

LOCAL WISDOM OF THE BANJAR COMMUNITY (A QUALITATIVE STUDY OF THE FLOATING MARKET OF SIRING TENDEAN)

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Abstract

As an archipelagic nation, Indonesia possesses unique sociocultural characteristics that have emerged from a process of syncretism between religion and local culture, resulting in the integration of Islamic values into community traditions. One such unique manifestation is the floating market in Banjarmasin, which centers its civilization around the river. This study aims to analyze the existence of the floating market within the framework of local traditions and wisdom, as well as to uncover the process of internalizing Islamic educational values contained within it, particularly in the context of the shift from rural to urban areas. This study employs a qualitative method combining two approaches: a literature review (library research) to analyze secondary data regarding the Lok Baintan Floating Market, and field research through observation, interviews, and documentation to explore the phenomena at the Siring Tendean Floating Market. The findings of this study indicate that the Siring Tendean Floating Market is not merely a culturally-based economic tourist attraction but a living ethno-pedagogical space within the urban setting. The existence of cultural attributes such as jukung, tanggui, bungkalan, kakamban, pupur basah, and the barter system is not merely cultural tourism but a continuous pedagogical process that constitutes the collective identity of the Banjar community. This local wisdom shapes the values that make the floating market unique, such as economic value, closeness to nature, cultural identity, and tourism. Furthermore, these local wisdom values define the character of the vendors. Noble values as local wisdom – such as closeness to nature, responsibility, perseverance, hard work, bravery, resilience, respect for time, independence, honesty, and mutual aid – are reflected in their daily behaviors in both business and family life. These values are integrated with Islamic educational values, which form religious practices that are inseparable from this tradition. Islamic educational values such as faith (akidah), worship (ibadah), ethics (akhlak), and the Six Necessities (al-dharuriyyat al-sittah) which encompass the preservation of religion, life, intellect, lineage, wealth, and the environment emerge as Islamic characteristics that have naturally formed within the community's customs.

Keywords: Local Wisdom; Banjar Community; Floating Market; Siring Tendean; Qualitative Study; Local Culture; Social Interaction; Traditional Economy

A. Introduction

Human life is always intertwined with the environment whether natural, social, or cultural of the place where people live, giving rise to a unique identity in each region. (Zumzianah, Usman, & Wahab, 2024) As a multi-ethnic and multi-religious archipelago, Indonesia possesses a rich cultural diversity that forms the nation's identity. (Sulistiyowati & Amin, 2025) This unique identity stems from the syncretism of religion and local

culture, which redefines the boundaries between religion, tradition, and education. The integration of Islamic educational values into these traditions demonstrates an understanding of religious education in Indonesia. (Damayanti, Wulandari, Oviyanti, & Maryamah, 2026) This uniqueness demonstrates that Indonesia is a civilized nation; as a national cultural heritage, it must be safeguarded and preserved. (Muiz, Ruswandi, & Erihadiana, 2023) This can be seen in the cultures found on every island and even in the smallest regions of Indonesia, including the Banjar community.

The Banjar community has made Islam a defining characteristic and identity of their society in various aspects of life, one of which is the use of rivers. (Alfiannoor, Az, & Sukarni, 2023) According to Daud in Andhi (Irawan, Sukarni, Hanafiah, & Muhajir, 2024) the beliefs held by the Banjar community in three categories: beliefs derived from Islamic teachings, the structure of the traditional Banjar society, and interpretations of the surrounding natural environment. Consequently, the culture that emerges is always related to these three aspects. Islam has a confirmatory nature, meaning it is selective in adopting cultural values and traditions that develop within local communities provided they do not contradict the spirit of Islam thereby reforming culture into one that aligns with Islamic values (Cultural Islamization). (Syahrani & Ramadhani, 2022)

Banjarmasin, with its unique geographical conditions, makes use of the river in daily life. This utilization of the river has become an integral part of the community's culture, giving it its own distinctive character that must be preserved; one such example is the buying and selling activities conducted on the water. This culture is known as the Floating Market. (Triyani, Hanah, Sustriani, Gea, & Sallom, 2023) This practice is referred to as local wisdom or indigenous knowledge, serving as a response to the region's geographical, geopolitical, social, and historical challenges in managing its spiritual and physical environment as a source of community resilience. (Satino, Hermina Manihuruk, Marina Ery Setiawati, & Surahmad, 2024) A floating market is a traditional market that operates on the water. Interactions and transactions take place on boats. The distinctive and unique atmosphere of this market is the jostling of large and small boats in the scorching heat and river currents. This uniqueness is also known as the *Balarut* Market. (Arfy & Poerbantanoë, 2014)

Some people refer to it as "*sambangan*." (Hendraswati, 2016) This market is an iconic landmark of the city of Banjarmasin. The market's history predates the Banjar Kingdom, which was established in 1959, dating back to the 14th century. The market is located on the Barito River, specifically in Lok Baintan, Sungai Tabuk District. (Mustika, Karulina, Nurhidayah, Cahaya, & Yehezkiel, 2023). The utilization of the river as a venue for economic transactions stems from the geographical conditions of the South Kalimantan community, who reside along the riverbanks. A unique aspect of this market is that transactions still employ a barter system among vendors. Additionally, the floating market lacks the organizational structure found in other markets, meaning the number of vendors is not recorded, and there are no regulations governing the distribution of goods.

Trading activities at the floating market take place directly on-site, as buyers are on their kelotoks while sellers are on their jukung. The goods offered for sale are vegetables grown in wet fields, such as bananas, mangoes, pineapples, and so on. In addition, traders also sell Banjar specialties, such as traditional Banjar pastries and Banjar soto, which can be enjoyed from aboard the *jukung*. (Ibrahim, 2022) Besides Lok Baintan, there is also a similar market in the Muara Kuin River area, specifically near the tomb of Sultan Suriansyah, and a market built by the Banjarmasin city government along the Martapura River, specifically at Siring Jl. KP. Tandean since 2013, near the Menara Pandang and Tugu Bekantan Banjarmasin tourist attractions. (Yudha, Achamdi, & Lazuari, 2018)

Based on observations and interviews, most of the vendors at Sirip KP Tanderan are from Lok Baintan. They sell the same goods as at the Lok Baintan market – agricultural products and traditional Banjar food – from Monday through Thursday, and at Sirip Tanderan on Saturdays and Sundays, from 10 a.m. on Saturday until 12 p.m. on Sunday. These vendors spend the night and sleep on boats or floating stalls provided by the government, sheltering under umbrellas. Although nearly all their activities take place on the boats, they still fulfill their religious obligations. This demonstrates the vendors' awareness of their responsibilities in both this world and the hereafter. This tradition is not only a cultural heritage but also reinforces the community's understanding of the importance of religious teachings in daily life. (Arianto & Karep, 2024)

Such behavior reflects the religious and socioeconomic awareness of merchants as a form of local wisdom from which Islamic educational values can be derived. Islamic educational values rooted in local wisdom encompass the rules governing human interaction with God, fellow humans, and nature in preserving local traditions and culture. Religion and local wisdom, as inseparable elements, provide noble ideas rich in goodness and truth (Z. Saidah, 2021) serving as the primary foundation and thus rich in educational value. Previous studies on floating markets have covered trading activities and buying and selling practices (Arfy & Poerbantanoë, 2014; Ariyadi, 2018) such as sales contracts (Hanafiah, 2015; Triyani et al., 2023), social and economic dynamics (Chandra & Salim, 2024) (Ikhsan, Johansen, & Natsir, 2006; Susanti, 2018), dan and the role of women (Apriati & Lumban Arofah, n.d.; Hendraswati, 2016; Sakdiah, 2016) as well as tourism assets (Mustika et al., 2023) at the Lok Baintan market within an economic, social, and cultural context that has naturally evolved through the community; however, no previous studies have specifically highlighted this culture regarding the Islamic educational values within it, particularly at Siring Tandean a government-established market designed to attract tourists to visit Banjarmasin.

Based on the above discussion, the main research question in this study is: What is the relationship between tradition, Islamic education, and local wisdom at the Lok Baintan and Siring Tandean floating markets?.

B. Method

This study employs a qualitative approach with a research design that integrates literature review and fieldwork. The literature review was used to explore the theoretical foundations related to local wisdom and the philosophy of Islamic education based on literature data, achieved through reading, note-taking, and analyzing research materials (Zed, 2014). Meanwhile, field research was used to capture the social and economic dynamics at the Siring Tendean floating market as material for studying real-life scientific phenomena (Purwanto, 2008). The subjects of this study were vendors at the Tendean Floating Market, with data collected through interviews, observation, and documentation (D. Saidah, 2015).

The research data collection method involved reviewing and exploring books, journals, and documents (both print and electronic) containing information relevant to the study, and supplementing any missing data through a field-based approach involving observation, interviews, and documentation. An interview was conducted with Mrs. Samsiah, a vendor at Siring Tendean Market who also sells at Lok Baintan. Qualitative analysis methods were employed, including data analysis, data reduction, data presentation, and drawing conclusions. (Muhadjir, 1998). The combination of these two methods aims to minimize bias and provide a more holistic understanding of the tradition. Triangulation in this research involves cross-verifying data obtained from the literature against field realities to generate richer insights into the research topic. (*simplyWhat Is Triangulation In Qualitative Research? Psychology.Org-What-Is-Triangulation-In-Qualitative-Research*, 2024)

C. Finding and Discussion

1. Finding

The Concept of a Floating Market

The vendors are predominantly women (*dukuh*) who pedal *jukung* or row 1-meter-long boats carrying both the vendor and their merchandise. They wear *Tanggung* attire and wide-brimmed hats made from *rumbia* leaves to shield themselves from the scorching sun. The items sold include local specialties such as Banjar soto, giant river prawns, Banjar rice soup, and potato *bingka*, as well as natural products like fish, vegetables, and local fruits. (Bahri, 2016) When wishing to make a purchase, buyers typically call out to the seller, who then rows the boat closer to them. The unique process of retrieving items involves using a special tool made of a small wooden handle with a nail at the end to pierce the desired item. (Pola Perjalanan Wisata Unggulan Kalimantan Selatan, n.d.)

In practice, buying and selling takes place by "*balarut*" (going with the river's current) or "*bagampir*" (moving side-by-side, close to the buyer), and once the transaction is complete, the boats drift apart again. Female vendors rarely wear a "*tanggung*." They typically use a "*batangkuluk*," which is a "*kakamban*" (a simple piece of cloth) folded and secured on the head, with the ends extending to the back of the head. Male traders wear a

purun hat. Female traders usually wear a batik sarong and a kebaya blouse with a headscarf, covered by a tanggui. In a single *jukung* (small boat), there is only one person rowing from the back of the boat using an oar. The *jukung* has no roof, so the merchandise is not protected from the sun. (Seman, 2004a)

There are also large boats equipped with a canopy to protect their merchandise from the sun. They use a canopy made of woven nipah leaves to shield their goods from the scorching heat and rain. These boats typically sell fabric items such as shirts, pants, sarongs, towels, and clothing for children and women, which customers can try on right there on the boat. In addition, there are also “*jukung rombong*” boats that sell a variety of foods such as soto, nasi sop, yellow rice, or ketupat, as well as beverages and other items like kolang-kaling, cigarettes, and even medicines. (Seman, 2004b)

The traders set out from the village for the city in the early morning, a journey taking 1–2 hours. They travel in groups to ensure their safety, even as they pass through the dark, dense forest. Initially, they bring agricultural produce, hoping to barter with other traders to meet their daily needs. Upon arriving in the city, they simply stay on their boats waiting for buyers to approach—a practical choice to avoid the hassle of unloading goods on land. All interactions take place on the boats while rowing, including *barucau* (complaining), *bacangkurah* (chatting), and bargaining; so when the market is in full swing, it's very lively, but once transactions are completed, it becomes quiet again. The uniqueness of this market lies in the fact that all interactions and transactions take place on the boats (Lisbijanto, 2014).

At the floating market, there are two types of vendors: dukuh and penyambangan. Dukuh refers to vendors who sell their own goods, while penyambangan are vendors who sell other people's goods. In addition to using money as a medium of exchange, this market also employs a barter system known as Bapanduk or Bahuruk. When bartering, the vendors gather in one place. The goods being exchanged are valued according to their respective prices; for example, rice and bananas are valued based on the price of rice per kilogram and adjusted to the price of a bunch of bananas. (Johansen & Natsir, 2020)

Floating Market at Siring Tendean

The Siring Tendean Floating Market is proof that Banjarmasin's river traditions remain alive amidst massive land-based infrastructure development. Vendors can be seen continuing to use *jukung* as their mode of transportation and market stalls even though they are located in the heart of the city. In addition to the *jukung*, the vendors' distinctive identity is still evident in their use of traditional accessories such as the *tanggui* (conical hat), *pupur basah* (cooling powder), as well as *bungkalan* and *kakamban*.

The activities of vendors at the Siring Tendean Floating Market are an extension of the traditions of Lok Baintan. Most vendors, such as Acil Samsiah, who has been selling there for 20 years, and Nini, who began her work at the age of 15, demonstrate that this profession is a legacy passed down through generations. Their involvement in the floating market is not merely an economic choice but a form of preserving family traditions they have practiced since childhood. Although administratively located in the heart of

Banjarmasin, the vendors maintain their original identity by bringing their *jukung* (traditional boats) from home via the river, traveling about an hour from the Handil area (rice fields/gardens). They also still use *kakamban* and *tanggung* to shield themselves from the scorching sun. Additionally, the use of wet powder has become iconic for tourists, even though the vendors use it to combat the intense heat and provide a cooling sensation on the skin.

Activities at Siring Tendean take place regularly every weekend. Vendors begin arriving on Saturday around 10:00 a.m. WITA and stay until Sunday afternoon. During their time selling, the vendors demonstrate remarkable resilience in adapting to their environment; they sleep on *jukung*—floating stalls provided by the government—under the shade of simple umbrellas. To cope with the scorching heat, the vendors consistently use wet powder (traditional talcum powder) as a natural skin protector. This resilience reflects a way of life heavily dependent on river cycles and weather, where logistical preparations—such as bringing packed rice (*basangu*) and a change of clothes—are part of their weekly routine.

The economic system at the Siring Tendean Floating Market reflects a blend of old traditions and modern interactions. A key finding of this study is the continued existence of a barter system among vendors, where goods are exchanged based on a mutual agreement on value between parties (for example, exchanging garden produce for ready-to-eat food). Additionally, there is a practice of “*boleh merasai*” (tasting) merchandise for prospective buyers. This practice aims to provide transparency regarding the quality and taste of products before a transaction takes place. The goods sold are dominated by homegrown produce such as bananas, limes (oranges), and wetland vegetables, as well as Banjar specialties like Soto Banjar and traditional pastries. Transactions take place directly from the *jukung* to the buyer’s motorboat (*kelotok*) or at the floating market stalls.

Although busy with trading activities and having to spend the night on the water, the vendors demonstrate a strong sense of religious devotion. They continue to fulfill their obligation to pray by using the nearest prayer room in the Siring area. This shows that their economic activities do not limit their spiritual lives. In the social dimension, the value of honesty emerges organically in market interactions. Based on interview results, it was often found that merchants proactively called out to and returned money or items belonging to visitors that had fallen in the stall area. This awareness of safeguarding trust serves as a strong indicator of the internalization of Islamic character values within the local wisdom practices of the Banjar community.

Discussion

Nilai Kearifan Lokal dan Pendidikan Islam pada Pasar Terapung

In Banjarese tradition, the river plays a vital role in community life. It serves as the lifeblood of the community’s socioeconomic and daily activities. Although many roads have now been built to facilitate people’s daily activities, this has not entirely erased the river culture. The existence of the Tendean Floating Market serves as evidence that river traditions have not faded away with the passage of time. This is evident in how traders continue to use *jukung* as a mode of transportation and a means of carrying goods, even

though they are located in the heart of Banjarmasin. Practices that still exist, such as the use of tanggui, pupur basah, bungkalan, and kakamban, represent local wisdom and the identity of the traders. They uphold the local wisdom that the river symbolizes closeness to nature and that the jukung is a distinctive cultural heritage of the Banjar people. (Sakdiah, 2016) This practice demonstrates that the Banjar people are able to preserve their cultural identity effectively amidst the currents of globalization and modernization. It also highlights the merchants' consistency in safeguarding ancestral heritage and maintaining a balanced relationship between humanity and the environment.

Furthermore, their resilience in trading is also a noble value that remains deeply rooted. This resilience is evident when they must adapt to changes in river cycles and weather by preparing supplies and a change of clothes as part of their daily routine. This reflection indicates that the work ethic of the villagers which shapes their character and identity in understanding work and labor is formed by cultural values and a strong religious faith that molds their character. (Susanti, 2018) further reinforces Sakdiah's findings that the noble values of traders such as responsibility, perseverance, hard work, bravery, and resilience. (Sakdiah, 2016) are deeply ingrained. The tradition of female-dominated trading has been passed down through generations as a means for the community to meet their basic needs and support their families. Their resilience in the face of social and economic changes has not dampened their spirit in rowing the jukung. This resilience has become the identity of these traders as a form of preserving customs and hereditary heritage.

Furthermore, their resilience and sense of responsibility in trading and earning a living are evident in their daily routines from preparing their goods, selling them, returning home, and setting up for the next day. They start their day by leaving on Saturday at 10 a.m. and stay until around 12 p.m. on Sunday to sell there. If their merchandise is not sold out, they will resell it at Lok Baintan, and every time they return from Tandean, they always head to the garden to prepare merchandise or buy from other vendors or at the Martapura market to be resold at the Floating Market. This demonstrates a work ethic focused on achieving results and solving problems as a form of hard work and responsibility (Susanti, 2018). Additionally, this behavior reflects an attitude of valuing time as an immeasurable blessing and self-reliance, as they remain productive in meeting household needs (Hendraswati, 2016). They do not merely focus on the present but also look toward the future, making the most of their time and fulfilling their responsibilities as parents; indeed, they often serve as the backbone of the family.

Another unique aspect is evident in their commercial practices. In this regard, they are honest and transparent about what they sell. They typically offer customers the chance to sample or taste their merchandise to build trust in the taste and quality of the goods. This honesty in transactions is rooted in the religious understanding that honesty must be practiced in buying and selling. Hanafiah highlights this based on "the principles of the welfare of life, freedom, and voluntariness." (Hanafiah, 2015) Another form of honesty is evident when a buyer drops money; the seller immediately informs the person. Additionally, this unique practice applies among merchants themselves through a barter

system to supplement their inventory. This demonstrates a spirit of mutual assistance among merchants, fostering trust and a sense of brotherhood. (Ariyadi, 2018)

The values of local wisdom found in floating markets, when mapped out, are as follows:

1. Economic value. This market serves as a means of meeting needs and providing for families
2. Value of closeness to nature. The use of jukung boats and transactions conducted on the water reflect the Banjar people's closeness to nature—specifically, their environmental friendliness. Additionally, this connection is evident in the use of directional markers based on river currents—such as upstream/downstream and land/sea
3. Cultural identity value: This market has its own distinctive characteristic, namely the culture of the Banjar people who conduct economic activities on the water
4. Tourism value: This market attracts both local and out-of-town tourists due to the activities taking place there, leading the Banjarmasin city government to designate this market as a tourism icon

The existence of the Banjar community's local wisdom, as explained above, is not merely a cultural practice but also a tool for indirect education. This culture is deeply rooted in the community's character, which aligns with noble values. In this context, the local wisdom of the Floating Market not only preserves cultural identity but also internalizes Islamic values into the community's behavior. Indirectly, this tradition constitutes a continuous pedagogical process aligned with Islamic teachings. This reinforces Saidah's assertion (Z. Saidah, 2021) such local wisdom shapes community behavior in managing relationships with God, humanity, and nature. In Islam, its teachings are divided into three aspects: the values of faith (aqidah), ethics (akhlak), and worship (ibadah). The following section will discuss the educational values of Islam within the Floating Market Tradition

The Value of Islamic Education in the Floating Market

At the floating market, the Islamic educational values embedded in this culture include:

The Value of Faith

The value of Aqidah education in the floating market can be seen in the honest behavior of the vendors. Not only that, but this form of honesty is also evident in the bartering activities among vendors, which demonstrate a high level of trust among them. This is as explained by Buseri (Buseri, 2014) regarding divine-faith-based values that uphold the existence of God and other attributes Ghufroon adds that honesty plays a crucial role in fostering harmonious communication and building trust among individuals (Ghufroon & Royani, 2020) as stated in Quran 9:119, which commands believers to stand with the righteous. Quran 2:177 states that good deeds and righteous acts are the hallmark of those who believe in Allah. The Prophet's sayings also state that honesty is a virtue that every person must practice, as the Prophet (peace be upon him) said, "Speak the truth,

even if it is difficult to say." Honesty brings peace to our hearts and earns us rewards that will lead us to Paradise.

The Value of Worship

The merchants begin their day at the crack of dawn after performing the dawn prayer; they then start their work as vendors at the floating market and conduct their transactions in accordance with Islamic teachings, as explained above. As this discussion illustrates, religious education guides people to always remember and worship Allah and to maintain good relations with one another. These good relations, as explained in the previous point, are evident in the interactions among the merchants, thereby fostering social piety. Social piety is a form of harmonious relationship between individuals and their social environment, giving rise to a compassionate society—one in which members show mutual care and concern for one another, grounded in a spirit of love and compassion. In relation to nature, Islamic law includes guidelines for fostering a harmonious relationship between humans and the natural world, encouraging mutual benefit so that a prosperous and sustainable natural environment is realized. (Asbar, 2022)

According to Buseri (Buseri, 2014) the divine-worshipful values involve upholding devotion to God. Furthermore, the form of worship practiced can also be seen in the local wisdom of using the river as a means of transportation—a form of unity with nature—and the tools used in trade are highly environmentally friendly, thereby preserving the natural beauty of the surroundings. Furthermore, they also earn a living to meet their daily needs, which is also a form of worship.

Moral Values

In addition to honesty, responsibility, religious devotion, and self-reliance, a moral value that is no less important is a sense of brotherhood. They help one another meet their needs through barter. This sense of brotherhood arises from the shared hardships of trading, fostering trust through their daily interactions. This is as explained by Faesal (Faesal, 1995) who states that the value of moral education lies in fostering good relationships both vertically (between God and humanity) and horizontally (in social etiquette). The concept of brotherhood, as described in Surah al-Hujurat: 10, reminds us that all humans share a common origin. The Prophet elaborated on this verse in his saying that one believer to another is like a building whose parts support one another. This means that Muslims must help, support, and assist one another because they are united by a shared belief in brotherhood, namely Ukhwah Islamiyah. (Jannah, 2021)

al-Dharuriyat al-Sittah

The floating market is an activity carried out to meet daily needs and fulfill one's duty to God as an act of worship. As explained above. The Floating Market culture practiced by the Banjar community carries the mission of upholding the faith by performing prayers before engaging in activities, nurturing the spirit by fulfilling basic needs through buying, selling, and bartering to sustain life, safeguarding wealth by giving extra weight in transactions to avoid infringing on others' rights, and preserving the environment by using traditional boats and conducting transactions on the water—a form of identity reflecting closeness to nature and environmental friendliness. As explained by

Asbar (Asbar, 2022) humans must also preserve religion, the soul, reason, lineage, wealth, and the environment to ensure the realization of the common good, with core missions tailored to needs, including preserving religion, the soul, reason, lineage, wealth, and the environment.

E. Conclusion

The Tendean Floating Market is not merely a culture-based economic tourist attraction but a vibrant ethno-pedagogical space in the heart of the city. The presence of cultural elements such as *jukung*, *tanggung*, *bungkalan*, *kakamban*, *pupur basah*, and the barter system is not just cultural tourism but an ongoing pedagogical process that forms the collective identity of the Banjar community. This local wisdom shapes the values that make the floating market unique, such as economic value, closeness to nature, cultural identity, and tourism. These local values also define the character of the merchants. Noble values as local wisdom—such as closeness to nature, responsibility, perseverance, hard work, bravery, resilience, respect for time, independence, honesty, and mutual aid—are reflected in their daily behaviors in both business and family life. These values are integrated with Islamic educational values, which form religious practices that are inseparable from this tradition. Islamic educational values—such as faith (akidah), worship (ibadah), ethics (akhlak), and the Six Necessities (al-dharuriyyat al-sittah)—which encompass the preservation of religion, life, intellect, lineage, wealth, and the environment—emerge as Islamic characteristics that have naturally formed within the community's customs. The findings are expected to serve as a basis for integrating local values into the Islamic Religious Education (IRE) curriculum as socio-cultural learning materials. It is also recommended that government policies not treat this tradition as an economic or tourism asset, but rather protect the cultural ecosystem as a vehicle for transmitting moral, character, and social values to the younger generation

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