
THE FUNCTION AND SOCIAL ROLE OF TRADITIONAL FOOD IN THE LIFE OF THE BANJAR COMMUNITY IN SOUTH KALIMANTAN

Yuli Apriati, Rochgiyanti, Syahlan Mattiro, Ahmad Sajidin, Nur Hikmah, Alfisyah

Department of Sociology Education, Universitas Lambung Mangkurat

e-mail: yuli.apriati@ulm.ac.id

Article History

Received : 30-07-2025

Revised : 12-09-2025

Published : 30-09-2025

Keywords:

Traditional Food; Banjar
Community; Wetland
Ecosystem

Abstract

Banjar traditional cuisine is part of a cultural heritage that originated and developed within the context of wetland ecosystems, such as rivers and swamps, which are characteristic of the South Kalimantan region. However, modernization and changes in consumption patterns have caused many local cuisines to become marginalized, especially in areas that originally depended on the natural potential of wetlands. If preservation and revitalization efforts are not immediately undertaken, this rich traditional cuisine is at risk of being lost and disconnected from the younger generation. This study aims to analyze the social function and role of traditional foods in the lives of the Banjar people in South Kalimantan. The research method used is qualitative with an ethnographic approach. This research was conducted in the city of Banjarmasin, which is known for its rich culinary traditions. In this study, data were collected from nine informants who were selected using purposive sampling. Data collection was carried out through observation, in-depth interviews with cultural practitioners, and visual documentation. The data obtained was then analyzed thematically to obtain descriptive-qualitative data related to the dynamics of traditional culinary preservation in the context of local ecology and culture. The study's results revealed that the social function and role of traditional foods can be identified through their type, raw materials, preparation methods, and meaning. The social function of traditional foods can be seen in traditional and religious events, in social relationships, and in the local economy. In addition to social functions, there are also cultural functions as symbols of identity and as a medium for passing on values from generation to generation. From the results of this study, it can be concluded that traditional foods are not only culinary delights but also have social and cultural functions in accordance with the supporting community and the surrounding environment. From this study, it can be suggested that the community and the government support preservation and revitalization efforts through collaborative and sustainable activities.

Kata Kunci:

Makanan Tradisional;
Masyarakat Banjar;
Ekosistem Lahan Basah

Abstrak

Makanan tradisional Banjar merupakan bagian dari warisan budaya yang lahir dan berkembang dalam konteks ekosistem lahan basah, seperti sungai dan rawa yang menjadi ciri khas wilayah Kalimantan Selatan. Namun, modernisasi dan perubahan pola konsumsi menyebabkan banyak kuliner lokal mulai terpinggirkan, terutama di kawasan yang semula bergantung pada potensi alam lahan basah.

Jika tidak segera dilakukan upaya pelestarian dan revitalisasi, kekayaan kuliner tradisional ini berisiko hilang dan terputus dari generasi muda. Penelitian ini bertujuan untuk menganalisis fungsi dan peran sosial makanan tradisional dalam kehidupan masyarakat Banjar di Kalimantan Selatan. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan etnografi. Penelitian ini dilakukan di Kota Banjarmasin yang dikenal dengan kekayaan tradisi kulinernya. Dalam penelitian ini data dikumpulkan dari 9 orang informan yang ditentukan dengan teknik purposive sampling. Pengumpulan data dilakukan melalui teknik observasi, wawancara mendalam dengan pelaku budaya, dan dokumentasi visual. Data yang diperoleh selanjutnya dianalisis secara tematik untuk mendapatkan data deskriptif-kualitatif terkait dinamika pelestarian kuliner tradisional dalam konteks ekologi dan budaya lokal. Dari hasil penelitian ditemukan bahwa fungsi dan peran sosial makanan tradisional dapat diketahui dari jenis makanan, bahan baku, cara pembuatan, dan maknanya. Fungsi sosial makanan tradisional dapat dilihat pada acara adat dan keagamaan, fungsi dalam hubungan sosial, dan fungsi dalam ekonomi lokal. Selain fungsi sosial juga terdapat fungsi budaya sebagai simbol identitas dan sebagai media pewarisan nilai-nilai dari generasi ke generasi. Dari hasil penelitian ini dapat disimpulkan bahwa makanan tradisional tidak hanya kuliner semata namun juga mempunyai fungsi sosial dan budaya sesuai masyarakat pendukungnya dan lingkungan sekitarnya. Dari penelitian ini dapat disarankan supaya masyarakat masyarakat dan pemerintah mendukung upaya pelestarian dan revitalisasi melalui kegiatan kolaboratif dan berkesinambungan.

Author Correspondence

Email: yuli.apriati@ulm.ac.id

Available online at <https://ppjp.ulm.ac.id/journals/index.php/pakis>

How to Cite:

Apriati, Y., Rochgiyanti, R., Mattiro, S., Sajidin, A., Hikmah, N., & Alfisyah, A. (2025). The Function and Social Role of Traditional Food in the Life of the Banjar Community in South Kalimantan. *Publikasi Berkala Pendidikan Ilmu Sosial*, 5(2). <https://doi.org/10.20527/pakis.v5i2.17073>

INTRODUCTION

Indonesia is known as an archipelagic nation rich in cultural diversity, including culinary traditions that have developed according to the geographical characteristics of each region. In South Kalimantan, the Banjar people live side by side with wetland ecosystems such as rivers and swamps. This ecosystem not only supports economic life but also gives rise to a unique cultural system, including food. Traditional Banjar food is a tangible manifestation of local wisdom, reflecting the close relationship between humans and the wetlands.

Unfortunately, amidst the tide of modernization and globalization, traditional cuisine is being pushed aside by instant foods and industrial products. Younger generations are increasingly disconnected from the knowledge of local ingredients, processing techniques, and cultural significance inherent in traditional foods. However, food is not merely a biological necessity; it also serves as a marker of identity, a symbol of social values, and part

of a society's cultural knowledge system.

Within the framework of culture-based national development, the preservation and revitalization of local culture, including traditional cuisine, is crucial. It serves not only as a form of cultural heritage that must be preserved, but also as a strength of national identity rooted in local communities. As emphasized by Fridolin (1974), one of the significant difficulties in the modernization process is the failure to understand the way of thinking and value systems of local communities. Therefore, Folklore, as an expression of local culture, needs to be studied and introduced across communities to foster mutual understanding and strengthen national identity (Barker & Jane, 2016).

However, the reality is that some types of Folklore have begun to fade and are being neglected. However, in efforts to explore the values, ideas, and beliefs of their supporters, Folklore as a source of regional cultural information cannot be ignored. Indonesia is a country rich in culture. Each region in Indonesia has its own unique culture. These cultures will disappear without preservation and inheritance efforts. Therefore, efforts to preserve traditional Indonesian culture are necessary. Traditional culture in the discipline of anthropology is generally equated with the term folklore (Alfisyah et al., 2023; Danadjaja, 2007).

Traditional Banjar cuisine, as a form of non-oral Folklore, reflects the cultural values and ecological wisdom of wetland communities. Dishes such as *gangan asam kepala patin* (spicy catfish with sour sauce), *iwak haruan masak habang* (spicy fish with red chili sauce), or *wadai 41 macam* (41 kinds of wadai) are not just delicious dishes, but also symbols of the ecological, economic, and spiritual relationships of the Banjar people. Apriati et al. (2020) emphasize the importance of preserving folklore elements, including culinary delights, as part of the construction of a cultural identity that is constantly evolving.

Talking about Folklore, the scope is vast. Brunvand has explained about Folklore, which, according to him, can be classified into three large categories based on its type: (1) Oral Folklore (verbal Folklore), (2) Partly verbal Folklore (partly verbal Folklore), and (3) Nonverbal Folklore (nonverbal Folklore). For this reason, it is necessary to discuss and sharpen each one individually so that the inventory can be done in more depth (Barker & Jane, 2016).

Folklore is part of culture, so it must be viewed as a cultural product of a particular society. Of course, this also applies to the nature of culture's existence within society. These characteristics include being dynamic, relative, adaptive, systemic, functional, and rational. Therefore, a holistic approach to culture must also be applied to understanding the existence

of Folklore among its supporting collectives. These factors are crucial when viewing, assessing, and responding to a society's cultural products that can be classified as forms (genres) of Folklore, whether oral, partially oral, or non-oral (Berkes et al., 2000; Danandjaya, 1984; Ember et al., 2015).

This research aims to create a work containing an annotated bibliography on Banjar culture, specifically traditional or folk food. This food theme was deliberately chosen to continue and complement several previous studies that also examined forms of Folklore. While previous studies focused more on oral Folklore, including traditional songs and folktales, this study focuses on non-oral Folklore, namely food. Food research is important because a significant portion of the current generation is no longer familiar with local or traditional foods amidst the onslaught of modern food products. This paper will provide insight into how the Banjar people think and help us understand their food security patterns. Furthermore, this study can help understand various traditional foods and their functions and meanings (Apomfires, 2002; Danandjaya, 1984). Based on this background, this research will examine the types of traditional Banjar foods that still exist and are sustainable in wetland areas, as well as their role in the social, cultural, and spiritual life of the Banjar people in South Kalimantan.

Much previous research has focused on oral Folklore, such as folk songs or folk tales. Apriati et al.'s (2021) study of folk songs in Martapura and Kandungan revealed the social function of songs as a medium for education, entertainment, and solace. Meanwhile, in Alfisyah et al. (2023), examined folk games in the wetlands of Barito Kuala Regency and found character education values within them. However, studies of non-oral Folklore in the form of traditional Banjar food from a sociocultural perspective are still minimal (Alfisyah et al., 2023; Apriati et al., 2020). Afriana et al. (2019) study only described the types and manufacturing processes of 41 types of Banjar wadai (rice cakes), while Juliarti et al.'s (2024) study began to explore the symbolic meaning of these snacks. However, there has been no comprehensive study that explores the relationship between traditional food, cultural identity, and wetland ecology as a whole (Foster et al., 1986; Ideham et al., 2015; Nurti, 2017; Rusdiyah et al., 2023).

Based on this gap, this study was designed to examine the revitalization of traditional Banjar cuisine as a form of preserving local culture rooted in wetland ecosystems. By viewing food as a cultural product linked to value systems, local knowledge, and the environment, this study seeks to uncover the meaning and social function of traditional food in building the resilience of the Banjar community identity.

This research positions traditional food as part of a cultural system that thrives within the wetland ecology. This approach has not been a primary focus in previous studies. Most studies have focused solely on the gastronomic or symbolic aspects of food, failing to link it to the wetland ecosystem as a living space and cultural resource for the Banjar people. Furthermore, this research broadens the culinary categories studied, extending beyond snacks like wadai to include staple foods, side dishes, and traditional beverages with social and spiritual significance.

Another novelty of this research is the development of Banjar culinary culture based on wetlands and the production of visual documentation as an educational and cultural promotional medium. Thus, the research findings are not only academically beneficial but also have practical implications for cultural preservation and local community empowerment.

METHOD

This research is field research, which is research conducted directly in the field to obtain the necessary data (Lincoln & Guba, 1985). This study uses qualitative methods with an ethnographic approach. Qualitative research can not only reveal and describe real events in the field but also reveal hidden values within the research. Furthermore, this research is sensitive to descriptive information and strives to maintain the integrity of the research object. In this study, the researcher acts as a key instrument (Creswell & Poth, 2016; Sugiyono, 2019).

This research was conducted in Banjarmasin City, South Kalimantan Province. This city was chosen because it was initially the provincial capital and a center of education and commerce. The population of Banjarmasin City is relatively heterogeneous, representing all Banjar sub-ethnicities. According to Alfani Daud, the Banjar community is classified into three groups: Banjar Kuala, Banjar Pahuluan, and Batang Banyu. As the provincial capital, Banjarmasin has experienced relatively high population mobility so that all Banjar sub-ethnicities can be found in the city (Daud, 1997; Ideham, 2003; Ideham et al., 2015).

Key informants, also known as initial informants, were selected purposively (purposive sampling). The selection of these informants is based on subjects who master the problem, have data, and are willing to provide data that is genuinely relevant and competent to the research problem. In this study, the informants are Banjar people who have long known and studied Banjar culture (Banjar cultural figures) and, in their daily lives, use the Banjar language. In addition, informants are also taken from Banjar figures or tetuha, individuals who are old enough to have experienced, tasted, and even processed Banjar food or cuisine. Even if possible, informants will also be sought from people who work in pawnshops (baking

cakes) and those who specialize in Banjar cuisine. From the results of data collection, 9 (nine) informants have been found who are willing to provide information about traditional Banjar food.

Places and events were identified as additional data sources through direct observation of those related to Banjar food and cuisine. Observations were conducted at markets, food stalls, and homes where traditional Banjar food and cuisine are commonly produced in Banjarmasin City. Observations were also conducted during the Bapalas Bidan and Batapung Tawar ceremonies for the birth of a baby, and relevant documents, including various documents related to geographic and social data, were collected. In addition, books written about Banjar food, such as recipe books, were also used as secondary sources.

In this qualitative research, the researcher serves as the primary instrument, going into the field with the assistance of field enumerators. They are tasked with collecting information through both observation and interviews. Interviews are conducted openly and unstructured. This research utilizes Miles and Huberman's interactive model of analysis. In this interactive model, the researcher focuses on three components: data reduction, data display, and conclusion drawing (verification) (Creswell & Poth, 2016).

RESULTS AND DISCUSSION

Food Description Traditional Banjar

1. The role of food in weddings, births, or Thanksgiving ceremonies.

In this study, the food that will be discussed consists of five types, namely:

a. Lakatan Bahinti

Lakatan Bahinti is a typical Banjar cake or snack made from sticky rice. In Banjar, sticky rice is called lakatan, while coreis is grated coconut mixed with brown sugar. Therefore, lakatan bahinti is a sticky rice dish topped with grated coconut and brown sugar. Lakatan bahinti is commonly found at celebrations.



Figure 1. Bahinti Lakatan

b. Wajik

Wajik is a food made from glutinous rice and topped with brown sugar. Wajik can be colored in various colors, including wajik with brown sugar, wajik with palm sugar, wajik with pandan sugar, and wajik with green glutinous rice. Besides being a snack, wajik is also often served at traditional ceremonies.



Figure 2. Wajik

c. Kokoleh

Kokoleh is a type of rice porridge typical of Banjar. It is made from rice flour and served with brown sugar sauce, creating a savory and sweet flavor. It has a soft texture and a unique flavor. It is typically green in color due to the addition of pandan leaf extract. The bright green color and the combination of savory and sweet flavors make kokoleh a favorite snack among the Banjar people.



Figure 3. Kokoleh

d. Katupat

Katupat is a rice-based dish. Among the Banjar people, ketupat is usually eaten with soto (a type of soto) and is known as Soto Banjar. Ketupat can also be eaten with stir-fried

vegetables. Another popular dish is ketupat Kandangan, which is served with haruan fish (also known as snakehead fish), chicken, or eggs, accompanied by a coconut milk sauce.



Figure 4. Katupat

e. Habang porridge (red porridge) and white porridge

Habang porridge and white porridge are made from rice. Habang porridge is cooked with brown sugar, while white porridge is cooked without. Habang porridge and white porridge are commonly served at celebrations, both for life cycle celebrations and other celebrations.



Figure 5. Habang Porridge and White Porridge

2. Explanation of ingredients, how to make it, and its general meaning.

The raw materials for the culinary product being studied consist of two main ingredients, namely:

a. Rice

Rice is a fundamental ingredient in traditional Indonesian cuisine. It is used as the base for various staple foods, including white rice, fried rice, yellow rice, and uduk rice, as well as various market snacks such as lontong (rice cake), ketupat (rice cake), buras (rice cake), and red and white porridge. These foods represent the richness of culture and culinary diversity of

the archipelago. Rice is the staple food of most Indonesians. Rice is a processed product of the rice plant. Numerous types or varieties of rice exist in Indonesia. The Banjar people are familiar with various local rice varieties, such as Siam Unus, Mutiara, Mayang, and others. These types of rice are grown in tidal areas. These local rice varieties are known for their dry texture and distinctive aroma, favored by the Banjar people. In addition to local rice, there are superior rice varieties sold in the market. However, local rice is widely cultivated by farmers in South Kalimantan, due to high market demand and the Banjar people's love of local rice varieties.

Rice can be used as a raw material for rice flour, such as in making sumsum porridge, or as whole rice, which can be used to make yellow rice, buras, ketupat, and lontong. In this study, the use of rice in traditional Banjar cuisine can be seen in ketupat and bubur habang, a type of white porridge. The use of rice flour can also be seen in kakoleh (a traditional dish). Traditional foods identify the community from which they originate and can be used as a means of unifying the nation and fostering patriotism (Harsana & Triwidayati, 2020).

Rice is an integral part of Indonesian life and has been a staple food for generations. The diversity of rice dishes reflects the rich culture of each region and the profound philosophies passed down from generation to generation. Rice and its processed products are often an integral part of holiday celebrations, such as the traditional Eid al-Fitr dishes.

b. Glutinous rice

Sticky rice plays a vital role in traditional Indonesian cuisine. Glutinous rice dishes are renowned for their sticky texture and savory flavor. Glutinous rice can be made into a variety of sweet and savory snacks, such as wajik (rice cake), lemper (rice cake), klepon (rice cake), lupis (rice cake), jadah (rice cake), leman (rice cake), and main dishes like ketan serundeng (sticky rice with coconut milk). Glutinous rice's unique characteristics, unlike regular rice, make it an indispensable ingredient in these traditional dishes.

Sticky rice has cultural and culinary value. The use of glutinous rice extends beyond cooking; it also encompasses strong cultural values. Various traditional dishes made from glutinous rice are often served at traditional ceremonies, religious gatherings, and special occasions, reflecting Indonesia's rich culinary traditions. Glutinous rice is milky white, shiny, and sticky when cooked. It has a higher sugar content than rice, making it an ingredient in sweet dishes. Glutinous rice is also used as flour for traditional foods and cakes (Paino, 2022).

Social Function of Traditional Food

1. Function in Traditional and Religious Events

Traditional food plays a central role in traditional and religious ceremonies across

cultures, extending beyond its mere nutritional function. It serves as a symbol of cultural identity, a medium of spiritual communication, and a means of social cohesion. In ritual contexts, food not only fulfills physical needs but also carries profound symbolic meaning, connecting people with ancestors, nature, and spiritual entities (Geertz, 1960). Geertz (1960) provides an in-depth analysis of Javanese rituals and beliefs, including the role of food in the thanksgiving ceremony. This food is typically served during life-cycle ceremonies, such as weddings, births, and deaths.

Traditional foods in traditional ceremonies serve as offerings to the gods or ancestral spirits, such as in Javanese or Balinese offerings. These foods are believed to bridge communication between the human world and the supernatural. The use of certain ingredients, such as yellow rice, tumpeng (a cone-shaped rice dish), or traditional snacks, has its own symbolism, often associated with fertility, prosperity, or expressions of gratitude. These foods can also serve as markers of time and life cycles, such as the ketupat (rice cake) and opor ayam (chicken in coconut milk) dishes during Eid al-Fitr, which signify the end of the fasting month and the return to one's natural state.

In addition, traditional food serves as a medium for preserving traditions and noble values. The process of making food, often involving the participation of many people from a family or community, indirectly preserves ancient recipes and cooking techniques passed down from generation to generation. This activity strengthens friendship and instills values of togetherness.

Examples of traditional ketupat food: In various regions in Indonesia, especially during celebrations, Eid Al-Fitr, Ketupat is a staple dish. The ketupat shape, made from woven coconut leaves, symbolizes forgiveness and covering up mistakes, as the intricate weaving process is analogous to covering up human error. Among the Banjar community, ketupat is served alongside a plate of soto Banjar, or eaten alone.

2. Function in Social Relations

Traditional foods play a crucial role in building, maintaining, and strengthening social relationships in various societies. Food not only serves to fulfill nutritional needs but also serves as a symbol of culture, identity, and solidarity. Some of its primary functions include

a. Non-Verbal Communication Tools: Food is often used to convey messages without words.

For example, serving certain foods to guests can show respect and a warm welcome. Sharing food also creates a relaxed atmosphere and allows for more intimate and open conversations, thus strengthening bonds between individuals.

b. A Means of Reconciliation and Conflict Resolution: In many cultures, eating together is

used as a way to ease tensions and resolve disputes. The process of eating together symbolically demonstrates goodwill, forgiveness, and a desire to rebuild harmonious relationships. This is the first step toward practical reconciliation.

- c. Symbols of Social Status and Identity: The type of food, how it is served, and where it is eaten can reflect a person's or group's social status. Traditional foods also serve as markers of identity for a community, tribe, or nation, where eating habits and typical dishes become part of a cultural heritage passed down through generations.
- d. Celebrations and Rituals: Traditional food has always been an integral part of various traditional ceremonies, religious rituals, and important celebrations. For example, tumpeng (rice cone) in Javanese culture is not just a dish, but also a symbol of gratitude, prayer, and unity. The presence of food at these events creates strong collective bonds and strengthens a sense of togetherness.

The research found that food acts as a cultural object and has social functions, including in rituals and everyday interactions. This aligns with Fischler's (1988) work, which explored the relationship between food, self-identity, and social identity.

3. Function in the Local Economy

The function in the local economy is intended to reflect the role of food as a source of livelihood for the community. The social function of traditional food in the local economy is to strengthen regional identity and culture, encourage the development of the people's economy through local supply chains, and create job opportunities through various traditional culinary businesses, such as culinary tourism. Furthermore, it also increases the attractiveness of the region and community income through economic diversification. In addition to developing the local economy, the existence of local cuisine also has an impact on social and cultural aspects, such as:

a. Identity and culture

Traditional food is part of regional identity and a cultural heritage passed down from generation to generation that needs to be preserved.

b. The importance of rituals and traditions

Food is often at the center of rituals and celebrations, strengthening social bonds and togetherness among members of a community.

c. Preserving local wisdom

Traditional food contains local wisdom in the selection of ingredients, processing methods, and health benefits.

Traditional food has a significant economic impact, namely:

a. Local economic growth

The existence of traditional foods has supported local farmers and producers, as these foods often utilize ingredients from the surrounding environment.

b. Business opportunities

Various types of traditional foods can create business opportunities, such as food stalls, processed food industries, and culinary tourism.

c. Increase income

The development of traditional food production can create jobs and increase income for local communities involved in the production and sales chain of these foods.

d. Economic diversification

The existence of diverse traditional culinary delights can make a region's economy more resilient to global economic changes.

e. Tourism development

Traditional food is a strong tourist attraction, thus increasing the number of tourists and providing a broader economic impact for the area.

The results of the study showed that traditional food in Banjar makes a significant contribution to local economic development. This is demonstrated by the presence of traditional food stalls scattered throughout Banjarmasin. The results of this study align with research conducted by Mau et al. (2024) on the preservation of local culinary tourism in improving the economy of the people of Surabaya. Researchers have analyzed the role of culinary tourism in preserving traditional foods and its impact on the local economy, particularly in large cities. Furthermore, research by Hakim & Hamidah (2021) examines the role of traditional culinary arts in supporting cultural advancement in priority tourism destinations in Yogyakarta. This study aims to explore the role of traditional culinary arts in culture and their economic dimension, particularly in the context of tourism.

Functions of Traditional Food Culture

1. As a Symbol of Identity

The function of traditional food culture as a symbol of identity aims to demonstrate the uniqueness, history, values, and traditions of a society or region, as well as being a unifying tool and a glue for a sense of togetherness among its members. Traditional food also plays a role in maintaining and strengthening the identity of ethnic groups. Enrich cultural wealth and foster a sense of pride and belonging to ancestral heritage.

The functions of traditional food as a symbol of identity include:

a. Showing uniqueness and distinctiveness

Each region has its own traditional foods, with unique recipes, processing techniques, and ingredients. These foods are the hallmarks that distinguish one cultural group from another.

b. Reflecting history, values , and traditions

Traditional food holds stories about history and wisdom, local values, and the values held by a society from generation to generation. For example, nasi liwet can symbolize togetherness because it is eaten together at traditional ceremonies.

c. Strengthening local and national identity

Traditional foods can become symbols of a region's identity, such as Soto Banjar in South Kalimantan, which has become a national symbol. Other examples include rendang and fried rice, which are known throughout the world.

d. Social glue and sense of togetherness

Through food, people who consume it can build bonds, a sense of togetherness, and strengthen their sense of belonging to their community.

e. Unifying media in diversity

Traditional cuisine can unite the community in religiosity. By sharing food from various regions, people learn to appreciate differences and strengthen the value of unity.

f. Tools for preserving cultural heritage

Preserving traditional foods is important to maintain cultural continuity and ensure that future generations continue to enjoy and inherit the nation's cultural richness.

g. A form of expression and pride

Through food, people express their identity and foster pride in their culture and origin, he suggested.

Traditional food serves not only to satisfy hunger, but also as a reflection of a complex identity. A study conducted by Putra and Darmawan (2025) on the traditional food of the Solo people revealed that gastronomy in Indonesia encompasses more than just food, but also a system of knowledge that reflects local history and wisdom. The influence of colonialism, particularly from the Netherlands, has shaped the way Solo people prepare and serve food, creating dishes that demonstrate a hybrid between local traditions and foreign influences. Solo's culinary specialties, such as Selat Solo and Tengkleng, serve as tools of resistance against colonialism and as expressions of cultural identity. These dishes reflect culinary adaptations and innovations that emerged from difficult social and economic conditions. Therefore, these dishes become symbols of cultural resilience and tools for postcolonial economic empowerment. Through traditional foodpublicSolo is not only preserving cultural

heritage but also building a more inclusive and sustainable future.

2. As a Medium for Passing on Values

Traditional food is a means of transmitting values, passed down from generation to generation. The process of passing on and transmitting cultural values, norms, and customs from older generations to younger generations ensures their continued existence and sustainability within society. This process is crucial for maintaining the identity of a group or nation. This process is carried out through socialization and enculturation. Several elements contribute to this process of passing on values, including:

a. Values and norms

Values and norms are things that are considered good, correct, or important by a society, as well as applicable rules of behavior.

b. Culture

The results of human creativity, feelings, and desires that are believed in and adhered to by a society.

c. Knowledge and skills

In this case, it can be in the form of information and skills that are passed down across generations.

d. Tradition

These are expressed through teachings, customs, and cultural products that become part of a group's identity.

This value inheritance mechanism can be carried out through two mechanisms, namely:

e. Socialization

Individuals learn culture through interactions with social systems, enabling them to understand and adapt to the norms, values, and behaviors prevailing in society. Individuals in society master several norms within themselves through a learning process, referred to in a sociological context as socialization. Through the process of socialization, social norms can be inherited and passed on from generation to generation. Therefore, the process of socialization is of great significance to the lives of individual citizens. Socialization itself is a process actively followed by two parties: the party socializing and the party being socialized (Wignjosoebroto & Suyanto, 2004). The activities of the party socializing are referred to as implementing socialization activities, while the activities of the party being socialized are called internalization activities.

a. Enculturation

The process by which individuals learn and adapt their thoughts and attitudes to existing cultures in order to acquire the cultural heritage of their social environment. Therefore, the process of enculturation is also referred to as the process of acculturation. This occurs when a person learns and adjusts their mind as well as their attitudes toward existing cultures. Through this process, individuals can acquire cultural heritage by adapting to the prevailing norms, values, demands, and cultures in society (Prinada, 2021).

It is important to pass on these values with the aim of:

a. Maintaining identity

Maintaining this identity is intended to preserve values and norms that characterize a group or nation.

b. Cultural continuity

This aims to prevent the extinction of culture, local, due to being eroded by new cultures or changes

c. Community Development

Intended to help the community understand, develop, and maintain history, knowledge, and culture.

CONCLUSION

Traditional Banjar food is more than just a daily meal for the Banjar people who live in wetlands. Each piece or portion of traditional food carries a social function and role. This can be seen in the type of food, the ingredients, the preparation method, and its meaning. Besides being served at everyday events, traditional food is also often seen at traditional and religious ceremonies. Thus, traditional food plays a role in traditional ceremonies, social relationships, and stimulates the local economy. Beyond its social function, it also serves a cultural function as a symbol of identity and a medium for passing on values from generation to generation. Therefore, various efforts are needed to preserve and revitalize traditional food through collaboration between various parties.

ACKNOWLEDGEMENT

The writing of this journal article can be completed with the support and participation of various parties. Thank you goes to the Rector of Lambung Mangkurat University (ULM) for financial support through the research scheme of the Mandatory Lecturer Research Program PDWM with a Letter of Agreement for the Assignment of the Mandatory Research Program with the Scheme of the Mandatory Lecturer Research Program (PDWM) Funding of University PNBP in the Environment of Lambung Mangkurat University in 2025 Number: 1869 / UN8 / LT / 2025. We would also like to thank the Head of the Institute for Research

and Community Service (LPPM) ULM for facilitating the funding of this research for all members of the research team. Thank you also goes to the Dean of the Faculty of Teacher Training and Education ULM, who has permitted this research. Thank you also goes to the informants who cannot be mentioned one by one, who have been willing to provide the necessary data.

BIBLIOGRAPHY

- Afiana, R. A., Lestardini, P., & Abdillah, M. R. (2019). Wadai Banjar Raja yang Turun Takhta. *Jurnal Pengabdian Al-Ikhlâs Universitas Islam Kalimantan Muhammad Arsyad Al Banjary*, 4(2).
- Alfisyah, A., Apriati, Y., & Azkia, L. (2023). *Folkgames Banjar*. CV. Batang.
- Apomfires, F. (2002). Makanan pada Komuniti Adat Jae: Catatan Sepintas–Lalu dalam Penelitian Gizi. *Jurnal Antropologi Papua*, 1(2).
- Apriati, Y., Alfisyah, A., Azkia, L., & Raudah, R. (2020). Revitalisasi Folk Song (Nyanyian Rakyat) Sebagai Media Penanaman Nilai Dikalangan Masyarakat Banjar Kalimantan Selatan. *Solidarity*, 9(2).
- Barker, C., & Jane, E. A. (2016). *Cultural studies: Theory and practice*. SAGE Publications Ltd.
- Berkes, F., Colding, J., & Folke, C. (2000). Rediscovery of traditional ecological knowledge as adaptive management. *Ecological Applications*, 10(5), 1251–1262.
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.
- Danadjaja, J. (2007). *Folklor Indonesia: Ilmu Gosip, Dongeng, dan Lain-Lain*. Pustaka Utama Grafitti.
- Danandjaya, J. (1984). *Folklor Indonesia Ilmu Gosip, Dongeng, dan Lain-lain*. Grafiti.
- Daud, A. (1997). *Islam dan Masyarakat Banjar: Deskripsi dan Analisa Kebudayaan Banjar*. PT. Raja Grafindo Persada.
- Ember, C. R., Ember, M., & Peregrine, P. N. (2015). *Anthropology*. Pearson Educational Australia.
- Fischler, C. (1988). Food, self and identity. *Social Science Information*, 27(2), 275–292.
- Foster, G. M., Anderson, B. G., Suryadarma, P. P., & Hatta, S. M. F. (1986). *Antropologi kesehatan*.
- Geertz, C. (1960). *The religion of Java*. University of Chicago press.
- Hakim, I. N., & Hamidah, S. (2021). Peran Kuliner Tradisional dalam Mendukung Pemajuan Kebudayaan di Destinasi Pariwisata Prioritas Yogyakarta (The Role of Traditional Culinary in Supporting the Advancement of Culture in Yogyakarta Tourism Priority Destination). *Mozaik Hum*, 21(2), 193–220.
- Harsana, M., & Triwidayati, M. (2020). Potensi makanan tradisional sebagai daya tarik wisata kuliner di DI Yogyakarta. *Prosiding Pendidikan Teknik Boga Busana*, 15(1).
- Ideham, M. S. (2003). *Sejarah Banjar*. Badan Penelitian dan Pengembangan Daerah Provinsi Kalimantan Selatan.
- Ideham, M. S., Syarifuddin, S., Anis, M. Z. A., & Wajidi, W. (2015). *Urang Banjar dan Kebudayaanannya*. Ombak.
- Juliarty, K., Istiqamah, I., Anwari, M. R., Grascia, N., Daviria, E. A., & Mahendra, I. (2024). Makna Simbolik Upacara Baayun Mulud pada Masyarakat Desa Anjir Muara Lama Kecamatan Anjir Muara Kabupaten Barito Kuala. *Jurnal Keilmuan Dan Keislaman*, 111–121. <https://doi.org/10.23917/jkk.v4i1.332>
- Lincoln, & Guba. (1985). *Qualitative Research*. Mc. Graw Hill Book Co.
- Mau, D. P., Mau, Y. P., Wibowo, O. H., Kurniansah, R., Artana, I. W. A., & Ariawan, I. W. A. P. (2024). *Pelestarian Wisata Kuliner Lokal Dalam Meningkatkan Perekonomian*

Masyarakat Surabaya Preservation of Local Culinary Tourism in Improving the Economy of Local. GREENOMIKA.

- Nurti, Y. (2017). Kajian Makanan dalam Perspektif Antropologi. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 19(1), 1–10. <https://doi.org/10.25077/jantro.v19.n1.p1-10.2017>
- Paino, C. (2022). *Apakah Beras dan Ketan Sama?* Mongabay.Co.Id. <https://mongabay.co.id/2022/07/18/apakah-beras-dan-ketan-sama/#:~:text=Beras adalah padi yang telah terkelupas kulitnya%2C yang,lainnya. Jika dimasak ketan memiliki tekstur yang lengket.>
- Prinada, Y. (2021). *Mengenal Konsep Pewarisan Budaya dan Jenis Prosesnya*. Tirto.Id. https://tirto.id/mengenal-konsep-pewarisan-budaya-dan-jenis-prosesnya-gfdK#google_vignette
- Putra, G. F., & Darmawan, D. R. (2025). Hibriditas Makanan Tradisional Masyarakat Solo sebagai Identitas Pascakolonial. *Balale': Jurnal Antropologi*, 6(1), 33–46. <https://doi.org/10.26418/balale.v6i1.92915>
- Rusdiyah, R., Nurhidayah, N., Aziza, S. N. A., Al Jinan, M. F. A. J., & Sa'adah, S. (2023). Review Of Islamic Law Regarding Beliefs About The Hereditary Tradition Of Providing 41 Kinds Of Wadai/Cakes In The Month Of Safar. *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, 1(2), 45–53. <https://doi.org/10.62976/ijijel.v1i2.22>
- Sugiyono, S. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Wignjosubroto, S., & Suyanto, B. (2004). Sosiologi dan Pembentukan Kepribadian. In *Sosiologi : Teks Pengantar dan Terapan*. Prenada Media.