

Forgotten Livelihood Heritage: An Uncertainty Identity-Theory Analysis of the Re(de)generation Process Among Floating Market Traders' Children in South Kalimantan

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Submission 6 November 2024 Accepted 3 December 2024 Published 30 December 2024

Abstract. The floating markets of South Kalimantan, a vital piece of cultural heritage and economic icon, are at risk of extinction due to modernization and the declining interest of the Gen Z children of *acil jukung* (floating market traders) in continuing the tradition. This research addresses the critical issue of regeneration barriers through the lens of uncertainty-identity theory, exploring why younger generations are reluctant to sustain this livelihood. Using a qualitative case study approach, data were collected through observations, semi-structured interviews, and focus group discussions with nine Gen Z participants (six female and three male) from the Lok Baintan and Muara Kuin floating markets. The findings identify three primary obstacles: income uncertainty, environmental unpredictability, and a perceived mismatch between the profession and Gen Z's aspirations, often accompanied by feelings of shame. Despite these challenges, participants expressed pride in their parents' roles and proposed innovations, such as diversifying merchandise, enhancing boat aesthetics, utilizing social media for promotion, and forming a community of traders. This study highlights the psychological and social dynamics behind regeneration challenges while offering actionable strategies to preserve the cultural and economic sustainability of floating markets.

Keywords: cultural preservation; floating market; Gen Z; regeneration barriers; uncertainty-identity theory

South Kalimantan is the home of two renowned, iconic tourist destinations, namely the floating markets located in Lok Baintan, Banjar Regency and Muara Kuin, Banjarmasin City. Both markets have existed since the Banjar Kingdom era, before the Dutch colonial era, about 400 years ago (Rahman et al., 2021). Floating markets emerged naturally in the 14th century, before the establishment of the Banjar Kingdom in 1959 (Wijaya & Kwanda, 2019). The lack of land routes for conducting commerce necessitated the use of boats for ferrying goods. Rivers were used by the Banjar people as their main

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mode of transport (Hastuti et al., 2022). Later, in 1980, floating markets became a state asset and one of the main tourist destinations in South Kalimantan. Based on data from the Banjar Regency Culture and Tourism Office, the Lok Baintan Floating Market is one of the area's favorite destinations for tourists, having been visited by 5,294,042 domestic and 21,915 foreign tourists in 2022 (Pratama, 2022).

Every commercial activity involves practices between traders and buyers. The floating markets in South Kalimantan have a special term for their traders: *acil jukung*, where *acil* means aunt and *jukung* means a boat (Departemen Pendidikan Nasional Pusat Bahasa, 2008). This is because most (though not all) traders in South Kalimantan's floating market are women, generally between the ages of 35 and 86 (Setiadi & Junaedi, 2018). However, the number of floating market traders has decreased due to modernization, which has altered trade activities in South Kalimantan, especially for the floating market in Muara Kuin. In the past, Banjar community settlements were located along riverbanks, and their needs were met by the river, including its floating markets. With the development of land transportation routes, river trade has shifted to land-based or modern markets instead (Sakdiah, 2016). This has led to the *acil jukung* profession's gradual decline. According to research from Saputra et al. (2014), this profession could be preserved if there was a regeneration of floating market traders. However, the study further found that teenagers around the Lok Baintan Floating Market lack interest in the floating market (Saputra et al., 2014), including being involved with or joining its traders.

Research by Riana (2020) found that maintaining the floating market requires the regeneration of traders who care about its existence. Moreover, the floating markets have great potential as cultural heritage areas or heritage villages, but to realize them as such still requires the regeneration of traders so that their culture can be passed down (Riana, 2020). With the number of young people who want to work in this industry growing smaller, lack of participation will cause the floating markets in South Kalimantan to gradually disappear. This would be a great loss, as these markets are part of South Kalimantan's cultural heritage which have existed since before the Banjar sultanate, similar to the Borobudur Temple in Magelang City and the Ombilin coal mine in Sawalunto, Indonesia (Prasastiwi, 2024), although the floating markets in South Kalimantan have not been included in the list of Indonesia's UNESCO-recognized cultural heritage sites like these two.

Positions as floating market traders are generally filled by various generations based on age. Generational renewal of the floating markets are important in order to develop them and keep up with the needs of the times, without changing the original form of the markets themselves. The generation that fills the productive age bracket in Indonesia today is Generation Z, commonly known as Gen Z. Gen Z refers to those born between 1996 and 2012, during the era of information and technology development (F. N. Azizah, 2023). Based on the 2020 population census by the Central Bureau of Statistics, 27.94% of Indonesia's population belongs to this generation. According to data from the Ministry of Home Affairs, as of December 31, 2021, the number of people in Gen Z, then aged 10-24 years, amounted to 68,662,815 (Widi, 2022).

Gen Z plays a vital role in the promotion and development of cultural heritage through their unique engagement with technology and innovative experiences (Agoes & Safari, 2024). Providing routes for this generation to become successors to current floating market traders would open up

opportunities to offer new innovations through digital media. As digital natives, they leverage new technologies to enhance their understanding and appreciation of cultural heritage, leading to transformative experiences that foster active participation in heritage conservation (Buhalis & Karatay, 2022). Gen Z has many positive characteristics related to the use of technology, such as their proficiency in utilizing and communicating via the internet, efficient use of digital tools, and engagement in creative digital activities like gaming (Berkup, 2014). However, their motivation to work is often influenced by factors such as salary amount, colleagues, work environment, and job satisfaction (Stillman & Stillman, 2018). This may lead them to pursue other professions that offer better salaries or work environments than being a floating market trader.

An important factor in the sustainability of cultural tourism is the presence of successors who continue the tradition. Therefore, floating market traders are likely to face an existential crisis due to a lack of human resources. South Kalimantan's floating markets are not just a place of trade but a living testament to the region's history and identity, as they form one of its oldest traditions, embodying the unique interaction between people and their riverine environment. If fewer young people take up the role of *acil jukung*, an integral piece of the region's identity might fade away, leaving future generations disconnected from their cultural heritage. Thus, research from a psychological perspective is needed to explain the threat to the profession's existence, as well as reveal the challenges of Gen Z's role in responding to it, as they are one of the generations that can contribute significantly to solving it. On the flip side, this research can also inspire them to imagine innovative solutions and new ways to revitalize the floating markets, integrating modern lifestyles with traditional practices.

We chose Hogg and Adelman (2013) uncertainty-identity theory to explain the dynamics of *acil jukung* childrens desires and reasoning in regards to maintaining the continuity of this profession at the South Kalimantan floating markets. This theory focuses on how feelings of uncertainty motivate individuals to become part of a group in order to reduce their sense of uncertainty (Hogg & Adelman, 2013). It is centered on three basic premises: (1) individuals are motivated to reduce feelings of uncertainty about themselves; (2) individuals reduce self-uncertainty by identifying themselves as part of a group, because group attributes are cognitively perceived as prototypes that can explain how they should behave and be treated by others, and these prototypes are validated by fellow group members; (3) the most distinctive and clearly defined groups are the most effective in reducing uncertainty (Hogg & Adelman, 2013). It posits that reducing self-uncertainty is a fundamental motivational process in identifying oneself as part of a group and in the dynamics of group phenomena, social identity, and behavior (Choi & Hogg, 2020). Based on this theory, the self-uncertainty experienced by Gen Z is thought to influence their decision on whether to join the floating market traders.

Previous studies on the floating markets in South Kalimantan have covered their development and revitalization (Machdan, 2019; Setiadi & Junaedi, 2018); revealed how the mechanism of trading for women and the social relationships formed between women traders can transform into social capital within the community at the Lok Baintan floating market (Apriati et al., 2016); and examined the work ethic and background that encourages the growth of spirit necessary to work among women traders in the floating market of Lok Baintan through a qualitative study (Hendraswati, 2016). However, there

has been no previous in-depth research on the regeneration of Gen Z into the *acil jukung* profession. The purpose of this research is critical for maintaining the sustainability of South Kalimantan's floating market as a tourist destination, while also explaining this phenomenon scientifically from the perspective of social psychology. The sustainability of the floating market, in turn, is essential for preservation of traditional culture. This study aims to describe the desires and reasoning of the children of *acil jukung* in regards to continuing the tradition of being floating market traders, based on uncertainty-identity theory. Additionally, it seeks to reveal their Gen Z innovations for sustaining the existence of floating markets in South Kalimantan.

Methods

Research Design

This research uses a qualitative approach with a case study design modeled after that of Yin (2014), utilizing systematic data collection methods such as interviews, focus group discussions (FGDs) and observation. The case study method was selected because the researchers seek to elaborate on the uncertainty-identity theory to explain the dynamics of decision-making among floating market traders' Gen Z children regarding whether they will continue to be traders or not. Case studies are used as a scientific method in social science research that aims to evaluate and analyze a case, activity, or process limited by a period and/or activity (Robbani, 2022). Case study research can be used not only to build a theory but also to combine and elaborate on theories with cases (Bingham & Eisenhardt, 2011).

The type of case study chosen is explanatory (Yin, 2014). The explanatory type aims to understand the cause and effect of certain relationships that explain how and why an event occurred (Yin, 2014). The research itself was conducted face-to-face with respondents located in two natural floating markets in South Kalimantan Province, namely Lok Baintan and Muara Kuin (see Figure 1). Lok Baintan Floating Market is located in Sungai Tabuk District, Banjar Regency, and Muara Kuin Floating Market is located in North Banjarmasin District, Banjarmasin City.

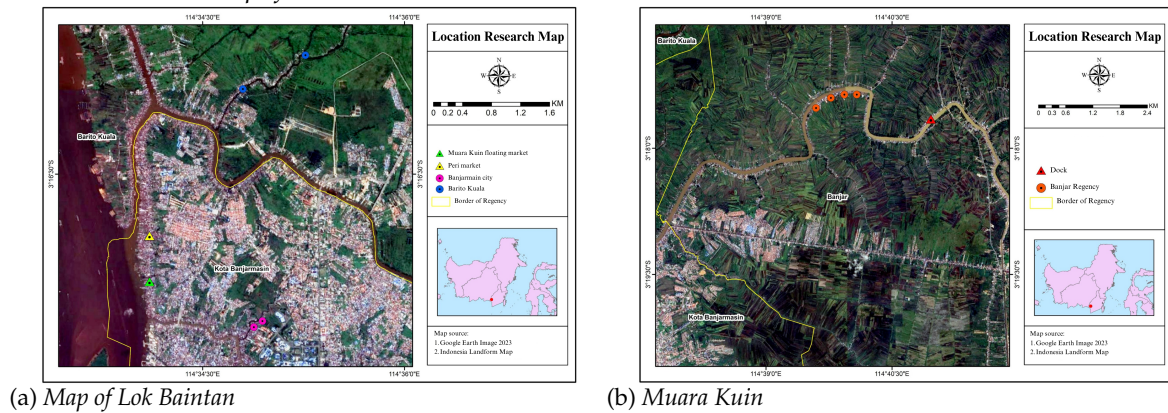
Subjects

The subject selection technique used was purposive sampling, with the criteria being daughters and sons of *acil jukung* traders in the age range of 17–24 years. This age range was to ensure that subjects were classified as Gen Z, the generation born in 1996 and after (Rastati, 2018). In Lok Baintan Floating Market, three girls and three boys were selected, while three girls were selected in Muara Kuin Floating Market. The total number of respondents from both floating market locations was six girls and three boys, all were children of the traders (see Table 1).

The number of participants is justified by the basic purpose of the research, which is to elaborate on and examine a construct of a theory, and by the variance of the data, which cited from Yin (2014). In case study research, the sample size should provide sample opportunity to identify themes of the cases as well as conduct the cross-case theme analysis and better to not include more than four or five case studies in a single study (Creswell & Poth, 2018). Here we provide two case studies, one from

Figure 1

Research Location Map of Lok Baintan (a) and Muara Kuin (b)



children of Lok Baintan Floating Market’s traders and the other from children of Muara Kuin Floating Markets traders. In addition, the smaller number of participants in Muara Kuin Floating Market was due to researchers’ difficulty in finding children of its traders who were Gen Z, but despite of this, we view the data obtained from them were sufficient.

Table 1

Subject Description

No.	Initial Name	Floating Market Location	Age	Gender	Occupation
P1	AI	Lok Baintan	19	F	Students
P2	AM	Lok Baintan	21	F	Have ever worked
P3	AN	Lok Baintan	24	F	Have ever worked
P4	JU	Muara Kuin	26	F	Quran recitation teacher
P5	LI	Muara Kuin	26	F	Trader
P6	MA	Muara Kuin	21	F	Teacher
P7	RF	Lok Baintan	18	M	Student
P8	RZ	Lok Baintan	17	M	Student
P9	HA	Lok Baintan	18	M	Student

Research Procedures

The research procedures began by first conducting a literature and preliminary study related to *acil jukung* regeneration and constructing the theoretical framework. Then, interview and FGD guidelines were developed as the research problem and the sample were identified. The interviews were conducted as in-depth interviews with a semi-structured design to allow better exploration of respondent’s answers. The research questions were formed and identified using literature on the uncertainty-identity theory. This was done to make the topic more specific based on the case study under examination using the theory explored (Yin, 2014). Some example interview questions are: “Are you interested in becoming a floating market trader? If interested, when do you think you will become

a floating market trader?"; "Do you still want to continue the tradition of being a floating market trader? What are the reasons?" Questions in the FGD session were, for example, "Do you think the profession of *acil jukung* will survive with the times?" and "What do you think is a more certain/clear alternative job for the future?"

Researchers also registered a research ethics review and obtained approval from the Ethics Commission of the Lambung Mangkurat University Faculty of Medicine (Approval Number: 141/KEPK-FK ULM/EC/VII/2023). Then data collection began by first obtaining informed consent from all respondents. The data collection process was carried out for one month, with a division from the first to third weeks for conducting interviews and the last week for conducting FGDs. The questions focused on the daily lives of the respondents' parents when trading at the floating market, the respondents' knowledge of and perspectives on the work of floating market traders, and their aspirations regarding career choices. The interviews were conducted by a single interviewer for approximately two hours per subject. After all the respondents had undergone the interviews, they were gathered together and FGDs were conducted to confirm their answers during the interview sessions. The collected data were transcribed verbatim from the interview results, FGD summaries and recorded observation notes. Next, data analysis was conducted. Data gathered from both the interviews and FGDs were also used as part of a triangulation technique at the end of the analysis. The research procedures can be seen in Figure 2.

Figure 2

Research Procedures



The Use of AI-Generated Tools in the Writing Process

During the scriptwriting process, the authors used AI-generated tools, specifically the DeepL application, to translate select Indonesian terms and align the language style with academic standards. For instance, the terminology used in code names was carefully selected. The manuscript was subsequently proofread by professional language experts to ensure the quality of the English language.

Analysis Technique

The data were analyzed using thematic analysis, specifically the theory-driven approach, within the NVivo application. Theory-driven thematic analysis aims to identify themes and develop codes using a theory or prior research (Boyatzis, 1998), and in case studies it is used to understand the complexity

of a case, not to generalize beyond it (Creswell & Poth, 2018). All raw data (interview transcripts and observation notes) were stored and coding was done systematically in NVivo (Faletehan et al., 2022). The data summarization process was begun by looking at the verbatim data that had been collected through interviews, observations and FGDs. Next, data coding was carried out in the form of thematic analysis, conducted by three researchers, with themes that referred to the uncertainty-identity theory as interpreted by the researchers. The coding used had three levels, namely open coding, axial coding, and selective coding (Meier et al., 2008; Shadiqi et al., 2020). Open coding and axial coding were jointly performed by the three researchers, while selective coding was carried out by each of the three individually, whose results were then compared based on the Kappa value and finally interpreted (see Table 2).

Table 2

Kappa Value Categorization

Kappa Value (%)	Agreement
< 0	Less than chance agreement
0.01 - 0.20	Slight agreement
0.21 - 0.40	Fair agreement
0.41 - 0.60	Moderate agreement
0.61 - 0.80	Substantial agreement
0.81 - 0.99	Almost perfect agreement

Source: (Gültekin, 2020; Viera & Garrett, 2005)

We identified 14 categories at the open coding stage. These were then entered into five codes at the second, axial coding stage, after which the researcher created a code book containing each code's name and definition along with sample answer sentences from respondents who showed this code (Berends & Johnston, 2005; Shadiqi et al., 2020). The code book was used in the selective coding process by the coding rater team, which in this study was comprised of three interviewers. The code book can be seen in Table 3. At the end, during the selective coding stage, we refined the axial coding results into two themes based on the initial purpose of the research. A more detailed description of the codes, categories, and themes from the data reduction process can be seen in Table 4. At the selective coding stage, researchers found a medium Kappa average value (0.41-0.60) of 0.4613. Furthermore, all researchers who performed coding held discussions and jointly determined the results of the selective coding process.

Table 3*Code Book*

Code Name	Code Definition	Example
Income Uncertainty	Traders in floating markets experience daily income fluctuations, with earnings varying from day to day.	<i>"Handak begawi di luar aja, kuliah jua. Di pasar terapung ini kan kada pasti jua penadapatannya."</i> (I want to get a job outside of this village and go to college too. If I work at the floating market, the income is uncertain.) (P1-AI)
Environmental Uncertainty and Natural Change	Challenges in continuing as a floating market trader include unpredictable natural conditions like weather and water currents, coded as 'natural environment.'	<i>"Kada pasti jua pang, kan misalnya sunyi kada kulihi, apalagi hujan, beganaan aja sidin"</i> (It is uncertainty. If the floating market was deserted, my mom got less income; especially when it rained, they did not go to the river.) (P2-AM)
Mismatch between Type of Work and Age	Gen Z children are hindered from continuing to work as traders in floating markets by feelings of shame, lack of interest in the job, having aspirations for other jobs, and the desire to continue their education, making them consider this job a last resort. This factor is coded as 'shyness,' 'disinterest,' 'other occupation,' 'education, and 'reserve job.'	<i>"Nang ada nang tuha-tuha ja pang nah, peralihan yang anumnya belum lagi."</i> (The remaining floating market traders are only the old ones. There has been no transfer of jobs as floating market traders to younger ones.) (P4-JU)

Table 3 (Continued)*Code Book*

Code Name	Code Definition	Example
Items for Sale	One of Gen Z's innovations is to offer a broader variety of items for sale in floating markets, including regional souvenirs. They also focus on arranging and beautifying these items to attract tourists.	" <i>Mungkin banyak bejual sovenir karena di sini kaya kada tapi ada sovenir yang asli dari sini</i> " (Perhaps by adding local souvenirs, as there are not many traders who sell souvenirs that depict the floating market here.) (P1-AI)
Physical Infrastructures	One of Gen Z's innovations is to provide facilities that make it easier for tourists to buy and sell in floating markets, such as ports.	" <i>Mempromosikan lawan fasilitas pang kaya pelabuhan.</i> " (Promote it and provide facilities in the form of harbors at the floating market.) (P8-RZ)

Table 4*Reduction Results for Category, Code, and Theme*

Open Coding: Category	Axial Coding: Code	Selective Coding: Theme
Natural Environment	Income Uncertainty	Degeneration Inhibiting Factors
Irregular Income	Environmental Uncertainty and Natural Change	Gen Z's Innovations for the Progress of Floating Markets
Professional Income	Mismatch between Type of Work and Age	
Age	Items for Sale	
Shame	Physical Infrastructures	
Disinterest		
Other Occupation		
Education		
Reserve Job		
Regional Souvenirs		
Embellishing Merchandise		
Forming a Community		
Promotion		
Infrastructure		

Results

Two themes emerged as findings of this study: Degeneration Inhibiting Factors, and Gen Z's Innovations for the Progress of Floating Markets.

Degeneration Inhibiting Factors

Income and Environmental Uncertainty and Natural Change

Based on the uncertainty-identity theory, findings from interviews with eight subjects (see Table 1) indicate that two forms of uncertainty that threaten Gen Z's regeneration of the acil jukung profession are the uncertainty of professional income and the uncertainty of changes in the natural environment. The uncertainty of professional income is defined as a factor that hinders the regeneration of the floating market trader profession because the income it generates fluctuates and is different every day. Environmental uncertainty and natural changes are defined as factors that hinder the regeneration of the floating market trader profession due to uncertain natural conditions such as weather, water currents, and other environmental changes in the river. Viewed through the lens of uncertainty-identity theory, this lack of guaranteed income causes Gen Z to look for other social identities in the form of jobs that are more financially stable. This finding can be seen in the following interview excerpts:

"Handak begawi di luar aja, kuliah jua. Di pasar terapung ini kan kada pasti jua pendapatannya..." (I want to work outside [the market], go to university too. In this floating market, the income is uncertain) (P1-AI, female, 19 years old.)

"Hujan, hujan pang ka ai yang meolah pendapatan dikit..." (Rainy season makes revenue uncertain) (P8-RZ, male, 17 years old.)

Mismatch between Type of Work and Age

Another factor that threatens the sustainability of the profession for Gen Z was obtained from four subjects: namely, a feeling of shame leading to the judgment that there is a mismatch between the profession and Gen Z's age. This feeling of shame can be seen in the following verbatim results:

"Kalo seumurun ulun kadida, kebanyakan seumurun mama aja..." (I don't have anyone my own age, most of them are my mom's age...) (P3-AN, female, 24 years old.)

"Kayanya yang seumurun kadada, paling seumurun mama..." (Probably there is no one my age [who works in this profession], but more my mom's age.) (P1-AI, female, 19 years old.)

Gen Z's Innovations for the Progress of Floating Markets

During the interview process, researchers also obtained innovations offered by the Gen Z participants to advance and preserve the floating markets in their area. These innovations include varying the forms of merchandise sold and arranging them to make them more beautiful, which could create profit by

increasing tourists' interest in visiting, whether just to take pictures or to buy merchandise. These ideas can be seen from the following verbatim results:

"Dibanyaki dagangannya pang soalnya kalau penjual di situ kada tapi banyak kayak buah-buahan kitu nah dikit..." (Increase the number of items they sell [types], because there are not many things sold there, like fruits, its variance is just a few...) (P4-JU, female, 26 years old.)

"Tergantung buah yang dibawa, harus beda dengan yang lain..." (It depends on the fruit you want to bring, it has to be different from the others...) (P3-AN, female, 24 years old.)

"Mungkin banyaki bejual souvenir karena di sini kaya kada tapi ada souvenir yang asli dari sini..." (Maybe try to sell more souvenirs here, because the traders rarely sell local souvenirs from our village...) (P1-AI, female, 19 years old.)

Physical Infrastructures

Another innovation that Gen Z proposed in the interview results was the development of good physical facilities in the floating markets, such as creating a dock that is more suitable for use, as well as maintaining the beauty of the dock. This innovation can be seen from the following verbatim results:

"Fasilitasnya ai diutamakan, banyakan fasilitas meolah urang ngalih, pengunjungnya ngalih lah..." (The facilities are prioritized. Most facilities make it difficult for people, so it's difficult for visitors...) (P2-AM, female, 21 years old.)

"Kaya Pelabuhan..." (Such as a harbor...) (P8-RZ, male, 17 years old.)

The findings of the interviews were corroborated by the results of the FGDs. The FGD results from the Lok Baintan *acil jukung* children indicate that the market will continue because the location of the floating market is close to the traders' home and there is pantun art there that attracts tourists. They also show that the floating market gradually back to its initial condition after the COVID-19 pandemic (which closed the floating market for a while). The children of traders from Muara Kuin Floating Market stated that the market there is quieter than it used to be. Even so, they think the profession of floating market trader will survive, because it is the only job that people there have and it is easy to do, since it is located near their houses. However, the majority of Gen Z children from both locations would prefer other jobs due to the uncertainty of income and the uncertain number of floating market visitors. Through FGDs, additional information was obtained from the participants, who indicated that from their perspective, this profession can fulfill the needs of their families and their needs for college, thus giving them a positive view of the *acil jukung* identity.

Dynamic between Themes

To strengthen the findings, in addition to looking at the research results based on thematic analysis, we also looked at the pattern of links between the codes produced at the axial coding stage (see Table 5). This was done using the matrix coding method in the NVivo software. Matrix coding in NVivo shows the relationship between the themes obtained from the overall theme (Shadiqi et al., 2020). As a result, we found that environmental uncertainty and natural changes are related to the uncertainty of income

as *acil jukung*.

Table 5

Result of Matrix Coding Between the Five Codes

No	Code	1	2	3	4	5
1	Environmental Uncertainty and Natural Change	21	5	0	0	0
2	Income Uncertainty	5	40	5	0	0
3	Mismatch between Type of Work and Age	0	5	82	0	0
4	Items for Sale	0	0	0	34	3
5	Physical Infrastructures	0	0	0	3	33

Floating markets' dependence on uncertain environmental and natural conditions, such as weather patterns, water currents, harvest seasons, etc., can have an impact on *acil jukung* income, which can fluctuate day to day. The uncertainty of this profession's income is also related to the mismatch between profession and age. This indicates that Gen Z is currently not interested in continuing the *acil jukung* profession due to the uncertain income. In addition, a relationship was found between the codes of items for sale and physical infrastructures.

The researchers' observations showed that there were more male traders in Muara Kuin Floating Market than in Lok Baintan Floating Market. There were also several married couples trading in Muara Kuin's floating market, while there were none in Lok Baintan's. Both of the floating markets start selling in the river at dawn. However, the shift in trading patterns at the *Muara Kuin* Floating Market is now such that the traders only sell their merchandise to another traders that will sell it in the land market or in front of their houses. This means that the Muara Kuin traders have begun to disperse by 07:00 am, especially as this market is rarely visited by tourists. This is faster than at the Lok Baintan Floating Market, whose closing times are more flexible, since the traders will go home when there are no longer tourists present or when the weather becomes too hot during the day. This allows the Lok Baintan Floating Market to attract more visitors, since it lasts longer than the one at Muara Kuin.

Discussion

The uncertainty of professional income and the uncertainty of changes in the natural environment are factors inhibiting the regeneration process of the *acil jukung* profession. According to uncertainty-identity theory, this uncertainty due to the profession's lack of stable income causes Gen Z to look for other social identities in the form of jobs that are more secure. This is in line with the results of previous research by Saputra et al. (2014), which shows that teenagers in Lok Baintan Village consider the profession of floating market trader to be less than promising. The income of floating market traders is uncertain because it depends on weather conditions, fruit season, and the amount of merchandise they carry (Mufidah, 2014; Zairin et al., 2021). There is also a feeling of embarrassment that hinders Gen Z due to the mismatch between their age and that of others in the profession. This can be explained through uncertainty-identity theory, which posits that psychological well-being is an

individual factor to adopt a social identity (Hogg & Adelman, 2013). Shyness towards this profession can be a measure of psychological well-being. This idea is also mentioned by Budiarti et al. (2015), who states that one's views, experiences, and feelings act to shape psychological well-being. The existence of feelings of shame and the role they play in psychological well-being may reduce Gen Z's interest in grouping themselves under the identity of floating market trader. This means that Gen Z tends to choose other professions that will improve their psychological well-being, which risks the regeneration of market traders. This aligns with previous research by Heenan (2010), in Pradana (2020), which indicated that the floating market is endangered because future generations will prefer other jobs. Research results from Saputra et al. (2014) also found that some teenagers in Lok Baintan Village lacked interest in maintaining the existence of floating market tourism.

In addition, most of the items sold in the floating market are vegetables, fish, and fruits, which tends to cause the floating market traders' income to be low since tourists are less interested in buying it. The fact that some traders dominantly carry similar merchandise to other traders also has an impact on their income, which fluctuates over time (Muksin & Rahmini, 2021). The fading of the floating market and loss of competition with the land market is due to the lack of a special pier where visitors can gather (Sinaga & Hartono, 2021). These observations are supported by the innovations offered by Gen Z children of floating market traders, namely providing physical facilities (docks) and more varied types of merchandise.

Zairin et al. (2021) stated that the reason individuals work as floating market traders is due to low levels of education and expertise, which mean that trading is the only opportunity they have. This is consistent with the results of the FGDs, which stated that the floating market will survive because it is the only job that its people can do. It is also reinforced by the children's positive views towards the profession. Positive views are important because they are related to factors that can strengthen social identity. A. N. Azizah (2020) found that the more positive the assessment of a group, the stronger its group identity, and this can also strengthen individual self-esteem. This agrees with findings that childrens positive assessment of their parents' current profession as *acil jukung* will create a sense of pride and strengthen the identity of *acil jukung* in the eyes of the children.

A few limitations need to be taken into account. Firstly, the authors humbly admit that they had not previously been directly involved in activities related to the floating markets, which may have led to them not fully understanding the habits of their traders. However, all the authors involved in the data collection process were South Kalimantan natives who were familiar with the floating markets and had a good understanding of the Banjarese language, the local language used when interacting with traders. Secondly, the authors decided not to include other sources, such as interviews conducted with the floating market traders (*acil jukung*) themselves, because this research only focused on revealing the conflict dynamics of the floating market traders' Gen Z children in choosing whether or not to join their parents' profession. However, we suggest that future research could involve traders as well, to illustrate their perspectives on whether their children will continue their work. In addition, while the sample was homogeneous in respects required by the case study principle, the respondents did not cover all ages belonging to Gen Z and could not cover an equal number of each gender for each floating

market location, as there were six female children and only three males. Despite these limitations, the interviews were conducted smoothly and securely recorded by other recruited assistants throughout the process. This allowed the authors to transform these records into a finer-grained analysis of the transcripts.

Conclusion

Regeneration of the *acil jukung* profession has not occurred among Gen Z today due to the uncertainties of income and changes in the natural environment, as well as the incompatibility of the profession with their young age. As a result, Gen Z is less interested in becoming *acil jukung* and prefers other professions. Even so, the Gen Z children of floating market traders stated that they were proud of their parents' profession and viewed it positively because it provided for their families. The innovations that Gen Z offers for the sustainability of the floating markets are the sale of more varied merchandise and the creation of facilities that support trading activities or tourist visits, such as docks. Additionally, the FGD results from the children of *acil jukung* at Lok Baintan supported the idea that the market will continue. Participants indicated that because the location of the floating market is close to the traders' home and there is pantun art there that attracts tourists, and the floating market that gradually is increasing their sales after COVID-19 pandemic which closed the market before for a while. The children claim to be proud of their parents' work, especially of their mothers, who work as floating market traders to provide more income in the family so that they can go to college. They also hope that the government will pay more attention to their situation by providing adequate facilities for the floating markets in South Kalimantan. Meanwhile, the floating market children from Muara Kuin say that the condition of the market there is quieter than it used to be. Even so, they believe that traders in the floating market will continue to exist because it is the only job that they can do. There needs to be cooperation between the government and related parties to initiate the development of floating markets or provide human resources for the *acil jukung* profession on a regular basis so that cultural extinction does not occur in South Kalimantan.

Recommendation

This research offers a significant contribution to the field of social psychology by revealing the relationship/role of uncertainty-identity theory in the regeneration process of Gen Z *acil jukung* children. Recommendations for future research are to test other theories on similar research objectives. In addition, studies could apply this research design to subjects not limited to the Gen Z children of *acil jukung* for example, by including other generations or the children of *paman jukung* (male floating market traders) in order to explore the regeneration of floating market traders as a whole.

The findings of this study resulted in policy recommendations addressed to South Kalimantan's Regional Government and the Office of Culture, Youth, Sports, and Tourism of Banjar Regency and Banjarmasin City. The authors hope that these recommendations can offer ways to maintain and preserve the existence of floating markets in the future. First, we suggest forming a special community

of floating market traders to attract and strengthen Gen Z's *acil jukung* identity and willingness to group themselves as such, especially now that there is no community in Muara Kuin Floating Market that accommodates traders, so they receive less attention. Second, distribute assistance (business capital, employment insurance, funding for infrastructure) in a targeted manner, combined with ongoing data collection on floating market traders, in order to create a positive view that this work is feasible and profitable to do. Third, carry out sustainable activities involving the floating markets so that they can receive more traffic from tourists. Fourth, promote the floating markets more widely through digital media (such as social media, websites designed to provide information on the floating markets, and other related outlets) so that they can become better known by local, national, and international communities as one of Indonesia's unique traditional sites that should be preserved. Fifth, promote English language training among floating market vendors, equipping them to interact with foreign tourists so that Indonesian cultural tourism can go international. Sixth, provide training on strategies for speaking to tourists so that a good relationship can be created when traders are offering merchandise to or interacting with them. Finally, design improvements to the management of floating market tourism while still paying attention to local wisdom reflecting on the floating markets from other country that highlight the uniqueness and originality in their progress.

Declaration

Acknowledgments

This study is part of the 2023 Student Creativity Program for Social Humanities Research (PKM-RSH), held by the Indonesian Ministry of Research, Technology, and Higher Education (Kemenristekdikti RI) through the General Directorate of Learning and Student Affairs (Ditjen. Belmawa). It was originally conducted by the authors and the manuscript has never been submitted to any journal or used for involvement in any similar competitions. The authors would like to thank all parties who helped realize the research. There is a Psychology Study Program, Faculty of Medicine and Health Science, Lambung Mangkurat University, and Social and Environmental Behavior Laboratory (SnEBLab).

Funding

Financial support for the research was provided by the Ministry of Research, Technology, and Higher Education (Kemenristekdikti RI) through the Indonesian General Directorate of Learning and Student Affairs (Ditjen. Belmawa) Lambung Mangkurat University.

Authors' Contributions

The authors AF, ENA, and NZS conducted the data collection and data analysis. MAS contributed as expert judgment and designed the case study, and Z wrote and edited the manuscript. All the authors have read and approved the manuscript.

Conflict of Interest

The authors declare that there is no competing interest in this research.

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