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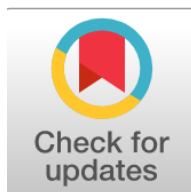
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Language Use In Lok Baintan Floating Market of Banjar District of South Kalimantan

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Abstract

Through this paper, the author describes the following: (1) Languages used in Lok Baintan Floating Market, (2) Language behaviors of sellers in Lok Baintan Floating Market, (3) Typical linguistic elements used in Lok Baitan Floating Market, and (4) Linguistic characteristics that characterize culture in the environment of Lok Baintan Floating Market. From the description of the language usage, the conclusions that can be asked are as follows: Languages and language activities at the Lok Baintan Floating Market Location in this simple research are examined through linguistic perspectives, and it is continued by relating socio-cultural aspects. Thus, the use of the language is also examined in the anthropology of language. Based on the results of data analysis, it was concluded that there is a mutual relationship between language and culture. In certain perspectives, language is one of the seven elements of culture, and in other perspectives culture and its all aspects involve language to accommodate that culture. Banjarese language has accomodated Banjarese culture. The use of Banjarese Language in the domain of buying and selling at Lok Baintan Floating Market is a reflection of Banjarese Culture. Banjarese culture is a code of conduct, including language behavior. Banjarese culture is reflected in the Banjar Language. Banjarese culture is manifested in the speech event in which Banjarese language is used for communication.

Introduction

Principally, a language has informative, interrogative and imperative functions. A linguist, Finocchiaro develops language functions in six functions: (a) personal function, (b) interpersonal function, (c) command function, (d) reference function, (e) metalinguistic function and (f) imaginative function. People in a speech community use a language to fulfill the needs in their lives; they use the language for the sake of interaction. That is to say that a language plays a very important role in human lives – people use a language to express their thoughts and emotions, to fulfil their needs or wants and to communicate everything to others, and also to establish and maintain their social relationship among them. These may happen in the various domains of language uses. The language use is a part of discussion on ethnography of communication, discussing on relationship of language and society, and how the languages are used by multilingual speakers in the environment of their speech communities. The uses of languages are influenced or determined by what is suggested by Joshua Fishman as *domain*. The domain of language use involves certain interactions between certain participants in certain settings about a given topic. These language uses may take place in: family environment, friendship relation, religion affairs, educational setting, companies, and economic center or market place.

These language uses may take place in: family environment, friendship relation, religion affairs, educational setting, companies, and economic center or market place. In relation to the last domain (economic center or market place), it is necessary to conduct a research on the language use in the floating market of Lok Baintan, Banjar District. The field of commerce (buying and selling), for example, has its own specialty. The use of language in the field of commerce, for example, at market locations, especially traditional markets, will differ from the use of language in other domains: for example, governments, schools, places of worship. The differences will arise including the various language, attitudes or behavior of speakers, the socio-cultural factors that underlie the use of language. On that basis, through this paper the author tries to illustrate the use of language at the location of the floating market of Lok Baintan, Banjar District, South Kalimantan Province. Writing on the use of language in the field of commerce is based on Alessandro Duranti's thought expressed in his book *Linguistic Anthropology*¹ and other theories relating to language, culture and language-related relations, as stated in the bibliography.

The problem studied was formulated as follows: "What are languages used and how are they used and how do they reflect culture at the location of the Floating Market of Lok Baintan, Banjar Regency, South Kalimantan Province? This paper discusses: (1) Overview of Lok Baintan Floating Market, (2) Languages that are used in Lok Baintan Floating Market, (3) Sellers' linguistic behaviors in Lok Baintan Floating Market, (4) Typical linguistic elements that are used in Lok Baintan Floating Market, and (5) linguistic characteristics that characterize culture in the environment of Lok Baintan Floating Market.

Research methodology

Approach is a qualitative approach. Research method used is the Ethnographic Communication Method. Data collected are the variety of languages in the domain of trading. Data collection techniques are participatory observation, interviews, and conversation recording.

1. Discussion

1. General Description of Lok Baintan Floating Market

Floating Market is a traditional market where all activities are carried out on the water by boat. The unique and distinctive floating market atmosphere is jostling between large and small boats looking for buyers and sellers who are always milling about and always playing with the waves of the river. Most traders are women. Interestingly, in this floating market, barter is still applied by one trader and another. There are no merchant organizations so the number of those who sell is countless. They came to sell, and broke up by themselves when the sun began to rise. The floating market does not have an organization like the market on land, so there is no record of the number of traders and visitors or the distribution of traders based on merchandise. This market is unique because in addition to transactions carried out on a boat, traders and buyers do not stop in a place, but continue to move along the river flow. This uniqueness makes this floating market called the *Balarut* Market. (http://id.wikipedia.org/wiki/Pasar_terapung)

The facilities used to float the sellers, buyers and their merchandise are *jukung* and *kelotok*. *Jukung* is a kind of small boat without machine; while *kelotok* is a kind of boat that is bigger than *jukung*, which is driven by a machine.

The location of Lok Baintan Floating Market was originally determined based on the agreements among the traders and then determined by the local government as a floating market and at the same time as one of the tourist

destinations. As the tourist destination that is hitherto popular to the foreign people, this floating market has been given two names: Lok Baintan Floating Market and *Pasar Terapung Lok Baintan*. The other important places or facilities around it are also in two names such as the name of the bridge: *Jembatan Penyeberangan Lok Baintan* and Lok Baintan Hanging Bridge, and the port name: Pelabuhan Lok Baintan dan Lok Baintan Port

Seen from the socio-cultural aspect, naming the floating market in English language shows that Pasar Terapung Lok Baintan is a marketing place that is popular to foreign countries to be a tourist destination. Evidently, when the writer made observations at the market location, there were foreign visitors.

The Languages used in the research location

The languages used for communication, interaction, and cultural expression in Lok Baintan Floating Market as are:

1. Banjarese language
2. Javanese language
3. Indonesian language
4. Other language(s)

Banjarese language is one of the local languages in Indonesia. This local language is still used and maintained by its speakers in South Kalimantan, Central Kalimantan, East Kalimantan, and some areas of Sumatera. The local language is widely used in the various aspects of Banjarese society, such as in the households, schools, and communities, and also in the trade centers (including Floating Market). Besides, it is the language for developing and maintaining the Banjarese culture such as arts, laws, customs, religious and medical affairs, and so on.

Language speakers who come to Lok Baintan floating market location are traders (residents around floating market location), visitors (residents around floating market and local / foreign tourists). The traders are generally Banjarese ethnic and some other ethnic groups (such as Dayak and Javanese ethnics). Banjarese ethnic traders are divided into two groups of speakers, namely: speakers of Banjar Hulu dialect and Banjar Kuala dialect speakers. Generally the traders come from Banjar Kuala dialect speaker group; a small number of speakers come from the Banjar Hulu dialect group. Banjar Kuala dialect speakers are very dominant because the floating market location is in the Banjar Kuala area

Traders who are generally native speakers of Banjar Language use Banjar Language when interacting and trading with market visitors. If the opponent understands Banjarese language, then the use of Banjarese continues until the sale and purchase transaction is completed. However, if the opponent is not understanding his speech in Banjarese language, then he (she) tries to use the language used by his/her speech opponent (listener). There is a phenomenon of code switching, the cause of which is the speech opponent (listener).

Indonesian language is generally used by market visitors of non-Banjarese ethnic. They may have come from Bagis Makassar settling in the area of Banjarmasin or the tourists outside the province of South Kalimantan. The foreigners mastering some utterances of Indonesian language also use the language when making transactions. Because the communication of foreigners and traders is constrained by the language, the companion will help to make the transaction work as it should. Banjarese language is very limited to be used for transaction purposes. The use of Banjarese language occurs when the Banjarese ethnic sellers identify prospective buyers of the same ethnic. Previously, communication was done in Banjarese language. After he/she knew that the speech opponents belonged to Banjarese ethnic, he/she continued his/her talks using Banjarese language; if they do not understand the Banjar language, they transfer the code from the Banjar language to Indonesian.

Social Function of Language

In the social context, a language is not only a means of communication but it is a vital means of creating and maintaining social relationship between a certain individual and another. As an illustration, there are two persons that do not know each other in a given public place. They begin to make talks for the sake of asking some information. They tell stories of their own. In this relation, they use a language as a means of communication and at the same time it functions as a means of creating social relationship. In the next time, it may be used as a means of maintaining their social relationship.

The studies related to linguistic problems from the viewpoints of anthropology known as anthropolinguistics have actually been carried out by many previous researchers. Anthropolinguistic studies try to link language and linguistic characteristics followed by the socio-cultural functions with language users. In this regard, the users of the language are influenced by the socio-cultural aspects that regulate and control their acts of speaking. The acts of speaking here are actually the same as implementing cultural values.

Culture

For Banjarese people, buying and selling on the riverbank has become a hereditary habit. The such habit can be a tradition because in the ancient times the system of buying and selling in the land had been constrained lot of by the facilities and infrastructure; roads and land transportation equipment are not as good as now. Facilities that are easy to develop in the past are means for harvesting, in the form of transportation equipment and supporting facilities for buying and selling or trading. In the modern era, the existence of floating markets is increasingly eroded by the modern culture. However, floating markets can be developed as a means of buying and selling, especially agricultural / fishery products, handicrafts and other traditional products and at the same time as one of the tourist destinations that is quite interesting and beneficial for the community and government (state).

Linguistic behavior in relation to culture

The essence of language is not completely understood just based on its definition. The essence of language itself can be adequately interpreted through the operation of the nature of language. The important nature of language relates to the relationship between language and culture, namely: language is human, language is behavior, and language is related to attitude. Culture is actually the whole system of ideas, actions, and products of human work².

Culture cannot develop without interaction. It always changes all the time following the human development. In this relation, there are two things treated towards culture, e.g. *create culture* dan *interpret culture*. This treatment is in line with language because of language as an essential element of culture, and as means of interaction enabling a creation of culture. Alessandro Duranti in *Linguistic Anthropology* states: "....To know a culture is like knowing a language. They are both mental realities. Furthermore, to describe a culture is like describing a language"¹.

Linguistic behavior of traders in Lok Baintan Floating Market

1. Lanuage(s) used by the traders

If the trader comes from Banjar Hulu area, he uses the *Banjar Hulu* dialect; and if he comes from Banjar Kuala area, he will use the Banjar Kuala Language dialect. In the act of speaking, the trader begins it by using the Banjarese Language, without paying attention to whether the speech opponent understands it or not.

Visitors of non-Banjarese language speakers are generally accompanied by Banjarese language speakers. When he will make a transaction, he inially asks for an opinion or agreement from his companion, both in relation to the language and the price of the item to be purchased. Those who are not accompanied by the native speakers of Banjarese language will make a transaction using Indonesia language. For instance, when he will ask price of a given product, he uses "Bu, jeruknya sebiji berapa?". (Mam, how much does it cost?). The trader answers it in Banjarese language "*setengah dua ribu*" (meaning Rp. 1.500,-) The prospective buyer asks: "What is half two thousand?". Knowing that the opponent said he was using Indonesian language, the trader changed the code from Banjarese to Indonesian language, by using "*seribu lima ratus*" (one thousand and five hundreds}. When needed, he explained a number of things related to regional specialties. Traders who are dealing with visitors from the outside area, will take a long time to be able to convince prospective buyers to immediately buy the goods they offer³.

1. Politeness in speaking

Politeness in speaking may be different from one language community to another. In Javenese culture, the speakers tend to choose an honorific speech level when addressing and offering their goods to their all perspective buyers, regardless they are younger that the trader, or they are in the same age as him/her, or they are older than him/her.

The politeness is shown by using the addreassing word *ading* (lexically meaning: young brother or sister, for younger buyer), *pian* (you, respectful form to address the second person, for the same age or older buyer). For example, in the phrase "*Oh ading, handak nukarkah?*" (Oh my dear, do you want to buy? "*Ini bagus-bagus wan haraganya kada mahal*" (This is good, the price is expensive), or "*Pian, handak nukar apa? Ada hintalu, ada limau. Hanyar mamutik, masih sigar-sigar. Hanyar mamutik, masih sigar-sigar*" (You, what do you want to buy? There are eggs, there are oranges. We have just been picking them, these are still fresh). The language style used is persuasive and convincing in order that the merchandise is purchased by prospective buyers. On the other hand, the buyer will buy the items based on the reasons: (a) indeed he needs them, or (b) he feels uncomfortable if he does not buy⁴.

1. Interaction patterns

Interaction can be defined as a reciprocal action between two or more individuals. Interaction is more than action followed by reaction; it includes reciprocal acting, that is: acting upon each other (Fatchul Mu'in, et al. 2018) ⁵.

First interaction pattern. The buyer calls verbally and followed by a gesture or bodily movement to ask the prospective seller to come to the prospective buyer who is in the edge of river, or that who is on the *kelotok*. A prospective buyer asks for the item and the price of the item to the seller.

Buyer : *Bawa apa haja cil?* (What goods do you sell, mam?)

Seller : *Macam-macam ai, ada pisang, ada hintalu, ada pucuk gumbili....*(As you can see, there are bananas, eggs, cassava leaf tops...)

Buyer : *Itu pisang apa?* (What kind of banana is it?).

Seller : *Ini mahuli. Ini manurun.* (This is banana of *mahuli*. This one is banana of *manurun*)

Buyer : *Handak jual berapa nang ngini?* (How much does this one cost?)

Seller : *Nang mana nang pian handak. Handak nukar seapa? Sekantil atawa dua?* (Which one do you want to buy?

.....

When there is a group using *kelotok* stopped, a number of traders approached the *kelotok* and closed their *jukung* to it. The seller tries to attract the attention of prospective buyers, by mentioning the items he/she is carrying and will be sold. Then some sellers around the *kelotok* offer their merchandise. Conversations are generally initiated by potential buyers, by pointing to items they want to buy⁶.

1. Social relationship pattern among traders

Lok Baintan Floating market starts from 06.00 up to 09.00 every morning. The traders have agreed the time for being together to make the community of traders. *Mutual understanding* among them has been established to create the condition in which they have not forced themselves to intervene those who are in the transaction on certain goods or products. For instance, the seller of banana will not force herself to get closer to the buyers of banana while they are in the transaction with the other seller of banana⁷.

1. Transaction system

Lok Baintan Floating market begins around 5:30 Central Indonesian Time or after dawn signalled by the arrival of traders using *jukung*s. (*Jukung* is a type of small boat made of whole wood. These trader or merchants are mostly women who wear *tanggui* (a kind of wide hat made from *rumbia* leaves). (*Rumbia* plants are typical plants of South Kalimantan that grow in swamps. Besides for making *tanggui*, *rumbia* leaves can also be used for roofing materials). The items they carry for sale are generally the same as those of traditional markets on land, namely rice, vegetables, fruits, fish, snacks and so on⁸.

Meanwhile the traders begin to gather, the buyers begin to arrive using their own *jukung* or rent. The condition of the market becomes crowded with *jukung* going back and forth, both large and small ones to make transactions. And, if the market is too crowded and the boats are already jostling, the buyers can jump from one boat to another to buy the items they want.

Transaction system in Lok Baintan floating market can be explained as follows:

1. Barter system.

A barter system is an old method of exchange. This system has been used for centuries and long before money was invented. People exchanged services and goods for other services and goods in return. This system is carried out by traders. This barter system in Banjar Language is called *bapanduk*. One trader wants rice and the other trader wants fish. They agreed to exchange goods between each other. This type of trader does not fully want to sell his goods to get money, but he is usually a farmer who has certain crops, such as fish. He went to the market to sell the fish. If the fish is sold out, the rice will be bought, and so on⁹.

1. Using currency as payment tool

Besides using *papanduk* system (barter), transactions are conducted using money as payment tool. In Banjarese language, money is called as *duit*. The ways to mention amount of money are almost the same as those in Indonesian language. Money with the value of IDR 100 is mentioned using a word *seratus* (one hundred); IDR 150, *satangah dua ratus* (one hundred and fifty); IDR 1.000, *seribu* (one thousand); IDR 1.500, *satangah dua ribu* (one thousand and five hundreds). Amount of money referring to *satangah* (a half) is shown by numbers of 50, 500, 5000. These can be seen in mentioning *satangah dua ratus* (150), *satangah dua ribu* (1.500), and *satangah dua juta* (1.500.000) respectively. Meanwhile, in Indonesian language those are mentioned as *seratus lima puluh* (150), *seribu lima ratus* (1.500), and *satu juta lima ratus* (1.500.000).

1. Implementing system of syariah Islam

Transaction of selling and buying will be conducted when fulfilling some conditions: (a) there is a seller, (b) there is a buyer, (c) there is a thing to be sold, and (d) there are *ijab and qabul*.

Sales of goods can be done per piece, per ten and per *sebungkalang* (as much as possible). Agreement on how to purchase goods which are taken, whether per piece, per ten and per *sebungkalang* (as much as possible). There is a bargaining process. The goods agreed to be sold and bought, determined or agreed upon the price, and then handed over through the process of *ijab-qabul* (being submitted and received), the seller handed over the goods by saying "Jual" (sell) and the buyer received while saying "Tukar" (buy). These *ijab* and *qabul* are usually followed by the phrase "*Barilaanlah*" (asking for willingness from the buyer).

Typical linguistic features used in Lok Baitan Floating Market.

1. Phonological level

In general, in the phonological level, traders apply the Banjar Kuala dialect phonological rules. In Banjar Kuala dialect phonological rules, vowel sounds are more varied than the Banjar Hulu dialect vowel sounds. Banjar Kuala dialect vowel sounds are / a, i, u, e, o /; while the Banjar Hulu dialect vowel sounds are / a, i, u /. The consonant sounds of the Banjar Hulu and Kuala dialects are relatively the same.

If the words contained in the phoneme / e and o /, for example in the words *goreng* (fried) and *botol* (bottle), then are pronounced as / guring / and / butul /, we can ascertain that the speaker is one of the Banjar Hulu Dialect.

Intonation in the Banjar Hulu dialect is different from that in the Banjar Kuala dialect. Intonation in the Banjar Hulu dialect can be identified from the extension of the last syllable of a word. The word *intalu* in the Banjar Hulu dialect is pronounced [intaluuu], that is, the last syllable *lu* is pronounced in a longer way.

b. Morphological level

In morphological perspective, affixes and particles in Banjarese language used in the area of Lok Baintan Floating Market are the same as those used in the other domains of language use. In Banjarese language, there are prefixes such as *ma-* (manukar), *ba-* (batatukar), *di-* (ditukari); and suffixes such as *-an* (pandiran), *-i* (tukari), *-kan* (turunakan). Meanwhile in the level of word (free morpheme), there are some typical words used in the area of floating market such *ilung, jukung, kelotok, jambar*.

Not all the vocabulary items of the Banjar Hulu dialect exist in all subdialects of Banjarese language, so that clearly these will not be found in the Banjar Kuala dialect, or vice versa. The words such as *unda* (I), *dongkah* (big torn), and *atung* (loyal) in Banjar Kuala dialect will not be found in the Banjar Hulu dialect. Seen from the vocabulary, both in terms of the number and variation of the subdialects, it appears that the Banjar Hulu dialect is much more complex. For example, many different vocabulary words between one subdialect and another subdialect such as Alabio, Kalua, Amuntai and others, so that these may be used in one region but may not be used in other regions. Compared to the Banjar Kuala dialect, the Banjar Hulu subdialects are closer to each other. Therefore it is often only distinguished between Banjar Kuala and Banjar Hulu in the Banjarese-Indonesian Dictionary.

c. Syntactic Level

Banjarese language has syntactic rules like Indonesian language or the other languages. Words are arranged to form phrases, clauses and sentences. Sentences may be in the elaborated or restricted codes. The elaborated codes are often in the complete sentences; while restricted codes often contain short sentences, and are usually only understood by certain participants. Outsiders sometimes cannot grasp the meaning of the speech, because it is

influenced, among other things, by the non-linguistic factors that exist at the time and around the conversation take place. A language used in a relaxed condition between close friends, fellow family members, between friends, and between sellers and buyers, is usually in the form of restricted codes.

In a syntactic perspective, utterances used in the market domain are short sentences. In the view of Basilius Bernstein, the utterances used by traders in the Lok Baintan Floating Market are those categorized as the restricted codes. It is very rarely found utterances with syntactic rules as applied in the correct use of language. Understanding of these utterances in restricted codes can only be done by speakers involved in speech acts, who know the context of the speech acts happened. For example, there is an utterance "*bila ikam turun, aku naik*". This speech act appears in the process of bargaining. In this context, the price of the goods is mentioned by the seller, while the prospective buyer considers the price to be too high. The above statement implies that if the seller is willing to reduce the price of the goods to be sold, the prospective buyer is also willing to increase the price of the goods to be purchased. The utterance "*bila ikam turun, aku naik*" does not semantically mean as "if you do down, I go up".

d. Semantic Level

Persuasive sentences often appear in the words of traders in Lok Baintan Floating Market. Words with respectful or good connotations are chosen by traders. Words, phrases or sentences such as *ulun*, *pian*, and *ading* (addressing terms), *hanyar mamutik*, *kada larang*, *kada malarangi*, *rasai dahulu* (phrases) and *tukari pang ulun, pian handak nukarkah*, *barang-barang ulun bagus-bagus nah*, *oh adingku nang bungas*, *pilih haja nang bagus-bagus*, and the like (persuasive sentences) are often expressed by the traders or sellers. They want the goods offered to be bought immediately by the buyer. Their principle belonging to the seller is that once the goods are offered, the goods should be bought by the buyer. The principle belonging to the buyer is that once he bargains he gets the items he wants. This is closely related to floating market condition in which a very short span of time that does not allow the buyers to change or move to the other potential sellers. This condition distinguishes shopping in the ordinary market (on land) from that in the floating markets.

Linguistic features that characterize culture in the environment of Lok Baintan Floating Market.

The origin of speakers can be identified through the dialect they use. Banjar Language speakers from the Hulu Sungai area use the Banjar Hulu dialect; those from the Kuala area use the Banjar Kuala dialect. A number of traders came from Tabalong (Tanjung), Hulu Sungai Utara (Amuntai), Hulu Sungai Tengah (Barabai), and Hulu Sungai Selatan (Kandangan), and then settled in the Lok Baintan Market area. Because Lok Baintan Floating Market is located in the Banjar Regency and close to Banjarmasin, the traders in Lok Baintan Floating Market are generally speakers of the Banjar Kuala dialect (on land) and they go shopping on floating markets.

The physical environment of the Banjar community causes people to create water transportation means. There are a number of water transportation means that are popular in the river area in South Kalimantan. The production and utilization of transportation means are adjusted to the needs. Starting from the very small to the very large ones, these transportation means have different names. There are *jukung*, *kelotok*, and *kapal* (all referring to boats). While other communities (Javanese, for example) only know the means of transportation with the term: *perahu* (meaning: boat).

It can be found that there are a number of water transportation means in Lok Baintan Floating market. These are called: *jukung*, *kelotok* dan *speed boat*. These transportation means are said to be the main characteristic of the floating market as means of transportation and at the same time as means for trading. The prospective buyers can use the similar means or they can take a position in the edge of river.

In addition to the physical environment, the social environment can also be reflected in language, and often has an effect on vocabulary (Trudgill, 1974). For example, a kinship system of a particular society is usually reflected in kinship vocabulary. We can say how important the vocabulary of the Banjar language speech community is, so that they have a lot of kinship vocabulary. This speech community has kinship vocabulary (from top generation): *muyang*, *muning*, *waring*, *angguh*, *datu*, *kai*, *abah*, *anak*, *cucu*, *buyut*, *intah*, *cicit*, *muning* and *muyang*. Besides, there are some vocabularies: *ading*, *kaka*, *amang*, *uma*, *julak*, *gulu*, *paman*, and *acil* that are actually used for or with those who are the part of kinship of the speakers but these can -and often- be used with those who are not belonging to the kinship itself. We can find out such addressing terms as *ading*, *paman* and *acil*, used by the prospective buyer to call a seller. For instance, "*ading*" is for a younger seller, "*paman*" is for a male seller (in the same age or older), and "*acil*" is for a female seller (in the same age or older).

The relationship between language and culture can be said to be a two-sided relationship in a currency. Language is a culture and culture is embodied in language. Language can also be said as a cultural symbol. There are four types of cultural symbols: the symbol of belief or trust, the symbol of knowledge, the symbol of the feeling expression and the symbol of evaluation of good, bad, inappropriate, unworthy things, and the like.

The symbol that is clearly visible on the floating market location that can be stated here is the symbol of knowledge. The objects that exist around the floating market have names or have been named. The naming of these objects is intended to make it easier for humans to recognize them. The introduction of the names of these objects

became human knowledge. For example, a phrase *pasar terapung* (floating market) symbolizes a market that is on the water / river. What means are used to float the market? The floaters are *jukung* or *kelotok*. The symbol of *jukung* and *kelotok* adds knowledge about the floating market. Likewise, other symbols (products or goods that are traded, communication and interaction systems and transactions, facilities / infrastructure) as supporting floating markets will form a complete understanding or knowledge of the floating market.

Conclusion

In general, the use of language in floating markets and the use of language in other social domains is almost indistinguishable. From phonological to semantic levels, the use of Banjar Language makes no difference. However, the use of Banjar Language in the floating market shows unique symptoms. The uniqueness of the use of language distinguishes it slightly from the use of language in the other domains. The use of language in the domain of trade in floating markets is very time bound. Both sellers and buyers want to complete their trading activities. For the seller, the language used is more very persuasive and tends to "force" prospective buyers to immediately buy the goods offered. Cultural elements that arise in the speech and exist in the floating market environment are closely related to the names of transportation means or equipment, natural/ physical environment, and social environment.

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