, sand or rocks being excavated. Locations marked with diamonds are:

- (1) Found a rock like a lead, on the surface of the ground there is a rock containing lead metal;
- (2) There were overlay stones found, namely small stones like the color of a pencil;
- (3) Found a fuya stone, which is a stone that is black or black like coffee.³¹

If there is a type of stone like that, according to *Malim*, that is the location that can be used as a point to make a hole to look for diamonds. The condition of the soil with the surface of these stones is a characteristic of the presence of diamonds.

Intuitive ability is *Malim's* ability in the form of receiving whispers from the supernatural world or ideas about which location to make a hole to dig. *Malim* is believed to be able to obtain wangsit, because diamonds themselves are considered or believed by some people to be magical objects or guarded by supernatural beings. Before diamonds become stones, they are like water or are said to be like banyu in kaladi leaves. However, because it is touched and seen by humans, it eventually becomes hard and continues to harden, so that it becomes a stone. *Intan* herself is considered to be shy, so she often hides. Therefore, when you find a stone like a diamond, it is forbidden to call it diamond, but must call it *Galub*. It is even believed that if the name *Galub* is mentioned, the light of the stone will become brighter. That is why miners call diamonds *Galub*. Furthermore, diamonds are not always found because apart from being considered as shy creatures, they are also thought to have someone guarding them or waiting for them. The guardians are descendants of Hazanah bint Sulaiman, namely the descendants of the Prophet Sulaiman.³²

Furthermore, because this diamond is a magical object and is guarded by unseen people, you must first greet the guards, and ask permission from the guards, then recite the magical prayer, so that you are awake, no one can disturb you and you can get the diamond. then light incense because subtle people like incense. And it is customary to call diamonds *galub*, so miners usually call them "*galub* ayu rise *galub*".³³

Apart from using sensory abilities and intuition, *Malim* also usually uses tools, such as oil, sticks, taro leaves, *bakilan* wood or measured in spans, and so on. *Malim* uses these tools to find out and see the sparkle of diamonds underground and also predict how many diamonds there are, their size, so that they can decide which is the right place to make a hole.³⁴

In connection with the hole dug, there are three terms used, namely:

- (1) *Kuyak Lost*, or also called sand safe. This term is used for panning that does not require deep holes. Once the weeds have been cleaned, a hole 1 – 2 meters deep can be made. The panning work was only done by 1 or 2

³¹ Mr. Mastur, Diamond Miner, Personal Interview, Gambut Village, Kec. Peat, Sunday 19 April 2020.

³² Mr Sunur, Diamond Miner, personal interview, Sungai Tiung Village, Kec. Cempaka, Sunday 19 April 2020.

³³ H. Paurani, Diamond panner, personal interview, Gudang Hirang Village. Km 11, Sungai Tabuk District, 10 and 12 July 2020.

³⁴ Mr Sunur, Diamond Miner, personal interview, Sungai Tiung Village, Kec. Cempaka, Sunday 19 April 2020.

people, a maximum of 5 people. Tools used in making holes include: (a) *Tirak* or crowbar for digging the soil; (b) Small or large force to lift the soil from the hole to the top of the soil side; (c) Sieve, to filter the soil; (d) Platforms or rods for moving soil or stones; (e) *Saserok*, to lift the ground.³⁵

(2) *Receding Hole*, or also called a shallow hole. This term is for a rebar hole that is deeper than the kuyak lost, around 3 – 4 meters. The workers are usually more numerous, as are the tools.

(3) *Deep Hole*, this term is for deeper holes between 5 - 15 meters, some even 20 meters. The number of workers can also reach 30 people and is led by the pit head.³⁶

b) Visiting Pious People

The pious person in question is a person who has religious knowledge. Before panning, apart from asking for directions from *Malim*, the panners also often go to a pious person (religious teacher), especially when they are leaving or starting work.

Miners usually ask for prayers to be safe in carrying out their work, avoid danger, and get satisfactory results. Sometimes miners can also ask for water to cure disease, even ask for a bath and tattoos to be made on the body, and so on. These pious people also usually fulfill the miners' wishes according to their abilities. Apart from that, he gives advice to be careful when collecting, don't forget to pray, and pay zakat if you get good results. If successful, the miner will come again to the pious person to say thank you and give something as thanks.³⁷

c) Congratulations

A traditional habit before carrying out panning work is holding a celebration. The salvation is carried out at the house of the pit head or it can also be done at the excavation site by inviting *malim*, pious people and neighbors. If the salvation is carried out at the earth excavation site, the *malim* first marks the four corner points by sticking four pieces of wood at the corner points. Then the food that has been cooked from home in the form of yellow sticky rice and chicken eggs is placed in the middle of the square hole, and a prayer of congratulations is read by the *malim*. Sometimes the salvation food is also accompanied by *ketupat* rice and *kokoleh* cake. *Ketupat* and *kokoleh* mean that the work of panning gets and obtains results in the form of diamonds. And hope to avoid unwanted things.

There are also those who perform salvation by taking it to the panning place. The dishes brought include: yellow *balamak* rice, white porridge, red porridge, free-range chicken eggs, *cigarette* and *susuap* (*kinangan*), then after a few hours a safe prayer is read and eaten with friends, said the ancient people (*urang bahari*) The congratulations are so that the results will be good and so that the diamonds will increase. And also what you have to do is light incense when you want to pan because refined people like incense.³⁸

³⁵ Mr. Mastur, Diamond Miner, Personal Interview, Gambut Village, Kec. Peat, Sunday 19 April 2020.

³⁶ Mr Sunur, Diamond Miner, personal interview, Sungai Tiung Village, Kec. Cempaka, Sunday 19 April 2020.

³⁷ Mr Sunur, Diamond Miner, personal interview, Sungai Tiung Village, Kec. Cempaka, Sunday 19 April 2020.

³⁸ H. Paurani, Diamond panner, personal interview, Gudang Hirang Village. Km 11, Sungai Tabuk District, 10 and 12 July 2020.

According to the informant, in the past, salvation was carried out on a large scale by providing a white buffalo which was slaughtered at the work site and then cooked and eaten. This activity is called *manyanggar*. Apart from that, it also provides 40 kinds of cakes to be eaten together. This is done so that the watchmen (*datu*) sow diamonds in the ground to be dug and obtain large yields, and are not disturbed. Now activities like this are no longer carried out. Salvation is now done more simply so the costs are also cheaper.³⁹

2) While Panning

During the panning process, you must be calm, recite prayers, watch your speech and behavior.⁴⁰ Habit-customs that have become a tradition in panning for diamonds, including taboos and mwatch your speech (*pamandiran*). In detail it can be explained as follows.

a) Abstinence

There are several taboos in panning for diamonds and they are believed to influence success in obtaining diamonds, namely:

- (1) Don't use fans if it's hot.
- (2) must not put both hands behind the back,
- (3) Clothes should also not be placed carelessly, said ancient people "⁴¹
- (4) Don't bring food such as *sate*, *tapai*, tamarind because it is believed that *Intan (galuh)* doesn't like these foods. This food is considered food for people who have cravings, while *galuh* is a girl.
- (5) You should not turn your back or show arrogance because it makes *Galuh* afraid to approach.
- (6) you are not allowed to pass wind (fart), urinate or defecate in the dug hole. This drives *Galuh* away because he is considered to have no morals towards him.
- (7) do not glue the fingers of the left and right hands in between because it will incur the wrath of supernatural beings (*datu*).
- (8) do not break the trouser string (*salawar*) because it is thought to make the *galuh* embarrassed and move away.
- (9) Don't whistle because it makes *galuh* embarrassed and hide.
- (10) Menstruating women are not allowed to participate in panning because the *galuh* consider it dirty.⁴²

b) Maintaining speech (*pamandiran*)

Another habit is guarding your speech (*pamandiran*). According to the informant, several sayings that need to be taken care of are that if you want to eat, don't call it the word ate but say *bamuat* or *batirak* (usually if you want food, let's get it), if there is a snake, don't call it with the word snake but with the root

³⁹ Mr. Mastur, Diamond Miner, Personal Interview, Gambut Village, Kec. Peat, Sunday 19 April 2020.

⁴⁰ H. Paurani, Diamond panner, personal interview, Gudang Hirang Village. Km 11, Sungai Tabuk District, 10 and 12 July 2020.

⁴¹ H. Paurani, Diamond panner, personal interview, Gudang Hirang Village. Km 11, Sungai Tabuk District, 10 and 12 July 2020.

⁴² Mr Sunur, Diamond Miner, personal interview, Sungai Tiung Village, Kec. Cempaka, Sunday 19 April 2020.

word, for chicken it is called *manuk*, if you want to go home, don't call it home but use the word *para*.⁴³

Apart from that, when you see a cat, it is called *marau*, a buffalo is called *pikulan*, a cow is called *nguah*, a pig is called *duur*. The word down is replaced by up, move away is replaced by get closer, diamond is called *galuh*, crowbar is called *tirak*.⁴⁴ There is also a term for cows called *padamaran*, and for cars it is called *lumpang*.⁴⁵

According to the miners (informants), until now this tradition is still maintained by the miners so that things related to taboos, guarding one's speech (*pamandiran*), and behavior when obtaining diamonds are still practiced or carried out. This is because they still believe that if this is not done then they could be lost or not get the diamonds they hoped for. In fact, they are worried that if they don't do it, bad things could happen.

3) Behavior when obtaining diamonds

An interesting behavior from prospectors is that when they see diamonds in the environment or on the ground, they catch them, especially if the diamonds are large, they put them in their mouth (*dilumu*) and then take them out. At that time, the miner said the *shalawat* "*Allahumma shalli 'ala Muhammad*" in a loud voice several times, usually three times. People nearby gave the answer (*manyabut*) "*Saliim*" or "*shallu 'alaib*", or it could also be "*shallu 'ala an-Nabi*". If you get a small diamond, you still say *shalawat* but not as loudly as when you get a large diamond.⁴⁶

It is believed that diamonds do not belong to humans but to God, it is up to God to determine how big they are. The first diamond found creates enthusiasm for work because it is believed that it will summon other *galuh* friends. If they get a small diamond, miners usually continue their work, but if they get a large diamond, they usually stop panning. The diamonds they obtained were put in a yellow cloth (*kadut*) and taken by their leader (hole boss) to take home.

Usually, when they enter the house, the miners are sprinkled with yellow rice and prayers are also recited. Then the diamond is placed on a yellow cloth or on a plate and covered with sticky oil, and a prayer of congratulations is read by the teacher/religious teacher or it could also be the *malim*.⁴⁷

Panning work is not an easy job, apart from taking a lot of energy, it also trains patience. Moreover, it often happens that they pan for several days but don't get results, so the miners often go into debt to meet their daily needs and will be paid when they get the results. However, this has become a tradition for the miners and they trust each other.

Based on the research data above, there are several things that constitute local culture and Islamic culture from diamond panning, namely:

⁴³Mr H. Paurani, Diamond panner, personal interview, Gudang Hirang Village. Km 11, Sungai Tabuk District, 10 and 12 July 2020.

⁴⁴ Mr. Mastur, Diamond Miner, Personal Interview, Gambut Village, Kec. Peat, Sunday 19 April 2020.

⁴⁵Mr. H. Puziani, diamond panner, personal interview, Pondok Bunga, Bincau village, Martapura, 7 August 2020.

⁴⁶ Mr. Mastur, Diamond Miner, Personal Interview, Gambut Village, Kec. Peat, Sunday 19 April 2020.

⁴⁷ Mr Sunur, Diamond Miner, personal interview, Sungai Tiung Village, Kec. Cempaka, Sunday 19 April 2020.

First, the local culture encountered can be seen from the traditions carried out by panners before panning, while panning, and after panning as follows:

- 1) Meeting people who are considered to know "*malim*" because they can get ideas about where to find diamonds.
- 2) Diamonds are considered magical objects that have a shy nature, therefore they often hide. Therefore, it is necessary to call it *Galuh*. The term *Galuh* itself is believed to make diamonds brighter.
- 3) Because this diamond is a magical object and is guarded by magical people, the customs include greeting and asking the guardians so that no one can disturb them and they can get the diamond. then light incense because subtle people like incense.
- 4) Bring certain foods such as yellow sticky rice, chicken eggs and place them in the middle of the square hole, sometimes *ketupat* rice and *kokoleh* cake. *Ketupat* and *kokoleh* are said to get and get results in the form of diamonds. Apart from that, you can also bring yellow *balamak* rice, white porridge, red porridge, *cigarette* and *susuap* (*kinangan*).
- 5) Another custom that has become a tradition in panning for diamonds is observing taboos, for example do not bring food such as satay, tapai, tamarind because it is believed that these foods are not liked by diamonds (*galuh*). You are also not allowed to turn your back or show arrogance because it makes *galuh* afraid to approach. Apart from that, you are not allowed to pass wind (fart), urinate or defecate in the dug hole. This drives *Galuh* away because he is considered to have no morals towards him, and so on.
- 6) Apart from that, another habit is guarding speech (*pamandiran*). There are certain sayings that are used when panning, such as the word eating is replaced by the word *bamuat* or *batirak*, the word snake is replaced by the word root, chicken is called *manuk*, cat is called *marau*, buffalo is called *pikulan*, cow is called *nguah*, pig is called *duur*, and so on.
- 7) If the panner finds a large diamond, he or she usually stops panning and the diamond obtained is put in a yellow cloth (*kadut*).
- 8) When diamonds are brought into the house, the prospectors sprinkle them with yellow rice. Then the diamond is placed on a yellow cloth or on a plate and covered with oil, and a prayer of congratulations is read.

Second, Islamic culture which can be seen from before panning, while panning, and after panning is as follows:

- 1) Prayer and congratulations are a tradition for miners. The rescue can be carried out at the house of the postmaster or at the panning location. Prayers and congratulations will continue if you get a diamond, especially if the diamond you get is large.
- 2) Say *shalamat* when you get diamonds. Even prayers will be said loudly and many times if you get a big diamond. If you get a small diamond, you still say *shalamat* but not as loudly as when you get a large diamond.
- 3) Have a strong belief that sustenance has been arranged by Allah. So stay patient if you don't get diamonds and don't be jealous if someone else gets diamonds.

3. Social Change in Culture

Social change can be defined as changes that occur in social structures and social relationships. Changes can occur in norms, values, cultural products and symbols in a society. Institutions, patterns of interaction, work, recreational activities, roles, norms and other aspects of society can change over time as a result of the process. social transformation.⁴⁸

Kingsley Davis defines social change as changes that occur in the structure and function of society. Completing this statement William f. Ogburn stated that social changes include cultural elements, both material and immaterial, and material cultural elements have a greater influence than immaterial elements.⁴⁹

Social change is a general phenomenon, because every society always experiences change, there is no society that does not develop, even though these changes and developments are not always the same, every society has its way of accepting change. Change is a characteristic of every society, both urban and rural communities. Sooner or later, intentional or not, society will not be spared from the process of change. The direction of change is multi-dimensional, and the source of the cause comes from outside society as well as within society itself. Socio-cultural changes in society are caused by various factors such as developments in knowledge and technology, developments in transportation and communication, and population movement from villages to cities.⁵⁰ Mujiburrahman also stated the same thing, that human life is experiencing extraordinary changes, along with advances in information and transportation technology which have spread to remote areas.⁵¹ This social change also occurs in the diamond panning tradition in South Kalimantan, where technological and environmental changes can cause social changes in the diamond panning tradition.

Haferkamp and Smelser state that every theory of change must contain three main elements that are interconnected with each other, namely: 1) Structural determinants of social change; Processes and mechanisms of social change; 3) Direction of social change. The causes of change can come from within or from outside the social system.⁵²

Social scientists divide two types of social change, first, evolutionary social change and second, revolutionary social change. The first type of social change moves in the same way as historical movements, namely changes that occur slowly and cumulatively. Meanwhile, the second type of change is change that occurs quickly without being predicted beforehand.⁵³

The structural functional perspective also explains the problem of change. Because this perspective represents one of the main perspectives in sociology, it is necessary to look at the structural functionalist view of change in society. Van den

⁴⁸ Roshan J Joseph. "Parsons Pattern Variables and Social Change Analysis. Search and Research. 3(3), 2012, p. 18-21

⁴⁹ M. Tahir Kasnawi and Sulaiman Asang, *Perubahan Sosial dan Pembangunan* (IPEM4439/Modul 1), p. 8.

⁵⁰ Rauf Hatu, "Perubahan Sosial Kultural Masyarakat pedesaan (Suatu Tinjauan Teoritik-Empirik). *Jurnal Inovasi*, 8 (4), 2011. p. 1 – 11.

⁵¹ Mujiburrahman, *Agama Generasi Elektronik* (Yogyakarta: Student Library, 2017), p. 59,

⁵² Haferkamp, H. & Smelses NJ *Social Change and Modernity*. (California: University of California Press, 1992), p. 2.

⁵³ Abuddin Nata, *Sosiologi Pendidikan Islam*. h. 187.

Berghe⁵⁴ looking at the general characteristics of this perspective on societal change are as follows:

1. Society must be analyzed as a whole, as a system consisting of interconnected parts;
2. Cause and effect relationships are "plural and reciprocal"
3. Social systems are always in a state of "dynamic equilibrium", adjustments to the forces acting on the system cause minimal changes within the system;
4. Perfect integration is never realized, every system experiences tensions and deviations but these tend to be neutralized through institutionalization;
5. Change is essentially a slow process, more a process of adjustment than revolutionary;
6. Change is the result of adaptation to changes that occur outside the system, growth through differentiation and through internal discoveries and
7. Society is integrated through shared values. This concept looks at the perspective of structural functionalism in society, that the changes that appear in life do not occur quickly, but still pay attention to how the balance between one system and another.

These characteristics will reappear when discussing Talcott Parsons' structural-functional figures. The main target of Talcott Parsons' functional structural social change theory is society and culture. Parsons analogized social change in society as the growth of living creatures.⁵⁵ Parsons argued that every society is composed of a set of subsystems that differ based on their structure and based on their functional meaning for the wider society. When society changes, generally that society will grow with better abilities to deal with life's problems. It could be said that Parsons belongs to a group that views the process of change optimistically.

Lauer explained that initially Parsons focused on the nature of social structure, prioritizing social structure would lead attention to social evolution. The study of social change must begin with a study of social structure first. Structural analysis should take precedence over process and change analysis. The existence of change is not denied, and the importance of change is not underestimated. However, change can only be understood through understanding the structure first. The nature of structure as an analysis of social change can be explained by understanding social systems. Social change by Parsons is seen as a social system.⁵⁶

A social system is a special kind of system in which a group of interacting individuals, each individual tries to obtain maximum self-satisfaction in a particular cultural atmosphere.⁵⁷ Basically, every individual in a particular social system tries to pursue his or her own happiness, and the meaning of happiness and the tools available to achieve it differ between one culture and another. Parsons himself formulated a social system as "Individual actors interact with each other in a situation which at least has aspects of the physical environment or psychological environment, which is driven towards a tendency to optimize happiness, and their relationships are determined and regulated according to a culturally ordered system. and have shared symbols.

⁵⁴Van den Berghein Robert H. Lauer's book, *Perspectives on Social Change*. (Jakarta: Rineka Cipta, 1993), pp. 105-106

⁵⁵ Dwi Susilo and Rachmad K., *20 Tokoh Sosiologi Modern*, p. 107.

⁵⁶ Robert. H. Lauer, *Perspektif tentang Perubahan Sosial*. (Jakarta: Rineka Cipta. 1993) p. 106.

⁵⁷Robert. H. Lauer, *Perspektif tentang Perubahan Sosial*. p. 107.

Talcott Parsons is famous for his four functional imperatives for the "action" system, namely the GAIL scheme.⁵⁸ A function is a group of activities directed at fulfilling one or more system requirements. Using this definition, Parson believes that there are four functional imperatives that are necessary or characteristic of the entire system. In order to survive the system must perform four functions:

1. *Goal attainment*(G); a system must define and achieve its primary goals.
2. *Adaptation*(A); a system must cope with threatening external situations, the system must adapt to its environment
3. *Integration*(I); A system must regulate the relationships between the parts that are its components. The system must also regulate the relationships between other functions (A, G, L).
4. *Latency*(L); The system must complement, maintain and improve both individual motivation and the cultural patterns that create and sustain motivation.⁵⁹

According to Astrid. S. Susanto, the causes of social change are many, including the advancement of science (human mentality, techniques and their use in society, communication and transport, urbanization, changes and the increase in human expectations and demands (the rising demand), all This has a collective influence and effect in society and there is change or what is called "social change".⁶⁰ A person's existence is largely determined by the extent to which he functions for other people, therefore, a person's individual abilities are very much needed. So in a society like this there is a shift in the pattern of social relations from affection to effective neutral, as Parsons said. Namely a change from a personal and emotional relationship to an impersonal and distant relationship.⁶¹

Social change occurs because of causes of change both internally and externally. The factors causing these changes can explain structural changes in society. However, for Parsons there is no special mechanism that is the main factor of change.⁶²

The concept of social change cannot be separated from culture. Culture is the way of feeling, thinking, acting of the society concerned. Society is a group of people bound by culture. Society's way of feeling, thinking and acting develops so that changes occur in culture. These changes in culture cover various aspects of people's lives, including material aspects, norms and value systems that exist in society, and this is the concept of social change. Social change is a life phenomenon experienced by every society wherever and whenever and this cannot be separated from the culture within it, as well as the Banjar community's tradition of panning for diamonds.

4. Social Change in Local Culture and Islam Through Diamond Panning

Panning for diamonds is quite heavy work, so the work cannot be done by one person alone and must be done in a group. The panning process is also carried out

⁵⁸Talcott Parsons, *The Social System* (London: Routledge, 2005) p. xviii. See also Jacek Ritzer & Goodman, *Sociological theory*, (Yogyakarta: Kreasi Wacana, 2008), p. 121. And James S. Coleman, "Social Theory, Social Research and a Theory of Action". *The American Journal of Sociology*, 1986, 91(6): p. 1311.

⁵⁹ James S. Coleman, "Social Theory, Social Research and a Theory of Action". *The American Journal of Sociology*, 1986, p. 1311. See also Jacek Ritzer & Goodman, *Sociological Theory*, (Yogyakarta: Kreasi Wacana, 2008), p. 121.

⁶⁰ Astrid. S. Susanto Abuddin Nata's book, *Sosiologi Pendidikan Islam*, pp. 188-189

⁶¹ Abuddin Nata, *Sosiologi Pendidikan Islam*. p.189

⁶² Robert. H. Lauer, *Perspektif tentang Perubahan Sosial*. p 169.

using traditional methods and using a pump machine. It starts by shooting the dug hole by spraying water through a pipe, then the soil and sand mixed with rocks are sucked up using a suction machine. This panning uses a "dumping" system, which is a method of mining by stripping the surface soil which is then followed by excavation. Next, the panner carries out a screening process and the filtered material is collected in a pond to then be selected and panned.

The diamond panning area in Cempaka District covers an area of around 2,000 hectares with the excavation holes being dug an average of 20 meters deep. Although the traditional diamond panning system is still using a dumping system, which is a method of mining by stripping the surface soil which is then followed by excavation, but after mining is finished, the top layer of soil is not returned to its original place.

From the results of field observations, it can be seen that physically, the condition of the former mining site or around the Cempaka panning area is currently quite worrying. The environmental damage caused by panning, such as the existence of excavations that have formed large holes similar to lakes and surrounded by piles of excavated soil such as small irregular hills, is very visible. Apart from that, there are also traces of sand and soil being transported.

According to informants, this diamond panning activity has been going on for a long time or decades. And based on information from miners, diamond mining is currently very reduced, and quite a few of the miners have even stopped working as miners. This lack of diamond recovery is because panning has been carried out at this location for a long time, then the panning process uses machine power, so it quickly runs out or decreases.⁶³ Apart from that, according to information from the local community, some of the mining land has been bought by wealthy businessmen so that panning can no longer be carried out.

Then related to the traditions or culture in panning, there are those who still adhere to the old traditions in panning and there are also those who are starting to change. According to Mr. Mastur, the habit that miners have to do before carrying out their work is to go to someone who is considered to know better or "Malim". Likewise, holding a celebration before carrying out panning work is still carried out. Moreover, regarding taboos and maintaining his speech or uncleanness, he continues to do so to this day.⁶⁴

The same thing was also conveyed by Mr. Sunur, that all activities or habits/customs that have become a tradition in panning for diamonds, both in terms of taboos and keep your greetings (*pamandiran*), go to the *malim* and pious people, and continue to give congratulations. Including during the panning process, you have to be calm, recite prayers, watch your words and behavior. As well as when you see diamonds in your lap or on the ground, you catch them and put them in your mouth (*dilumu*), then spit them out. Then say the *shalawat* "Allabumma shalli 'ala Muhammad" in

⁶³ Mr Sunur, Diamond Miner, personal interview, Sungai Tiung Village, Kec. Cempaka, Sunday 19 April 2020.

⁶⁴ Mr. Mastur, Diamond Miner, Personal Interview, Gambut Village, Kec. Peat, Sunday 19 April 2020.

a loud voice three times. He still does this as an effort or effort to get diamonds. He did not dare to violate these old traditions.⁶⁵

As for according to another informant, namely Mr. H. Paurani stated that in the Cempaka area, there are not many taboos anymore, because nowadays it is not like the people of the past. These old traditions are still held in the upstream areas, namely Martapura and above, such as Sungkai, Pengaron, and others, which are still attached to "*bepemantang*".⁶⁶ So according to him, existing habits in panning, especially in the Cempaka area, are starting to be abandoned.

Likewise, according to Mr. H. Puziani, some of the old habits that have become a tradition in panning for diamonds have been abandoned. According to him, this is because people today are no longer like the people they used to be, times have changed.⁶⁷ Now, things like this seem normal, for those who are important about getting diamonds when panning.

From the data above, it shows that some of the traditions that have become local culture in diamond panning are still maintained and some are starting to leave. Of course, this is influenced by current conditions, including the background knowledge of each miner.

Diamond panning activities in social change are seen as a social system that has a number of actors, interactions, environment and culture, where the work is carried out by various panning subsystems, which interact and cooperate with each other, starting from making excavation holes using a dumping system to the process of diamond panning using traditional cultural beliefs. and the Islamic religion which is embedded in the mining community is a series of social systems. The cultural tradition of panning for diamonds is a patterned panning action in a system. The system relies on unity between the parts that are related to each other. The unity between the parts generally has a certain goal, namely obtaining results or getting diamonds. In other words, the parts form a single unit (system) in order to achieve certain goals or purposes.

In order for the entire system to live and run, there are certain functions or needs that must be fulfilled. The two main points of these needs are those related to the internal system or needs when relating to the environment and those related to achieving goals or objectives, as well as the means necessary to achieve the goals. Parson deductively created four functional needs, namely; goal attainment, adaptation, integration, and latent maintenance, or what is called GAIL theory.

The process of social change cannot be separated from the process of fulfilling the functions of society. Social changes in the diamond mining community are described into four basic functions, namely GAIL, as follows:

- 1) *Goal Attainment* goal achievement. This subsystem is related to the results or products of the system. Every social system must have tools to mobilize existing resources so that the desired goals can be achieved. Social changes in the tradition of panning for diamonds include traditions carried out before, during and after

⁶⁵ Mr Sunur, Diamond Miner, personal interview, Sungai Tiung Village, Kec. Cempaka, Sunday 19 April 2020.

⁶⁶ H. Paurani, Diamond panner, personal interview, Gudang HIRANG Village. Km 11, Sungai Tabuk District, 10 and 12 July 2020

⁶⁷ H. Puziani, Diamond panner, personal interview, Pondok Bunga Bincau Martapura Village, 7 August 2020.

panning for diamonds which are still guarded but not as strictly as in the past, as well as the simpler traditional rituals of celebrating before making a digging hole, as well as the use of more sophisticated machines which reduce the number of groups in digging work. holes, it is hoped that this will save costs and keep the tradition going, besides that the work of making holes can be done more quickly, and more diamonds can be obtained. This is of course the main goal to be achieved in diamond panning work. This is a function of achieving goals (goal attainment) in the work of panning for diamonds.

- 2) *Adaptation* is the system's way of adapting to the material world and meeting material needs for survival. This adaptation function is carried out in panning activities to meet the needs in panning for diamonds in accordance with the demands and conditions of the community environment. The work of panning for diamonds still exists today, even though the income earned has decreased or is not as much as before, it is still carried out, because this work of panning can still fulfill the living needs of the mining community. Mining communities will move locations to make new excavation holes if they do not get any more diamonds at that location. Moving the excavation site and the inherent tradition of making a hole with a simple salvation event is a form of community adaptation in accordance with the income they obtain. Likewise, the use of machine tools to make excavation holes is a form of adaptation of prospectors to technological developments. Using this machine certainly makes the work of miners easier in making excavation holes.
- 3) *Integration* is a union, where in this subsystem the people involved in panning activities all have an important role, such as *malim*, religious experts, bosses/capital owners, and panners. In this work, all those involved are integrated on the basis of mutual agreement to carry out their respective duties according to their roles. A social system must be able to maintain the internal conditions of its parts and develop ways to maintain its unity (integration). Each carries out its function and cannot be separated from one another. If one of the subsystems is not functioning or does not exist, then the diamond panning activity will not take place, so the cooperation of each subsystem (integration) is very important so that the diamond panning activity continues.
- 4) *Pattern Maintenance* is a function of maintaining balance patterns. Where every social system must be able to maintain itself as far as possible in a state of balance. Panning for diamonds is not an easy job, this work cannot be done by one person alone and must be done in groups, with work rules that are mutually understood and high trust in each subsystem so that the continuity of diamond panning activities is maintained. It is commonplace in mining communities that when they don't get diamonds for several days, they go into debt with the capital owner "boss" to meet their living needs, all done on the basis of mutual trust. In the life of the diamond panning community, this function is carried out with a social contract system, establishing work rules, where *malim*, pious people, bosses/capital owners, miners carry out tasks in accordance with their function for the continuity of panning activities.

With regard to the social changes that occur in the panning community, especially in Cempaka District, it can be seen from a shift in lifestyle patterns, attitudes and social values. Along with the progress of society, positive social values that have been adhered to by society, such as mutual cooperation, openness, caring,

a sense of togetherness, selfless help, have also begun to be displaced and replaced by the more individual attitudes of modern humans.

When panning using simple tools, the impact on environmental damage is also small. However, when using machines, the impact of environmental damage is greater. Likewise with the understanding that there are certain areas that should not be repeated, there are socio-cultural values that must be considered, there are taboos or customs that must be maintained, and so on. Now, some miners are starting to forget these things and others still maintain them.

The current social changes in diamond panning can generally be described in the following table:

Table 2. Social Changes in Diamond Panning

No	Change	Before	Now	Impact
1	Equipment	Simple and simple "dumping" tool	Dongfeng machine or suction pump (over 20 years)	The profit sharing changes to 50% for machine/capital owners
				The acquisition of diamonds is quickly decreasing and even difficult to obtain
				With the reduction in diamonds, many people have stopped panning
2	Environment	Still rice fields	Environmental damage	There are many traces of panning as if they were excavated
				Lots of itpiles of excavated soil like small, irregular hills
3	Ownership	Land owner Waste disposal site owner	Some of the land is already owned by wealthy businessmen	The miners began to decrease
4	Local Traditions	Coming to <i>Malim</i>	There are those who believe and there are those who don't	Not all miners carry out this tradition.
		Maintaining security		This tradition is carried out by miners who

				uphold the traditions of their predecessors.
		Believe in taboos		Local traditions are starting to be abandoned
		Bringing certain foods, etc		
3.	Islamic Tradition	Carry out prayers and congratulations if you get a big diamond	It is still implemented today	Islamic traditions persist
		Read prayers		
		Believe, be patient, trust		

In the 1960s, panning was a promising job, where panners got diamonds more easily, with excavations that were not deep, namely 1-2 meters, they could get diamonds easily. In contrast to today, a hole dug as shallow as 5 meters does not necessarily yield diamonds, so that currently panning is no longer a promising job.

Sociocultural changes can lead to positive things (progress) and negative things (setbacks). As people began to become familiar with modern tools for panning for diamonds. Positive things or forms of progress resulting from social change are the existence of new cultural ideas that are in line with current developments; the formation of a more scientific and rational mindset in society; the emergence of new discoveries that can help human activities; the emergence of a new, more modern and ideal social order of life.

Meanwhile, negative things or forms of setbacks due to socio-cultural changes include: the displacement of typical regional cultural forms by foreign cultures which sometimes do not conform to the rules of the community's cultures; there are several groups of people who are lagging behind in cultural progress and the progress of the times, both in terms of mindset and in terms of their lifestyle (cultural lag or cultural gap); the emergence of new, increasingly complex forms of social deviation; the degradation of old cultural rules or norms, for example the fading of the awareness of mutual cooperation in community life. With regard to the social changes that occurred in the Cempaka panning community, it seems to be in line with Parsons' theory and explanation.

Shifts in lifestyle patterns, attitudes and social values occur along with the development of progress. Like other societies, the positive social values that have been adhered to by society, such as mutual cooperation, openness, caring, a sense of togetherness, selfless help, have also begun to be displaced and replaced by the more individual attitudes of modern humans. Economically, the social gap between those who work (miners) and those who own capital is clearly visible; So, while the Cempaka panning area has provided quite a large working area for the community, on the other hand, this area also causes environmental problems. Wisdom in understanding and interpreting the environment as part of their lives has also

shifted along with the emergence of modern tools that are more practical to use to help them work or pan for diamonds. Initially they worked using simple tools so that they had little impact on environmental damage; Initially they understood that there were certain areas that should not be mined; there are socio-cultural values that must be considered; there are taboos or norms that must be maintained; etc. Now, such things have shifted as if they were forgotten and are just commonplace, for those who are important about getting diamonds when panning. Such an attitude not only undermines the positive social and cultural values that were previously held together, but on the other hand, it also has an impact on the sense of togetherness and social values of community life.

In the context of panning activities, the panning community and those who live in the Cempaka panning area have social relations that are formed because of similar interests, common land, natural wealth, shared history, customs and culture. These positive attitudes that have been inherited actually not only function to maintain life together but also preserve the environment.

The shift in social values in social life has eliminated local awareness or wisdom in understanding and interpreting the environment. The environmental area around the Cempaka pan is currently very worrying. Damage to the environment or the Cempaka panning area from panning activities occurs everywhere; former excavation that formed a large hole; transportation of sand and soil; water and land pollution; tools or machines used, and so on. In theory, diamond panning activities can affect the physical, chemical and biological properties of soil and water.

Regarding the traditional diamond panning system in Cempaka District, it uses a dumping system, which is a method of mining by stripping the surface soil which is then followed by excavation, but after mining is complete, the top soil is not returned to its original place. Physically, the condition of the former mining site is very bad, in the form of large holes similar to lakes and surrounded by piles of excavated soil, like small irregular hills. Under these conditions, if the former mining area is used as agricultural land, it will be very difficult to manage. Because, to restore the quality of the former area so that it can be used as agricultural land requires a very large investment. Diamond mining that does not pay attention to environmental aspects will threaten the surrounding area from the dangers of erosion and landslides as a result of the loss of ground cover vegetation. Large-scale land demolition also causes natural landscapes (morphology and topography), namely changes in viewpoints and slope shapes. Stripping and filling up cover soil from extracting natural resources causes changes in drainage, river water discharge and surface quality during rainy periods.⁶⁸

According to Eni Sulistyowati⁶⁹ Mining or diamond panning activities will have an impact on hydrological aspects, geological aspects, soil erosion, landslides, river sedimentation, land aesthetic disturbances and river water pollution.

1. Hydrological aspects In the rainy season, springs come out in many places in the valleys at the foot of the hills, but in the dry season most of these springs dry up

⁶⁸Hendraswati, Ani Tahmayani, and Lisyawati Nurcahyani, *Perubahan Sosial Ekonomi Masyarakat Banjar di Kalimantan Selatan*, (Pontianak, STAIN Pontianak Press, 2013), p. 59

⁶⁹In Hendraswati, Ani Tahmayani, and Lisyawati Nurcahyani, *Perubahan Sosial Ekonomi Masyarakat Banjar di Kalimantan Selatan* (Pontianak, STAIN Pontianak Press, 2013), p. 59-60.

because most of the hills are bare. In some valleys that are quite deep and flat, swamps or large puddles of water are often found, especially during the rainy season. These puddles have varying water appearances, ranging from brown to cloudy, greenish to red. This shows that the water quality in these pools also varies.

2. Geological aspects: Piles of overburden which have been left covered irregularly due to the opening of the mine, resulting in small hills and holes. Likewise, openings that are not closed again will also produce holes that will be filled by rainwater. The fact that in the field there are many ponds filled with rainwater, indicates that the excavated soil piles are watertight, the infiltration of rainwater to form a groundwater system is very small.
3. Soil Erosion Erosion. Land is permanent and is one of the main impacts of panning or mining activities. Soil erosion causes further impacts, namely decreasing soil fertility in open land around former panning holes and river sedimentation. Sediment resulting from soil erosion is transported by runoff into the river at the end of the bend in the slope in the catchment area.
4. Landslides Landslides (overburden) and waste rock can cause further impacts in the form of river sedimentation. Because the amount of overburden and waste rock is quite large. This has a permanent negative impact on the environment.
5. River sedimentation. Sedimentation from landslides and soil erosion can be carried by runoff water that enters rivers. Apart from being determined by the amount of sediment entering the river, river sedimentation is also determined by river hydrological factors, such as current speed, river flow patterns, river bed slope, and river bed morphology.
6. Disturbance to the aesthetics of the land. Mining activities are generally carried out by open pit mining. The activity locations are lined up in a hilly area which provides views of rows of brown open land, contrasting with the green vegetated areas. Changes in landforms and other damage. It is clearly visible from a distance because it is quite high. This will cause disruption to the harmonious aesthetics of the land.
7. River water pollution. Diamond panning activities in Cempaka have also caused environmental damage. Cempaka panning activities have polluted river water and disrupted the stability of river watersheds (DAS).

Many things have changed in the work of panning for diamonds in Cempaka. This change occurred due to advances in knowledge and technology, which brought changes in the use of panning tools. This tradition has undergone a gradual shift. Listiani Retnaningtyas (2010) stated that the main wisdom in the diamond panning tradition today has been replaced by modern tools, such as suction machines; large excavated hole; polluted river water; environmental damage; etc.⁷⁰

This change certainly has an impact on the local and social wisdom of the diamond mining community in Cempaka District. Changes in social patterns are a shift in social patterns and behavior that have been considered positive, such as mutual cooperation, openness, caring, a sense of togetherness, selfless help, are starting to shift to the attitude of modern humans who are more individual and prioritize profit.

⁷⁰Listiani Retnaningtyas in Hendraswati, Ani Tahmayani, and Lisyawati Nurcahyani, *Socio-Perubahan Sosial Ekonomi Masyarakat Banjar di Kalimantan Selatan*, p. 61

Diamond panning activities using natural tools that have changed to more modern tools in the Cempaka area have also caused faster environmental changes with damaging impacts on the environment, involving damage to land, ecosystems, river water pollution, floods, landslides, and so on. Therefore, environmental management efforts are needed to make it better. However, social changes in panning activities are evolutionary changes, where shifts in cultural traditions occur slowly to adapt to internal and external factors so that the balance of the social system is maintained.

Conclusion

Based on the description above, it can be concluded that ma'amThe local power and Islam of the Banjar people can be found in panning activities both before, during and after panning for diamonds. Before panning for diamonds, the tradition is to go to "people who know", go to pious people, be congratulated with yellow sticky rice/yellow rice accompanied by *ketupat* and a *kokoleh* container and a congratulatory prayer is read by the *malim* and/or pious person. The tradition when panning is maintaining taboos and sayings (*pamandiran*), being confident, patient and trusting. And the tradition after panning, namely when you get diamonds, is to recite blessings, then the house is sprinkled with yellow rice and prayers are recited, and the diamonds obtained are placed on a yellow cloth or plate and covered with sticky oil, and prayers of congratulations are read by a pious person.

Local and Islamic culture in diamond panning is slowly experiencing changes (evolutionary) such as visiting *malim*, be careful in speaking, believing in taboos, salvation by bringing certain foods starting to shift where not all panners carry out these traditions, while Islamic traditions consist of reading prayers of congratulations, *shalawat*, patience and resignation are still implemented. Social changes also occur in the way of earning money using technology. These social changes are an effort by the diamond mining community to adapt to environmental conditions and to make it easier to achieve the goal of getting diamonds at lower costs, and trying to carry out the function of maintaining balance where *malim*, pious people, bosses/capital owners, miners carry out their duties in accordance with their functions. for the continuity of mining activities.

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