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## The Role of Women in Preserving Banjar's Specialty Food *Jaring Tahilala*

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### Abstrak

Kemajuan teknologi telah mempengaruhi gaya hidup masyarakat, termasuk dalam hal pola konsumsi makanan. Makanan tradisional yang sebelumnya menjadi bagian dari kebiasaan turun-temurun mulai tersisih, khususnya di kalangan generasi muda yang lebih menyukai makanan instan. Padahal, makanan khas daerah memiliki nilai historis, filosofis, dan berhubungan erat dengan budaya lokal. Penelitian ini bertujuan untuk menggambarkan peran perempuan dalam menjaga keberlangsungan makanan khas Banjar, yaitu *Jaring Tahilala*. Penelitian ini menggunakan metode kualitatif dengan teknik wawancara mendalam dan observasi langsung. Hasil penelitian menunjukkan bahwa perempuan berperan dalam aspek sosial budaya, seperti mentransmisikan pengetahuan kepada generasi muda dan membina relasi dengan konsumen; dalam aspek ekonomi, melalui aktivitas pemasaran dan peningkatan pendapatan keluarga; serta dalam aspek teknologi, lewat keterlibatan mereka dalam pelatihan produksi. Kesimpulan dari penelitian ini menyatakan bahwa pelestarian *Jaring Tahilala* merupakan wujud nyata dari upaya mempertahankan jati diri budaya masyarakat Banjar di tengah arus perubahan zaman.

**Kata Kunci:** Peran, Perempuan, Melestarikan.

### Abstract

Technological advancements have influenced people's lifestyles, including their food consumption patterns. Traditional foods that were once consumed across generations are now becoming marginalized, especially among the younger generation who tend to prefer fast food. Yet, traditional cuisine holds historical, philosophical, and cultural value. This study aims to describe the role of women in preserving a traditional Banjar food known as *Jaring Tahilala*. The research employs a qualitative approach using in-depth interviews and direct observation. The findings reveal that women play a role in sociocultural aspects, such as passing on knowledge to younger generations and maintaining good relationships with customers; in economic aspects, through marketing efforts and contributing to family income; and in technological aspects, by participating in production training. The conclusion of this study highlights that the preservation of *Jaring Tahilala* represents a concrete effort to uphold the cultural identity of the Banjar community amidst changing times.

**Keywords:** Role, Women, Preserving.

## PRELIMINARY

Regional food is an essential element of cultural heritage that represents the identity, history, and lifestyle of the local community. Indonesia has a wealth of traditional cuisine that not only serves as a source of nutrition, but also reflects cultural symbols. Local wisdom, such as the use of local natural ingredients, cooking techniques that have been passed down from generation to generation, and values related to customs, beliefs and rituals, enrich the taste of traditional cuisine. Therefore, local food becomes a marker of community identity that is passed down across generations and has taken root in the daily lives of the community (Putri dkk., 2019).

The uniqueness of local cuisine in each region is influenced by various determinants, one of which is geographical factors. Variations in natural conditions, such as coastal areas, highlands and mountains, result in differences in food availability and processing techniques. In addition, the socio-economic dimension also plays a role in shaping the culinary characteristics of a region. Coastal areas dominated by trade activities tend to have fast food types, while mountainous areas where the majority of the population works as farmers generally produce dishes that are processed for a long time. This diversity is supported by the abundance of natural resources in each region, which then creates a unique culinary character (Purnamasari & Mentari, 2024). Local cuisine not only reflects the environmental conditions and social structure of the community, but also acts as a symbol of cultural resilience that is able to survive through changing times. However, in the midst of rapid modernization, many traditional regional foods have begun to experience marginalization, even endangered. Currently, the production process of local foods such as *Jaring* Tahlala is generally still run by housewives, while the participation of the younger generation has not yet shown a meaningful role in its preservation efforts. In fact, the involvement of the younger generation is crucial to prevent the extinction of local culinary due to the dominance of modern food (Purnamasari & Mentari, 2024).

One of the main challenges in preserving traditional food lies in various aspects, one of which is the influence of globalization which brings major changes to people's lifestyles. Globalization has facilitated the entry of foreign culinary cultures that are more instant and practical, thus attracting people, especially the younger generation, to prefer modern food over traditional culinary. The low knowledge of teenagers about their local specialties is also the cause of the lack of awareness of the importance of maintaining and preserving local culinary heritage (Wulandari dkk., 2022). This condition is influenced by the lack of education and

socialization that can be integrated through the local content curriculum in educational institutions as an effort to preserve culture from an early age. From the industry side, another challenge is the lack of standardization of traditional food quality, both in terms of raw material quality, hygiene, and production processes, which results in low competitiveness in the market. In addition, the lack of innovation in modifying traditional food to better suit the tastes of modern society, without losing its authenticity, is also an obstacle. Therefore, women's involvement is needed in improving product quality, developing processing innovations, and maintaining the sustainability of traditional food businesses so that they remain sustainable and in demand by various levels of society (Alfisyah, 2021).

One of the areas that still maintains the tradition of producing *Jaring Tahilala* specialties is Pingaran Village, which is located in Astambul District, Banjar Regency, South Kalimantan Province. This village is one of 22 villages in the sub-district, with the majority of the population working as jengkol entrepreneurs. Jengkol, known in the Banjar language as "*jaring*", is the main raw material in making *Jaring Tahilala*. The process is quite distinctive, starting with boiling the jengkol seeds until they have a soft texture, then served with tahilala, which is coconut milk cooked until it thickens and releases oil, then added sugar and salt to add the savory and sweet flavors that are characteristic of Banjar cuisine. *Jaring Tahilala* has been known since the early 20th century and has been passed down from generation to generation. This dish has a distinctive flavor that is enjoyed with spiced coconut milk called "lalaan"

*Jaring Tahilala* is one of the Banjar specialties that not only enriches the local culinary treasures, but also represents the cultural identity of the Banjar people. This traditional food is an integral part of the cultural heritage that has been passed down from generation to generation. The values contained in *Jaring Tahilala* reflect the local wisdom, lifestyle, and principles that have been rooted in the lives of local communities. However, the existence of traditional foods such as *Jaring Tahilala* faces serious challenges due to the rapid flow of modernization and lifestyle changes. In the midst of declining interest in local food, the younger generation is now more familiar with instant and modern food. Without concrete efforts to maintain and preserve this culinary specialty, it is feared that it will become increasingly marginalized and slowly disappear from the daily lives of the Banjar people (Rizaldy dkk., 2023).

Based on this background, the main focus of this research is to examine the role of women in preserving *Jaring Tahilala* as one of the Banjar people's culinary specialties. The purpose of this research is to explore in more depth how women contribute to the production, distribution and promotion of this traditional food. The findings of this research are expected to contribute to local culinary preservation efforts, so that *Jaring Tahilala* remains recognized,

appreciated, and preserved by future generations as an important part of the cultural identity of the Banjar people, which is full of historical and cultural values.

## **METHOD**

This research used a descriptive qualitative approach. Data were collected through in-depth interviews, observation and documentation of Jaring Tahlala producers in Pingaran Village. The subjects in this study included producers, sellers of Jaring Tahlala, and Pingaran village officials. Data collection techniques were conducted through observation, in-depth interviews, and documentation. Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing. To test the validity of the data, source triangulation and technique triangulation techniques were used.

## **RESULTS AND DISCUSSION**

Women have a strategic role in the preservation of Jaring Tahlala as a Banjar specialty. This role is not limited to domestic functions as housewives, but also includes contributions in supporting the family economy. In Pingaran Village, women play an active role in all stages of Jaring Tahlala production and participate in transferring knowledge and skills to the younger generation. This inheritance process is carried out through traditional learning practices that integrate the local cultural values of the Banjar community. The concrete forms of women's roles in preserving Jaring Tahlala in Pingaran Village include the following:

### **Social and Cultural Roles**

#### **a. Teaching the younger generation**

Women are often seen as inheritors as well as cultural successors in the social structure of society. They hold an important responsibility in transmitting traditional values and social norms to the next generation as part of cultural preservation efforts so as not to be eroded by the current development of the times. According to Soerjono Soekanto, role is a dynamic form of social status; that is, when a person exercises his or her rights and obligations based on his or her position in society, he or she is performing that role. In the context of Banjar society, women occupy a strategic position as guardians of traditional values and preservers of local cultural heritage, including in maintaining the existence of *Jaring Tahlala* as one of the regional specialties (Afilaily, 2022).

Women play a very strategic role in efforts to preserve the Tahlala net as a typical Banjar food through the process of transferring knowledge and skills to the younger generation. This action aims to preserve the ancestral heritage so that it is not easily eroded by the dynamics of the times that continue from year to year. Women's rights are reflected in their freedom to actualize their traditional skills, while their obligations are reflected in their commitment to

ensuring that Tahilala *nets* continue to be produced, recognized and appreciated by the next generation. This role shows that women are not merely passive cultural preservationists, but also active educative agents who bridge the values of the past with the realities of the present (Rizaldy dkk., 2023).

Based on the results of interviews with Mrs. Khomariah (35), it is known that she has the right and desire for her daughters to continue the family business that has been going on for generations. The business is not only economically valuable, but also seen as part of a cultural heritage that must be preserved so that it does not become extinct in the midst of the swift flow of the times. Mrs. Khomariah's statement is in line with that of her daughter, Riska Maulida (22), who in the interview expressed doubts about continuing the family business in the production of traditional Tahilala *net* food. This hesitation reflects a common dilemma faced by today's young generation, which is the conflict between continuing the traditions and cultural heritage that have been passed down by the family, or choosing a life path that is more in line with their interests, aspirations, and the modern lifestyle that is developing. This dilemma often arises due to differences in perception between the older and younger generations regarding the meaning and value of local culture. Nevertheless, the preservation of cultural heritage such as Tahilala *nets* is seen as a tangible form of respect for local identity and family values.

Even so, Riska realizes that the family business that has been pioneered for a long time is not merely an economic activity, but part of a cultural heritage that deserves to be preserved. This awareness evokes a sense of responsibility in her to continue the business. Riska's views reflect the internalization of cultural values in the younger generation, who see the family business not only as a form of work, but also as a manifestation of identity and family history that is full of meaning. This responsibility arises as a form of appreciation for the struggles of parents and ancestors in maintaining the existence of traditional foods such as Tahilala *nets* amidst the pressures of modernization. Riska points out that the younger generation still has significant potential in the preservation of local culture, especially if they are given the space to understand, experience firsthand, and gradually take a role in the sustainability of the business (Kamila, 2020).

#### b. Maintaining Good Relations

Maintaining a harmonious relationship between sellers and buyers is a crucial element in the sustainability of a business. Positive relationships not only impact customer satisfaction, but also contribute to consumer loyalty, increased word of mouth, and the establishment of a good business image in the midst of market competition. The long-term success of a business

is greatly influenced by the quality of these relationships. One of the fundamental factors in building and maintaining these relationships is effective communication between the two parties (Haftafilia dkk., 2022).

According to Handayani et al. (2019), effective communication includes openness in listening to the needs, expectations, and input of consumers. Sellers are also required to convey information clearly and be responsive to buyers' questions and complaints in order to build a sense of comfort and trust between the two parties. This finding is in line with the practices applied by Tahilala *net* sellers in Pingaran Village. In this area, *net* sellers are generally women who not only act as marketers, but are also directly involved in the production process. These women establish good communication with customers through personal approaches, such as welcoming buyers in a friendly manner, listening to feedback or complaints, as well as providing explanations regarding the quality of the *nets* and proper storage methods (Aulia, 2022).

Effective communication is also reflected in the way female sellers in Pingaran Village provide services with special attention to customers. For example, when buyers make special requests such as *nets* without certain additives or with additional *tahilala* in larger quantities, sellers try to fulfill these requests. This practice demonstrates the importance of listening to customer needs, as described by Handayani et al. (2019). Sellers are also responsive to customer complaints, either by improving product quality based on feedback, or by compensating for dissatisfaction. Through good communication, Tahilala *net* sellers are not only able to retain loyal customers, but also acquire new ones through word of mouth. This approach strengthens their position in the local market and illustrates the important role of women in Pingaran Village in supporting the progress of local businesses and the preservation of Banjar culinary specialties.

An interview with Mrs. Halimah (35), one of the Tahilala *net* sellers in Pingaran Village, revealed that maintaining good relationships with customers is an important aspect of business continuity. According to her, customer attraction is not only based on the quality of the product, but also on the personal relationship between the seller and the buyer. Ms. Halimah believes that good service and quality products will encourage customers to recommend Tahilala *nets* to friends and relatives, which in turn can expand the marketing network indirectly.

Mrs. Halimah always provides services with care, friendliness, and a friendly attitude, so as to create a pleasant atmosphere for customers. In this context, service quality is no longer understood simply as a process of buying and selling transactions, but rather as an effort to

build positive and sustainable relationships between sellers and buyers. This relationship is the foundation for the formation of strong trust, which ultimately contributes to increasing customer loyalty. This loyalty is one of the key factors in maintaining business sustainability, especially in the midst of increasingly competitive market competition (Amalia & Agustin, 2022).

The interview results also show that the majority of Tahilala *net* sellers in Pingaran Village are women. This role is inseparable from the tendency of women who are considered more patient, painstaking, and friendly in serving buyers, so they are preferred in the local market. These attitudes are important aspects in building and maintaining good customer relations, which have a direct impact on business sustainability and the expansion of marketing networks. When customers feel valued and receive good service, they tend to make repeat purchases and recommend products to others. Thus, women have a significant contribution in building customer loyalty and promoting products organically through word of mouth communication, which has proven to be a very effective promotional method (Amaliah dkk., 2025).

### **Role in Economy**

#### **a. Improving the Family Economy**

Along with the times, women have shown significant progress in various fields of work, such as education, health, production, marketing, and other professions. Women's ability to develop skills and creativity has brought them to an equal position, even in some cases surpassing men, especially in the role of entrepreneurs and politicians. Based on family role theory, women are often seen as the central figure responsible not only for childcare and husband care, but also for maintaining family harmony (Kurniasari & Efendi, 2021).

In the context of Banjar society, women carry out this role by optimizing their skills, one of which is through the production of *Jaring* Tahilala. This activity is not only a form of preserving traditional culinary heritage, but also a real strategy in increasing family income. Banjar women's ability to process local ingredients such as jengkol and roasted coconut has been passed down from generation to generation and continues to be adapted to the tastes of today's society. Thus, the production of *Jaring* Tahilala is a concrete manifestation of women's contribution to the household economy as well as the preservation of regional culinary culture.

The role of women is not only limited to the production process, but also includes aspects of product marketing and distribution (Ilhami dkk., 2025). Along with the development of technology, women began to utilize social media and various digital platforms as a means to promote and sell *Jaring* Tahilala. The utilization of this technology enables the expansion

of the market, from a local scale to a wider scope. This phenomenon confirms that women not only act as custodians of traditional values, but also as agents of change who are able to adapt to the dynamics of the times. Women's contribution to the production and marketing process of *Jaring Tahilala* reflects a growing level of economic independence. Through entrepreneurial activities, they not only help increase household income, but also reduce economic dependence on their spouses, as well as open up employment opportunities for other women in the surrounding environment (Budi & Razuni, 2025). These activities have a direct impact on strengthening the family economy and contribute to the growth of the entrepreneurial spirit among Banjar women, thereby strengthening the local economy as a whole.

In addition to its economic impact, the preservation of *Jaring Tahilala* through the role of women also has deep cultural significance. This traditional food is an important part of the Banjar people's cultural identity, which has been passed down from generation to generation. By continuing to produce and introduce *Jaring Tahilala* to the younger generation and the wider community, women contribute to maintaining cultural continuity and strengthening local identity as part of the culinary richness of the archipelago.

The research findings show that the majority of women in Pingaran Village utilize their time to produce *Jaring Tahilala* as a source of additional income. This is in line with economic role theory, which states that modern women have developed in various sectors, including production and marketing (Kurniasari & Efendi, 2021). Through their creativity and skills, women are able to create quality products and market *Jaring Tahilala* both in traditional markets and through digital platforms, which directly contributes positively to family welfare.

Women's contribution to the preservation of *Jaring Tahilala* is not only limited to the production process, but also includes aspects of family financial management. The income earned from this business is mostly used to fulfill various household needs, such as children's education costs, daily needs, and saved for future needs. This shows that women play an active role in sustaining family economic stability while contributing to the sustainability of local culinary traditions.

The success of women in the *Jaring Tahilala* production business is not only reflected in the production results, but also in their ability to manage time between domestic responsibilities and economic activities. In addition, their enthusiasm to continue the family legacy business from the previous generation also marks the important role of women in maintaining the continuity of tradition. In this context, women act as backbones who not only support the household economy, but also help preserve local culture. Women are able to carry out dual roles, namely as household managers and creative and adaptive economic actors

(Abbas dkk., 2024). This role not only provides economic benefits, but also contributes to the preservation of traditional culinary through the production of *Jaring* Tahlilala. In addition to producing, they also actively market the products directly or through digital platforms and social media. This involvement proves that women have a strategic position in strengthening the family economy as well as in maintaining the sustainability of the Banjar community's cultural identity.

#### b. Marketing the Tahlilala *Net*

Marketing is a complex and multifaceted process, which includes various stages and strategies to sell or introduce products and services to consumers. It begins with market research, which is an important step to understand the needs, wants and behavior of consumers. Promotion is a major element in the marketing process. Promotion involves various ways to attract consumer interest and convey information about the products or services offered. Advertising, whether through conventional media such as television and radio or through digital media such as social media and online sites, is an important part of the promotion strategy. In addition, word of mouth and creative marketing campaigns help increase brand awareness and drive purchasing decisions from consumers.

Promotion plays an important role in the product marketing process, as is done by the women who sell Tahlilala nets in Pingaran Village. They market *Jaring* in various ways, ranging from going around the market, selling in front of the production house, to opening jengkol stalls outside Pingaran Village which are neatly lined up. Others utilize social media such as TikTok, Instagram and WhatsApp as a means of promotion. *Jaring* sellers outside the village usually take products from Pingaran Village and resell them to other areas. Generally, they get a lower price than buyers who buy for personal consumption. In addition, sales are also made directly in front of the production house, where some *Jaring* is available for local residents who want to taste or for visitors who want to witness the manufacturing process firsthand. The selling price of *Jaring* varies: ten thousand rupiah for ten small split seeds, fifteen thousand for ten large seeds, and twenty thousand for ten large seeds. However, when the price of raw materials increases, the selling price of *Jaring* will also adjust.

One of the locations where Tahlilala *nets* are sold outside of Pingaran village is on the roadside of Tungkap village in Martapura, which is close to the center of *net* production in Pingaran village. Along the road in Tungkap village, many *net* sellers are lined up, with most of their products coming from Pingaran village for resale. In addition to *Jaring* Tahlilala, they also offer other products such as Petah and rice crackers. There are around 20 *Jaring* vendors selling at the location, and interestingly, all the vendors are women (Ilham dkk., 2025). They

also serve online orders via WhatsApp, with direct delivery to the buyer's home and additional shipping costs adjusted to the distance. Sales activities take place every day, including on big days such as weekends, New Year, Eid al-Fitr, Eid al-Adha, and other major celebrations such as Guru Sekumpul's Haul, where the number of sales usually increases compared to normal days.

Based on the results of the interview with Ms. Rina (40), it is known that *Jaring Tahilala's* marketing has now begun to utilize technology, one of which is through the WhatsApp application. Informants said that they usually offer products to customers via WhatsApp, either directly or through the intermediary of their superiors. After receiving an order, the product will be delivered directly to the buyer's home with shipping costs adjusted based on distance. In addition, they also leave the *net* to people who are trusted to help sell it. Sales are also carried out directly on the side of the road which is quite crowded with residents. According to informants, many consumers stop and buy products when passing by that location.

Based on an interview with Ms. Rina, she said that *Jaring Tahilala's* marketing is also done through social media, especially WhatsApp. Through this platform, many customers order and request that *Jaring* be delivered directly to their homes, with shipping costs adjusted based on distance. This strategy is one form of promotion carried out by Ms. Rina in addition to selling directly on the roadside.

As a *Jaring* stall keeper, Ms. Rina admits that she earns a considerable profit, especially during the Eid al-Fitr and Eid al-Adha holidays, because many people pass by to stay in touch with their families. Her stall is located on the side of the main road in Pingaran Village. On these days, the profit earned can reach Rp2,000,000 to Rp3,000,000. While on ordinary days, the profit earned ranges from Rp700,000 to Rp1,000,000. This figure is the gross profit obtained during the selling activity.

### **Role in Technology and Innovation**

Women have an important role in technology and science, both in terms of innovation, research, and the creation of new things that contribute to the advancement of civilization. One way to increase individual capacity in this field is through training (Adithia dkk., 2022). Training is not only limited to formal education, but also includes seminars, workshops, group discussions, and sustainable development programs designed according to community needs. Through these activities, participants gain insights, practical skills and a deeper understanding of relevant technologies or strategies (Ilhami dkk., 2025).

In the context of preserving *Jaring Tahilala* as a Banjar specialty, training is a strategic step to maintain quality, create innovation and ensure consistency of production. Training for women or local business owners, for example, not only hones technical skills in processing *Jaring Tahilala*, but also provides knowledge related to business management, marketing, and hygiene and packaging standards. The impact is increased product competitiveness in a wider market and the strengthening of traditional culinary positions amid modern food trends. In addition, the training is also an effective means of passing on knowledge to the younger generation, so that the process of making *Jaring Tahilala* is maintained. Thus, training is not only a learning medium, but also a foundation in the preservation of culinary culture and empowerment of women (Tindangen dkk., 2020).

Training is a strategic step that plays an important role in improving production quality while supporting the sustainability of local traditions. Through training, individuals not only gain an understanding of proper manufacturing techniques, but also ensure that traditional methods that have been passed down through generations remain authentic. In addition, training can also cover hygiene aspects in food processing, marketing strategies, business management, and innovations in product packaging to make them more attractive to modern consumers.

Training that involves various parties, such as local governments, culinary communities, and business actors, can have a significant impact on local economic growth. Through the training, *Jaring Tahilala* producers, especially women who are dominant in the traditional food industry, can increase their capacity, both in terms of production, marketing, and distribution. They also gained an understanding of the use of digital technology to expand their market, both nationally and internationally.

In addition to improving technical skills, the training also served to raise awareness of the cultural and historical values attached to *Jaring Tahilala*. Participants understood that this food is not just a traditional dish, but also an important part of Banjar's cultural identity that has high economic and social value. Therefore, the training is a concrete step in ensuring the preservation of this culinary specialty so that it remains recognized and appreciated by the next generation. Continuity of training is needed as part of the preservation strategy so that traditional food remains relevant and desirable in the midst of the times.

From an interview with the Head of Neighborhood 1, Mr. Azis Muslim (45) , it is known that entrepreneurship training was conducted in Pingaran Village by Baznas. The training aimed to improve the community's skills in developing local businesses, including the

production of Tahilala *nets*. Despite the positive response, unfortunately the training was only conducted once and did not continue.

During the activity, community enthusiasm was high as the training provided insights into production and marketing strategies. However, the lack of follow-up made it difficult for some participants to continue their business independently due to the lack of further assistance and capacity building.

The government had provided assistance in the form of Tahilala *net* production equipment, but this was not accompanied by ongoing coaching. Although the equipment supports the production process, without further training and support in marketing and business management, the community still faces obstacles in developing the business to its full potential. Therefore, the active involvement of the government and related institutions is needed to provide sustainable training and business assistance so that the community can gain wider economic benefits while helping to preserve local culinary heritage (Triyono dkk., 2025).

The preservation of *Jaring* Tahilala is also inseparable from the important role of women in Banjar society. They have a major contribution in maintaining this traditional culinary as part of the local cultural identity. Apart from actively producing and selling, women are also the guardians of the cultural values contained in the food. In the midst of globalization, they consistently maintain the authenticity of the taste and presentation of *Jaring* Tahilala so that it is not displaced by modern food (Restuti dkk., 2022).

Through women's involvement, *Jaring* Tahilala remains in demand by various groups. They maintain the quality of the product while preserving the traditions that come with it. This shows a love for local culture and reflects a combination of cultural preservation, creativity and a strong commitment to maintaining ancestral heritage. Women play an important role in maintaining the existence of *Jaring* Tahilala as a Banjar specialty, while strengthening the position of local culture as an important part of the national identity that needs to be preserved and passed on.

## CONCLUSION

This research shows that women have a significant role in preserving *Jaring* Tahilala as a Banjar specialty. Women in Pingaran Village are not only responsible for the production process, but also play an active role in transferring knowledge and skills to the younger generation. This is done through traditional teaching that involves the cultural values and traditions of the Banjar people. In addition, women also contribute to the sustainability of this traditional food by attending trainings, improving their skills and maintaining good relationships with buyers. The preservation of *Jaring* Tahilala is a form of effort to maintain

the cultural identity of the Banjar community so that it is not eroded by changing times. This research confirms that the role of women is very strategic in preserving traditional culinary culture, and support from the government and the community is needed to maintain the existence of *Jaring Tahilala* in the future.

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