



## Pantoum as Transactional Communication Tactic in Lok Baintan Floating Market

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### Abstract

The Lok Baintan Floating Market in South Kalimantan, is a unique tourist destination where local residents have been trading goods on the water for hundreds of years. The people there have been buying and selling on the Lok Baintan River since ancient times, previously using a barter system. One noteworthy feature of vendors' conduct at the market is their frequent utilization of pantoum as a tactic to enhance the interest of visitors. From a tourism perspective, this is an interesting and unique place to visit. With reference to transactional communication theory, this study intends to find out the tactics used by the vendors in the Floating Market when utilizing pantoum. Methodology research to gather as much information as possible about the issue, this study employs the qualitative research approach through document analysis and deep interviewing to relevant informants, consist of 10 informats, 5 Acil pantoum, 1 tourism government, 2 head of community and 2 visitors, The study's findings demonstrate that the utilization of pantoum in transactional communication at the Lok Baintan floating market benefits the vendors by providing a distinctive tourist attraction and thus, creating a chance for increased revenue and create good relationship. Not to mention, this practice might be seen as a means of maintaining a sustainable culture. As well this research shows an overview of how a rhyme culture can attract tourists and maintain a sustainable culture.

**Keywords:** Pantoum; Tourist Destinations; Transactional Communication.

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### Introduction

The floating market in South Kalimantan Selatan has been the center of public trading since the Banjar Kingdom era, also known as the Banjarmasin Sultanate during the 16th century (Apriati and Partini, 2013) until today known as "The City of Thousand Rivers (Kota Seribu Sungai)". Sellers and buyers use boats and make transactions on the river. This is unique and then becomes one of the tourism destinations in Indonesia. Agustina (2020). Furthermore, Widyastuti (2011) in Perbawasari (2019) the concept of a floating market is adapted in many touris

locations in Indonesia by building a man-made floating market, such as in Lembang, Bogor, West Java, and in, Malang, as illustrated in Figure 1 and Figure 2.



Figure 1. Ah Poong Market in Bogor, West Java (Source: Kompas, 2013)



Figure 2. Apung Market in Malang, East Java (Source: Okezone, 2015)

The Muara Kuin Floating Market was the first market developed in the area, later, another Floating Market was built, namely Lok Baintan, when the Banjar Sultanate relocated to Martapura, as illustrated in Figure 3.



Figure 3. Lok Baintan Floating Market (Source: Researcher, 2023)

The development of modern times and lifestyles, in the end, the legendary Muara Kuin Floating Market began to disappear, leaving only Lok Baintan. Banjar City Tourism Office, then formed Pokdarwis "Baitan Berseri" through Government Decree No. 018 of 2022, to improve the Lok Baintan Floating Market tourist destination. Most of the traders are women, called "Acil" or Auntie, who are agile in rowing their boats, following the fast river to approach potential buyers. Activities start at 05.00 am and end at 09.00-10.00 am, using rowing boats called "Jukung," although now there are motorized boats as well, called "Klotok."

It was discovered that there was a trading method that applied only to fellow Acils bartering or exchanging merchandise by emphasizing by the word "sell" or "sold," while Acil who is willing to barter will use the word "exchange" or "exchanged." (Berita Satu, 2020). Another uniqueness that can only be found in Lok Baintan is that the Acils are utilizing pantoum as a way to attract the attention of potential buyers who are mostly tourists. Based on the news broadcast on the Antara News page, this pantoum reciprocation action was first initiated in 2016 by Acil Ibay (Mrs. Arbainah), who trades daily at the Lok Baintan Floating Market (Zainuddin, 2023). Acil Ibay popularized the pantoum act, the trading transactions at the Lok Baintan Floating Market were limited to haggling, so it felt stiff and boring. Merchandise is not selling well. However, after Acil Ibay succeeded in attracting the attention of tourists, other Acils also joined her in using pantoums as a tactic to attract buyers, thus making the atmosphere at the Floating Market more lively and interesting.

Pantoum is actually nothing new for the people of Banjarmasin, as it is already accepted as part of local culture. The Banjar Malay tribe is very skilled at arranging words and making rhymes (Effendi, 2019). According to Effendi's explanation, Banjar pantoum continues to live and develop in the local community in a contemporary style. Banjar people's love for pantoum is so inherent that even in local television broadcasts and cyberspace, you can find many contents with the theme of typical Banjar pantoum, further explained that pantoum is well-received and considered important by the Banjar people because it is short, easy to learn, expressive, and can reflect their current lives. Based on this background, this study intends to find out how the tactics used by the traders in the Lok Baintan Floating Market when utilizing pantoum.

Inspired by a number of earlier studies, the first one was conducted by Tasunaung (2017) and was titled "Communication Behavior of Local Traders in Interacting with Foreign Tourists along the Kuta Coast, Denpasar, Bali." The phenomenon observed in this research is related to communication behavior carried out by local traders who still experience difficulties in interacting with tourists, especially from abroad. The second study, which took the form of a case study of female traders at the Lok Baintan Floating Market, was conducted by Apriati and Partini (2013) and examined trading strategies there. This study, which was made using a sociological approach, uses the theories of rationality and action regarding how traders carry out trading strategies. The third research by Hendraswati (2016) examined the spirit of female floating market traders, often called Acil (Auntie), which highlighted the characteristics that emerge in work such as the values of honesty, independence, and punctuality, which are influenced by external factors such as social culture, religion, and other external factors that influence motivation and guidance from outside parties.

Mortensen (2008) points out that Barnlund first presented the transactional communication model in 1970. The model described how messages are continuously sent and received during a communication phase, with both parties sharing responsibility for the effectiveness and impact of the exchange. The transactional communication process can be described as follows:

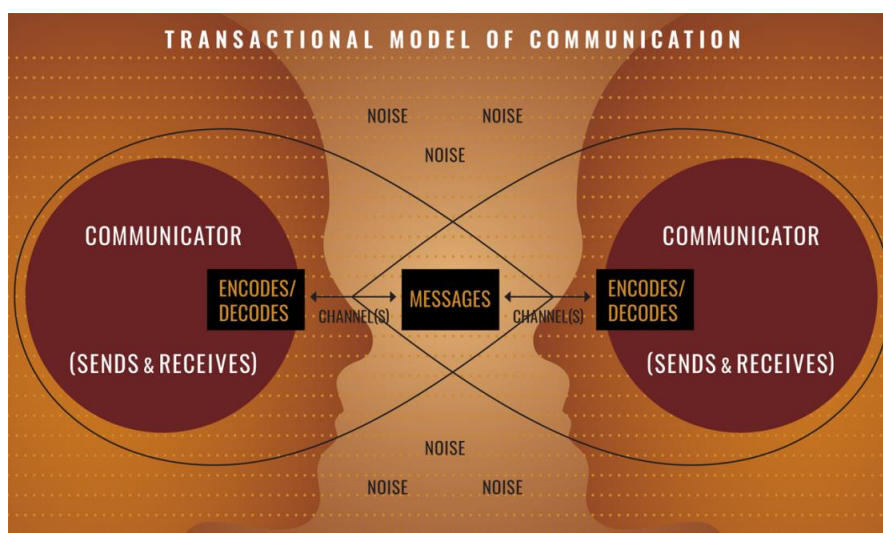


Figure 4. Transactional Communication Model

(Source: The National Communication Association)

Furthermore, Liliwari in Azhari (2021) asserts that since interpersonal communication shares traits with transactional communication, the roles of the message's sender and recipient can alter. In addition to potential disruptions or obstacles, there is environmental involvement. Nonverbal

communication and instantaneous feedback are also possible. The last part of the model is sharing experiences, which occur between both the sender and recipient of the message.

Government Regulation No. 10 of 2009 defines tourism destinations as a geographic area within one or more administrative regions that has cultural, natural, and man-made tourist attractions, three things are considered necessary for a place to be considered a tourist destination: first, something to see, such as the Lok Baintan nature, rivers, and jukungs; second, something to buy. According to Yoeti in Istiqomah and Priyatmono (2020), based on these three factors, it can be said that the Lok Baintan Floating Market qualifies as a tourist destination.

The people of Banjarmasin are called the Banjar tribe, or "Urang Banjar," which is a tribe influenced by Malays which can also be found in the Riau, Jambi, North Sumatra regions up to peninsular Malaysia. The Banjar sultanate was established by Raden Samudera, popularly known as Sultan Suriansyah, and was primarily populated by Muslims. It lasted from roughly 1520 to 1905. The Malay ethnic group frequently uses pantoum as a literary form and communication tool. The difference between Banjar pantoum compared to other Malay tribes is the formation of thought patterns, attitudes, and behaviors in the community, which contain a lot of advice and life values, and this pantoum is liked by almost all groups of society, from children to adults. According to Ganie in Yulianto (2023), the emerging Banjar literature has the following qualities: Banjar language is oral in nature, it was developed over more than two generations, and it contains comprehensive and general local wisdom values.

Pantoum is a language that is used in daily communication. It is typically used by community and traditional leaders, traders when selling their wares, and even by individuals who are wanting to express happiness or sadness. Currently, pantoum is not only used by Malays but also by many people, especially in speeches or opening or closing events. In Andriani (2012), pantoum as a four-line stanza consists of two parts, namely sampiran (opening) and content. The sampiran are the first two lines that characterize the nature and/or local community, while the contents are the aim or purpose of conveying the poem. Furthermore, pantoum as understood from the perspective of communication science can be understood as a technique that teaches an individual to think associatively to improve social interactions and creatively before speaking.

For those reasons, this research aims to examine and analyze how pantoum can become transactional communication and influence traders in attracting buyers when selling, and to understand how closeness can be established between sellers and buyers apart from preserving culture.

**Research Method**

The constructivism paradigm was applied to this research. Qualitative research is a method which aims to reveal the phenomena that occur and obtain as complete data as possible. Primary data was obtained from interviews with various related sources conducted as part of the research data collection procedure.

The selection of sources to obtain information is carried out through purposive sampling, namely by determining informants through certain research according to the specified sample characteristics (Moleong, 2018). In this study, the main informant criteria were 4 female sellers who had lived and traded at the Lok Baintan Floating Market for at least 1 year, selling their produce at least 2 times a week and could communicate in Indonesian. Other supporting primary data was also collected through interviews with supporting informants, namely the Head of Banjar City Tourism Office, representative of the Tourism Awareness Group, Traditional leaders in Lok Baintan and visitors to the Lok Baintan Floating Market.

**Tabel 1. Research Informant Detail**

No	Initial	Age (Years)	Gender	Role	Method of collecting data
1	Acil Nia	42	Female	Seller in Lok Baintan Floating Market	In depth interview
2	Acil Nur	39	Female		
3	Acil Rizkiyah	50	Female		
4	Acil Ibay	45	Female		
5	PA	64	Male	Traditional Leader	

6	HY	60	Male	Traditional Leader
7	Mr. II	52	Male	Head of Banjar City Tourism Office
8	F	38	Male	Tourism Awareness Group Representative
9	X	35	Male	Visitor
10	Y	30	Female	Visitor

Secondary data was also obtained through literature studies on the internet, as well as books, journals and other supporting documents. Primary data obtained from the field is then carried out for data reduction and analysis and interpretation (Miles, Huberman & Saldana, 2014), which is complemented by secondary data. This research was carried out within 3 (three) months, starting from pre-research until the completion of the research, namely in May – July 2023.

**Results & Discussion**

Based on Barlund's (1970) interpersonal communication model, a consensus is reached after mutual interaction between the two parties. If an agreement is reached in the form of a purchase, the interaction will be complete. Meanwhile, when the two parties do not agree with each other, which means no purchase occurs, then the interaction will also end.

According to Liliwari in Azhari (2021) and illustrated in Picture 4, the buying and selling process that takes place at the Lok Baintan Floating Market demonstrates interpersonal communication, which is a feature of transactional communication. Each party changes roles, from sender of the message to recipient of the message. Traders and buyers in Lok Baintan interact with each other; for example, by offering merchandise as an opening, the offer then continues with haggling over the price. As part of this interaction, it is not uncommon for sellers to recite pantoums containing persuasion or praise to potential buyers, with the aim of making potential buyers more interested and provoking more spending. After that, when an agreement is reached, the interaction will then continue with the buying and selling contract process, where the seller will say "I sell" and the buyer is asked to say "I buy" to validate the buying and selling process that is taking place. If no purchase occurs, the interaction will be complete. The buyer or tourist can move to another seller, or the seller can row her jukung away from the buyer. The process of transactional communication in the Lok Baintan Floating market is illustrated in Picture 4, as follows:

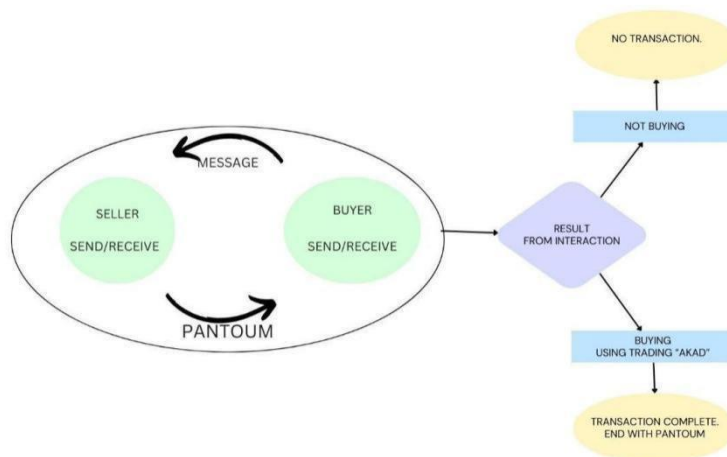


Figure 5. Transactional Communication Process in Lok Baintan Floating Market (Researcher, 2023)

It is important to note that the communication process that occurs between sellers and buyers always happens in a natural flow, so that the presence of pantoums can appear at any time: at the beginning, middle, or end of the communication. The merchandise offered by the Acils includes fruit

such as oranges, bananas, and a typical Kalimantan fruit called Maritam (similar to rambutan), peanut brittle, saluang fish -various types of salted fish - to Banjar Chicken Satay, packaged meals, typical Kalimantan facial mask, and various beaded craft items. Every day, the Lok Baintan Floating Market starts at 6 a.m. and finishes around 10 a.m. Then, the Acils will return to their respective homes and continue their work as housewives.

There is one interesting thing that happened during the buying and selling activities at the Lok Baintan Floating Market. The Acils also offer visitors to carry out "charity activities" in the form of buying a number of packaged meals which will later be distributed back to the Acils who have not had time to have breakfast or need food. These packaged meals are offered at a very affordable price, containing a little rice and a side dish, sold at IDR 10,000 (\$0.64) per pack. So as part of buying and selling activities at this market, visitors are also invited to do good deeds.

Viewed from a tourism perspective, buying and selling activities at Lok Baintan can be perceived to be one of the elements of tourism, namely something to see, something to do, and something to buy, because buying and selling activities at the Lok Baintan Floating Market are an attractive activity for tourists. The process of buying and selling using pantoum is also becoming an interesting interaction. The presence of pantoum in the trading interaction creates added value to the experience for tourists because not everyone can recite pantoum and use it in their daily conversation.

In terms of service, the Acils greet the tourists who come in a friendly manner, then the pantoums are delivered in a simple but comedic form, creating a friendly atmosphere between sellers and buyers. Usually, after listening to the pantoums, the tourists become happy because the pantoum poems contain praise for tourists or invite tourists to come and buy the merchandise. This type of interaction adds value to the experience for tourists, and perhaps only at the Lok Baintan Floating Market, the sellers sell while reciting pantoum.

One of the informants in this research was Acil Nia (42 years). He is one of the sellers at the Lok Baintan floating market who has been selling there for approximately 15 years. According to her, the culture of chanting has actually been around for a long time, taught by their parents from childhood. So it was passed down from generation to generation by the ancestors of the Banjar people. For example, when they were little, while looking after younger siblings, or while doing housework such as washing dishes, they used to rhyme with their friends or older siblings or with their parents. Likewise, at harvest time, while getting hot, so as not to feel tired, the Banjar people usually sing pantoum. Also while rowing a boat. This is usually done to build familiarity and not get bored. Meanwhile, regarding ideas for making pantoum, Acil Nur (39 years old) stated that ideas will come if he is in a happy mood. If your heart is happy, for example when you are at home, cooking food in the kitchen, for example, ideas suddenly appear and continue to flow. So according to him, if your mind is confused or confused, it will be difficult to make pantoum.

Acil Nia also added that she had conducted a small survey regarding typical Banjar pantoum performed by the Acil Jukung to several visitors on their boats. Do they like the rhyme or not? It turns out that according to him most visitors like it and it is something unique about the Lok Baintan floating market. So in the end this rhyme also became a gimmick and an interesting thing in floating market tourism.

This is also confirmed by several tourists' opinions about pantun, as stated by Thris, a tourist from Jakarta who came to the floating market for the first time, expressed her appreciation and love when shopping at the floating market and received two pleasing pantoums from the small sellers. Other tourist, Fajar from Surabaya also said that he like the pantoums very much; he had visited the floating market several times and was always happy and entertained by the Acils, although sometimes there were Acils who gave the same pantoums, as they had memorized the pantoums and not create new ones. The pantoum activities carried out by the sellers are enjoyed by tourists, both women and men of all ages, but what about foreign guests, usually they are translated by the guide, even though it is not directly understandable, it can also keep them entertained.

In line with the Banjar City Tourism Office, the pantoum initiative carried out by sellers is also one of the unique features of the Lok Baintan Floating Market as tourist destination. The efforts made by the Tourism Department are to carry out various kinds of training, as stated by Mr. I, the Head of the Banjar City Department, because the function has shifted from selling to fellow citizens to tourists, so a lot of training is needed about service so that tourists who come feel happy and comfortable. The most important thing is to bring good experience, several training activities have been carried out such as tourism knowledge and skills, services, as well as the creation of community businesses, but not all have received training, so through several small-scale representatives from various villages, and community leaders, as an extension of hands The Pokdarwis was only established at the

end of 2022 due to the Covid pandemic, and community empowerment activities and promotion of Lok Baintan tourism continue.

This was also confirmed by Acil Rizkiyah, who added that pantoum had begun to be promoted among Lok Baintan floating market traders in the last few years. Frankly, the local government also plays a role in encouraging floating market traders to use pantoum. So that guests feel happy visiting and feeling the atmosphere at Lok Baintan. According to her, the Tourism Department has provided outreach on how to serve visitors well, including by presenting pantoum to visitors. Apart from that, the Lok Baintan Village government also did the same thing once.

Another thing related to pantoum, the Acil also has to be very clever in choosing the pantoum that will be conveyed. They did not recite pantoum that feel sensitive and offend visitors' feelings. When asked about pantoum that are considered sensitive and should not be said, according to Acil Nia, they should avoid pantoum such as those that offend religion, ethnicity and those related to politics, especially as the general election approaches. Also, if a husband and wife visit, they should also be careful about their partners. Because they are worried that their partner will be jealous or even angry. So market traders also have to be careful about this.

Referring to the tourism products that are presented apart from the beauty of the sunrise around the river, boats, buying and selling activities, also small fresh merchandise consisting of fruit, prepared foods such as satay, bingka, peanut brittle and also souvenirs. Their ability to communicate transactionally and persuade tourists to buy provides 2-way communication that results in transactions. The acils and uncles who own the boats are also alert in paying attention to the safety of tourists, such as balancing the boat and always watching and notifying them so that they don't fall into the river, also when the acil invites tourists to climb onto their jukung they are also very reliable so that accidents don't happen, even though it's almost rare. Those who wear life jackets, even if they are provided, are a record of the tourist destination's safety procedures.

Pantoum, as previously mentioned, is already well-known in society as a piece of Malay literature that is utilized in daily conversation. Acil Ibay affirmed this as well, stating that pantoum is a well-known literary genre in Banjar and contributes to the diversity of Indonesian literature. In various social activities in Banjar, such as during the rice harvest or other social events, pantoum poets are often recited by the community.

As a trader at the Floating Market in Lok Baintan, Acil Ibay wants to provide something different. The goal is to make people interested in coming to Lok Baintan. The way to do this is by using pantoum. "The pattern used in pantoum is A-B-A-B or with words that rhyme like in poetry, namely "a-a-a-a" or "i-i-i-i", said Ibay.

Pantoum's message is highly tailored to the specific circumstances and situations that emerge. Messages in pantoum can contain persuasion, praising visitors who come, or thanking them for visiting and buying merchandise. There are times when the Acil perform a series of pantoums as entertainment, containing messages of advice, making jokes, or simply pouring out their hearts. The language used can be Indonesian or Banjar language.

An example of a pantoum recited by Acil Ibay, which was collected from Acil Ibay's TikTok account (@Acil Pantun) and one of the content creators on TikTok (@Maszhe\_) is as follows:

Apa guna berlemari kaca  
 Kalau tidak berisi kain  
 Apa guna bermain cinta  
 Kalau tidak berani kawin (Ibay, 2023)

The rhyme is not related to the buying and selling transactions carried out by Acil Ibay but is recited as entertainment for the visitors. The pantoum uses a four-line stanza with an A-B-A-B pattern. The message conveyed in the above pantoum is advisory in nature. Here's another illustration:

Jalan-jalan ke Martapura  
 Singgah sebentar membeli intan  
 Apabila mau wisata  
 Datangi aja Acil Ibay ke Lok Baintan (Ibay, 2023)

Acil Ibay performed this pantoum as a part of the tourism promotion for the Lok Baintan Floating Market. The rhyme pattern used is also A-B-A-B. The message conveyed in this pantun is an invitation to travel to Lok Baintan.

Initially, Ibay admitted that getting used to making pantoum and speaking in a rhymed pattern was not easy. In addition to her own struggles, her friends also made a lot of disparaging remarks about her. "What's the point?" or "Gives you a headache" are some of the insults received by Ibay. However, she continues to try singing rhymes in between work because she believes pantoums can

be an interesting thing that makes people interested in visiting Lok Baintan. As seen in one of her TikTok videos, Ibay is seen actively participating in English language training with the Acil Jukung Community, demonstrating her ongoing efforts to educate herself about foreign languages and pantoum literature.

It seems that the excitement of pantoums finally attracted some visitors; sometimes they give Ibay a challenge in the form of a reward of money if she could recite some pantoums or sing Banjar songs. Seeing the many rewards that Ibay received, finally more and more fellow traders in Lok Baintan started to be interested in trying out pantoums. Although sometimes they convey several rhymes to the same tourists, because Acil Ibay and her friends often gather to practice rhymes together, they strive to continue to preserve and develop rhymes in everyday life and when making transactions on the floating market.

As Acil Ibay became viral on social media and national TV, she was once summoned by the Banjar City Tourism Office to attend the Lok Baintan Floating Market Festival. In this special event, Ibay was asked to be the host of one of the programs. This collaboration has also continued to exist over the past few years as tourism activities in Banjar continue to take place. Ibay was happy to see the appreciation she received and also satisfied because, finally, the income of the Acils in Lok Baintan began to increase from their pantoum skills.

## Conclusions

The significant change in the Lok Baintan Floating Market from only a buying and selling location between local communities into a national tourism destination has built a positive opportunity for the community, where the locals have the chance to earn more income through tourism and introduce Lok Baintan all over the world. This change requires local traders to change their mindset that they are no longer ordinary traders, but also as "ambassadors" for local tourism. This still requires further strengthening and assistance.

The unique way for trading in the Floating Market through pantoums, which are essentially a means of preserving a sustainable culture, makes this place more interesting and valuable. The research found that the purpose of inserting pantoum into sales activities is either to pique visitors' interest, convince them to purchase, and show appreciation. It simply lightens the mood and amuse tourists during the interaction, can be the ice breaker between seller and buyer and become a positive impact for both sides. In the digital era it also increases the interest of buyers to post in social media. as well it makes the uniqueness of pantoum in the trading process.

The valuable finding in this research is that pantoum not only become a transactional communication system and influence traders in attracting buyers when selling, but it also becomes a way to build close relationships between sellers and buyers. Pantoum also became a way to preserve Melayu culture.

The other obstacles that still occur in the Lok Baintan Floating Market are using repeated pantoum for buyers since some of Acil pantun memorize the pantoum, so it needs more creativity and to make more fluently and naturally pantoum. Other findings are a lack of understanding about tourism, ethics, and skills in service. This really needs to be improved together by the authorities, such as the Tourism Office, Tourism Awareness Group (Pokdarwis), community leaders, and all the sellers involved, because if ignored, it will affect the tourist experience and also the positive image of the Lok Baintan Floating Market as a tourism destination.

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