

## Community Perspective on the Banjarese Cuisine and the Strategy for Culinary Tourism Development in Kuin Village, Banjarmasin

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### Abstract

Ethnic food is a form of community participation in the process of using plants, animals, or other biological resources that have local wisdom values. Ethnic food can be explored further to reach the environmental and cultural conservation value based on community perspective, because the cuisine is always served from generation to generation continuously. It is also a tourism potential and base for culinary tourism development. This study aimed to analyze the community perspectives of Banjarese Cuisine and also gives recommendations for tourism products based on local resources. This study interviewed 74 respondents in Kuin Village from September 2019 to January 2020 using questionnaires. Respondents are local people who live in the area along the Kuin River, Banjarmasin, South Kalimantan. Information for tourism potential is about tourism and culinary conditions, community perspectives, literature studies, and other local wisdom information. The highest score is 4.47 about teaching Banjar cooking recipes in Kuin Village to others as an important effort by the Banjarese people. It reflects that public awareness of teaching recipes is still high. The lowest point of 2.36 reflects the existence of a floating market did not help much with the availability of various raw materials for Banjarese cuisine because usually, people buy raw materials in Banjarmasin traditional markets, especially the spices market.

**Keywords:** Banjarmasin, Community Responses, Culinary Tourism, Ethnic food.

### INTRODUCTION

The process of using biological resources as daily food is one of local wisdom. Ethnic foods are defined as foods originating from the heritage and culture of an ethnic group who use their knowledge of local ingredients of plants and/or animal sources [1]. The diversity of ethnic food reflects the local community culture using resources in their environment. Ethnic food can be explored more for the environment and culture conservation value based on community responses. The cuisine is always served from generation to generation continuously. The value of natural resources in their environment will be able to direct the community to conserve various species that have been used for generations in their ethnic food. With ethnobiological studies, this ethnic food can be explored.

The study of ethnobiology also can be optimized with the synergy of developing tourism and environmental services. An ethnobotanical survey able to explore the potential of indigenous landscapes (i.e. coffee agroforestry) and the product-based indigenous system as tourism attractions [2]. Ecotourism can be one of the economic reasons for protecting biodiversity

and providing benefits to the people living around it [3]. Tourism and ethnobiology can be more explored by knowing the characteristics of the community and its culture.

The culture of the Banjar people involves a lot of food. Food is a very close part of daily life for Banjar people as food has an essential role in daily fulfillment, tradition, and cultural activities. Based on the history, tradition, and culture of the Banjar people, it was influenced mostly by Dayak, Javanese, Malay, and Islamic cultures. The Banjar ethnic group was formed from the Bukit, Maanyan, Lawangan, and Ngaju tribes, which were influenced by Malay culture that developed since the Sriwijaya era and Javanese culture during the Majapahit era, united by Buddhist, Hindu, and last kingdoms. Along with Islam from the Banjar kingdom, the Banjarese ethnic group has grown [4]. Banjarese ethnic food ingredients are all resources found in their environment and must be halal based on Islamic law because the Banjar people have the perception that the fulfillment of the stomach is a matter of faith.

At the end of the 17<sup>th</sup> century, the Banjar area was famous as a trading center, especially as a center for the international pepper trade. Banjarmasin was the capital of the Banjar kingdom (city-state), which also functioned as a trading city (market city). The Banjar Kingdom was centered in Kuin, so Kuin Village became the center area of civilization and trade center [5]. The majority of the population are traders. This

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area has high community mobilization and immigrants. Therefore, there is vulnerability to local culture (Personal Communication, 2020).

Local culture, such as Banjarese cuisine, has cultural value as ethnic food. Banjar people have a lot of special food in traditional ceremonies and family banquets, such as serving *Soto Banjar* (broth soup with particular Banjarese ingredients), *Nasi Sop* (rice and soup), *Karih* (local curry), *Bistik* (steak), *Masak Habang* (beef/chicken red stew), and others. Those cuisines are the type of cuisine made from the same basic spices. Trading activities in the past were able to affect the availability of spices among the Banjar people. Besides acculturation that occurred, it was also able to affect the existing culinary diversity.

Banjarese cuisine is influenced by some cultures and past spice trading activities. It then created an interesting diversity of menus that can support their tourism development. In the current tourism industry, the potential use of various biological resources and the way they are presented as food ingredients is the focus of developing culinary tourism. Culinary diversity can support tourism activities because culinary tourism can produce a significant economic impact on the community [6]. Culinary tourism has the principle of ecotourism because local communities can participate with an approach to maintaining and conserving natural resources. Local community participation happens when they get economic benefits from their environment. Banjarese cuisine can be the reason to maintain people to conserve their natural resources too.

Based on that, there are potential and basic tourism for culinary tourism development. Therefore, this study was aimed to analyze the community responses to Banjarese Cuisine regarding its potential as a tourism attraction, considering local resource conservation.

## MATERIAL AND METHOD

The study was conducted in Kuin Village, Banjarmasin, South Kalimantan. We included five sub-district along the Kuin riverbank, i.e. North Kuin, South Kuin, Kuin Cerucuk, Pangeran and Belitung Utara. The village is the riverside area with an area of  $\pm 7 \text{ km}^2$ , located at  $3^\circ 17' 44.8'' \text{ S}$ ,  $114^\circ 34' 37.5'' \text{ E}$ . The population of Kuin Village was 58,202 people in 2018, and the majority of the population are traders or sellers. The ethnobiological survey conducted by developing

questionnaires consists of the Kuin Village community and tourists' responses.

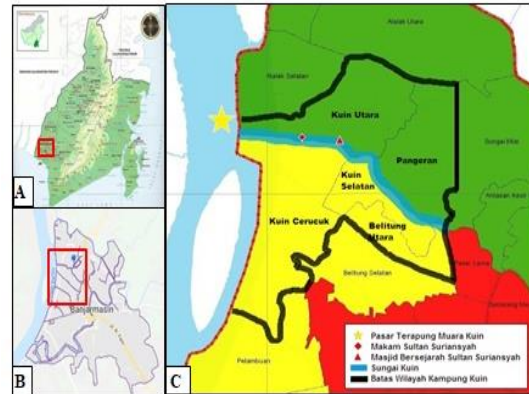


Figure 1. Location of the Research: (A) South Borneo Map; (B) Banjarmasin Map; (C) Kuin Village Map (maps.google.com with modification, 2019)

## Data Collection

The study was conducted from October 2019 to January 2020 in the community of Kuin Village. This study used 74 respondents, the respondents considered by purposive and snowball sampling. They are local people consisting of the seller of Banjarese ethnic food, residents, and tourists. The data in this study has identified as the information on tourism and culinary attraction, the aim of visitors, economic benefit, culinary developments, the local knowledge of culinary ingredients, the ways of inheriting the recipes, and the ways to assure and conserve availability of the ingredients. The questions are statements based on the current condition of Kuin Village, then classified into SWOT aspects to simplify the research purpose. The validity and reliability for questionnaire are valid and reliable, it has been analyzed with IBM SPSS Statistics V21.0.

## Data Analysis

Values of community responses were analyzed using a Likert scale of 1-5. The scale is used widely in assessing respondents' attitudes, preferences, and subjective responses to the object surveyed. This scale has been used in the research of Hakim [7], Sukmasari et al. [8], and Hora et al. [9].

The Likert questionnaire was designed into a set of items presented with statements and standardized responses on continuum categories, such as strongly agree, agree, neutral, disagree, and strongly disagree. The Likert scale is a composite measure constructed from the sum of responses to several Likert items [10]. The Likert Scale was calculated based on SWOT using a questionnaire about the current condition of the Kuin Village.

$$A_i = \frac{(a.1) + (b.2) + (c.3) + (d.4) + (e.5)}{a + b + c + d + e}$$

**Description:**

$A_i$  = perception value of the question

a = number of respondents choosing a (strongly disagree)

b = number of responses choosing b (disagree)

c = number of responses to choose c (neutral)

d = number of responses choosing d (agree)

e = number of respondents choosing e (strongly agree)

The values of Likert Scale categorized as follows.

1.00 < x < 1.80 = strongly disagree (SD)

1.81 < x < 2.60 = disagree (D)

2.61 < x < 3.40 = neutral (N)

3.41 < x < 4.20 = agree (A)

4.21 < x < 5.00 = strongly agree (SA)

**RESULT AND DISCUSSION****Community Perspective**

The result of this research is based on the questionnaire about the recent condition of Kuin Village. The statements are the aspect of strengths, weaknesses, opportunities, and threats (SWOT) about the culinary and tourism in Kuin Village. Based on community responses regarding ethnic food, species utilization, and tourism development potential in Kuin Village, Banjarmasin, the results are shown in Table 1.

The highest score was 4.47, indicating that the statement about teaching Banjar cooking recipes in Kuin Village to others is an important effort. It reflects public awareness of teaching recipes is still high. Generally, the respondents passed the Banjar cooking recipes to their

children, relatives, and employees for culinary traders.

The second highest point, 4.39, is a statement about Banjarese cuisine providing economic benefits for the people in Kuin Village. It reflects the motivation of the community in conserving Banjarese cuisine was due to economic motives. Banjarese cuisine was made by demand for daily consumption. Thus, culinary traders always serve it continuously.

The lowest point (2.36) is regarding the existence of floating markets that help the availability of various raw materials for Banjarese cuisine in Kuin Village. Respondents disagree because people often buy raw materials in Banjarmasin traditional markets, especially the spices market. The second-lowest point, 2.45, is the statement knowing the types of plants/animals used in Banjarese cuisine is not important. This low point statement reflects the community perspective that it is important to know the types of plants/animals used in the recipe. It supports the highest point regarding the importance of passing on the knowledge of recipes to others. In addition, the third-lowest point is 2.69, which is about the statement that the recipe for Banjarese cuisine in Kuin Village has not been passed down properly to the next generation. The point of the statement is also low, reflecting the importance of future recipe inheritance efforts.

**Table 1.** Community Responses of Banjarese Cuisine in Kuin Village, Banjarmasin

No	Statement	Likert
1	Banjarese culinary / cuisine (ethnic food) is attractive to tourists in Kuin Village, Banjarmasin.	4.28 (SA)
2	The purpose of visiting Kuin Village is to eat Banjarese cuisine.	4.04 (A)
3	Banjarese cuisine in Kuin Village has a specialty and makes it different from the other place.	4.09 (A)
4	Banjarese cuisine can be the main identity for the tourism of Kuin Village.	4.24 (SA)
5	Banjarese cuisine provides economic benefits to people in Kuin Village.	4.39 (SA)
6	The existence of a floating market increases tourists' interest in Banjarese cuisine in Kuin Village.	3.64 (A)
7	The government helps with the culinary development in Kuin Village.	3.43 (A)
8	Kuin Village acts as a culinary tourism village.	4.35 (SA)
9	The promotion of Banjarese cuisine in Kuin Village is not up to date.	3.34 (N)
10	Banjarese cuisine in Kuin Village is served only for daily meals.	3.05 (N)
11	The impact of other places culinary (not Banjarese Culinary) just increases.	3.82 (A)
12	There is some menu of Banjarese cuisine in Kuin Village rarely or not served anymore.	3.23 (N)
13	Knowing the types of plants or animals that are used in Banjarese cuisine is not important.	2.45 (D)
14	Some types of plants or animals that are ingredients for Banjarese cuisine in Kuin Village were not found in other places.	3.19 (N)
15	Some served Banjarese cuisine was reduced due to the difficulty of plant or animal ingredients.	2.96 (D)
16	Poor awareness to plant or conserve some plants or animals, which are the ingredients for Banjarese cuisine.	3.68 (A)
17	The community living along the riverbank makes it difficult to farm or conserve some plants or animals, which are the ingredients for Banjarese cuisine.	3.46 (A)
18	The floating market helps the availability of ingredients for Banjarese cuisine in Kuin Village.	2.36 (D)
19	Banjarese cuisine makes people conserve some plants or animals.	3.15 (N)
20	The recipe of Banjarese cuisine in Kuin Village is not educated well to the next generation.	2.69 (D)
21	Teaching the recipe of Banjarese cuisine to other people is important.	4.47 (SA)

**Notes:** SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, SD = Strongly Disagree

Community responses related to ethnic food are the basis for making recommendations regarding tourism products, especially those based on local biological resources in Kuin Village, Banjarmasin. Therefore, the local biological resources in the future will remain well conserved because they are key species in the raw materials of Banjarese cuisine. The public's perception of recipe inheritance is about teaching recipes to others. Knowing the types of plants/animals used and assessing that recipes are passed down well to the next generation is an essential key.

Tourism products were made based on local biological resources. It can be recommended to be developed in Kuin Village, e.g. in the form of educating the stages and composition of Banjarese culinary making. It is an attraction for tourists and can at the same time eat the cuisine that has been made. The basic knowledge of the community that has been passed down from generation to generation is also supported by teaching Banjarese cuisine to others, especially tourists.

#### Recommendation for Culinary Tourism Development

The responses of the community that have been measured through a Likert Scale assessment were then analyzed by SWOT to design strategies and recommendations for the development of culinary tourism in Kuin Village, Banjarmasin. Based on the data above, the strength score is 0.73, and the weakness score is 0.70. Then the score was analyzed based on the Internal Factor Analysis Strategy (IFAS), so a score of 0.03 was obtained (Table 2). On other

factors, the opportunity score is 1.54, and the threat score is 0.70 (Table 3). Then the score was analyzed based on the External Factor Analysis Strategy (EFAS), so the score was 0.84. So, the SWOT analysis score was obtained (0.03; 0.84).

The SWOT analysis score is 0.03; 0.84, which leads to the SO (strength opportunity) strategy (Fig. 3). Therefore, the strategy that must be implemented is a strategy that uses strength to take advantage of opportunities. The Banjarese cuisine act as the main identity for the tourism of Kuin Village and the visitor's purpose to come (opportunity). The area is the potential to be developed as a culinary tourism village, which provides economic benefits to the community.

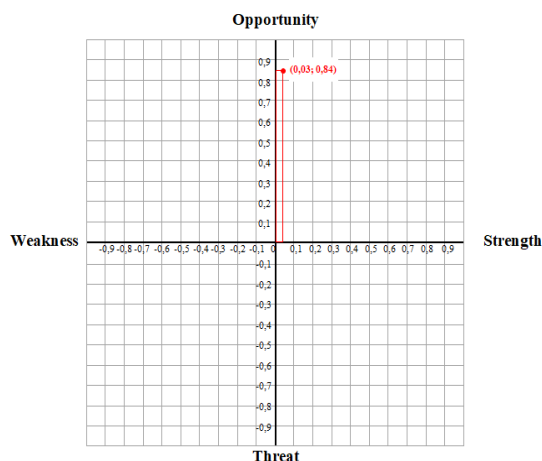
Moreover, the government also helps with culinary development in Kuin Village. Banjarese cuisine also makes people conserve some plants or animals, and the community become aware and feels important to teach the recipe by generation. In line with previous studies, culinary is related to conservation [11,12,13]. Banjarese cuisine can be branding tourism and the visitor's main purpose for visiting Kuin village. It is because community continuously served Banjarese cuisine for daily fulfillment, family banquets, or traditional ceremonies. There are many Banjarese cuisine menus served by the community daily. The most served cuisine such as *Soto Banjar* (broth soup with particular Banjarese ingredients), *Nasi Sop* (rice and soup), *Karih* (local curry), *Bistik* (steak), *Masak Habang* (beef/chicken red stew), *Nasi Kuning* (turmeric rice), *Rawon* (Indonesian beef soup), Satay and *Lontong* (steamed rice wrapped in banana leaves).

**Table 2.** Internal Factor Analysis Strategy (IFAS) on the Ethnic food and Tourism Potential in Kuin Village

No.	Internal Factor	Rating	Value	Score
<b>Strength (S)</b>				
1	Banjarese culinary/cuisine (ethnic food) is attractive for tourists in Kuin Village, Banjarmasin.	4.28	0.06	0.25
3	Banjarese cuisine in Kuin Village has a specialty and makes it different from other places.	4.09	0.06	0.23
6	The floating market increases tourists' interest in Banjarese cuisine in Kuin Village.	3.64	0.05	0.18
18	The floating market helps the availability of ingredients for Banjarese cuisine in Kuin Village.	2.36	0.03	0.07
<b>Total score of strength</b>				<b>0.73</b>
<b>Weakness (W)</b>				
9	The promotion of Banjarese cuisine in Kuin Village is not up to date.	3.34	0.04	0.15
10	Banjarese cuisine in Kuin Village is served only for daily meals.	3.05	0.04	0.13
14	There are some types of plants or animals that are ingredients for Banjarese cuisine in Kuin Village that are not found in other places.	3.19	0.04	0.14
15	The served of some Banjarese cuisine is reduced due to the difficulty of plant or animal ingredients.	2.96	0.04	0.12
17	The community living along the riverbank makes it difficult to farm or conserve some plants or animals, which are the ingredients for Banjarese food.	3.46	0.05	0.16
<b>Total score of weakness</b>				<b>0.70</b>
<b>Total Internal Factor Analysis Strategy (IFAS) = S - W</b>				<b>0.03</b>

**Table 3.** External Factor Analysis Strategy (EFAS) on Public Perception and Appreciation of Ethnic food and Tourism Potential in Kuin Village

No.	External Factor	Rating	Value	Score
<b>Opportunity (O)</b>				
2	The purpose of visiting Kuin Village is to eat Banjarese cuisine.	4.04	0.05	0.22
4	Banjarese cuisine can be the main identity for the tourism of Kuin Village.	4.24	0.06	0.24
5	Banjarese cuisine provides economic benefits to people in Kuin Village.	4.39	0.06	0.26
7	The government helps with the culinary development in Kuin Village.	3.43	0.05	0.16
8	Kuin Village acts as a culinary tourism village.	4.35	0.06	0.25
19	Banjarese cuisine makes people conserving some plants or animals.	3.15	0.04	0.13
21	Teaching the recipe of Banjarese cuisine to other people is important.	4.47	0.06	0.27
<b>Total score of opportunity</b>				<b>1.53</b>
<b>Threat (T)</b>				
11	The impact of other places culinary (not Banjarese Culinary) just increases.	3.82	0.05	0.20
12	There is some menu of Banjarese cuisine in Kuin Village rarely or not served anymore.	3.23	0.04	0.14
13	Knowing the types of plants or animals that are used in Banjarese cuisine is not important.	2.45	0.03	0.08
16	Poor awareness to plant or conserve some plants or animals, which are the ingredients for Banjarese cuisine.	3.68	0.05	0.18
20	The recipe of Banjarese cuisine in Kuin Village is not educated well to the next generation.	2.69	0.04	0.10
<b>Total score of threat</b>				<b>0.70</b>
<b>Total External Factor Analysis Strategy (EFAS)</b>				<b>0.84</b>

**Figure 3.** The SWOT Quadrant Analysis

The community always served Banjarese cuisine in every traditional ceremony and daily life because it provides economic benefits to them. Food has many essential rules in all aspects of human life, such as fulfilling basic needs to building psychological expression and social interactions [14]. In the past, Kuin Village was the center of the Banjar Kingdom, public economic activity, and the spread of Islam [5]. There are many historical relics, such as the graves of the Banjar Kingdom and Sultan Suriansyah mosque (Personal Communication, 2020). Therefore, it makes the public know that Kuin Village is a historical and religious tourism village. The majority of the community are traders or sellers that support religious tourism so far. There are many culinary sellers in the area. They serve special menus such as Soto Kuin,

which is the specialty cuisine of Kuin Village. Food has become an expression of identity and culture and has become a popular aspect of tourism [14]. In Indonesia, ethnic food has been promoted to support tourism development with the specialties of each region, such as in Kemiren Village, Banyuwangi, East Java [11], Lombok Island [15], and Painan, South Coast, West Sumatra [16].

*Soto Banjar* (broth soup with particular Banjarese ingredients) is the most special cuisine by the Banjarese people because it is the iconic menu and reflects the ethnic group identity. The Kuin community perceived that *Soto Banjar* is famous or popular, has an authentic taste and maintains its authenticity as *Soto Banjar*. According to some respondents who are cuisine sellers, the estimated origins of *Soto Banjar* were from Kuin Village.

Mrs. H (*Pokdarwis* - Tourism awareness group of North Kuin representative) estimated the origin of culinary *Soto Banjar* because Banjarese people in ancient times had the ability to imitate and preserve menu recipes presented by the colonialist and supported by the abundance of spices variety. *Soto* is made from various kinds of spices, so it creates a delicious aroma and taste. Even though some menus are similar to the other Indonesian cuisine, the taste of Banjarese cuisine is different because it is composed of special spices ingredients. A total of 24 main species are used as Banjarese basic spices ingredients, such as anise, candlenut, cardamom, chili, cinnamon, clove, coconut, coriander, cumin, galangal, garlic,



lemongrass, nutmeg, pepper, pili nuts, poppy seed, red ginger, sand ginger, scallion, shallot, Sichuan lovage, star anise, tamarind, and turmeric.

Mrs. H also explained that some menus, such as Rawon, are influenced by Javanese. The arrival of Javanese to Banjarmasin was happened in ancient times, especially during the Banjar sultanate that influenced by the Demak sultanate. This is one of the factors that cause some Banjarese cuisine to have similarities to some Javanese cuisine. Some menus have similarities to Javanese cuisine, such as *Soto*, *Rawon*, *Sate*, and *Nasi Kuning*. However, they have different basic spice ingredients for basic seasoning (Personal Communication, 2020). *Nasi Kuning* both are made from rice, coconut milk, turmeric, lemongrass, *salam* leaves, and pandan leaves [17], but Banjarese *Nasi Kuning* is served with chicken, egg, or fish and *Masak Habang*.

The difference between the types of Banjarese culinary in Kuin Village and other villages in Banjarmasin is the type of menu served. Certain menus are made only controlled or served by people in certain villages. It affects the variety of the menus that are often served continuously in a certain area and the ability of a menu to survive until now. Thus, it creates distinctive characteristics from one village to another. The culinary variety in Kuin village is dominant in the form of main dishes, such as *Soto Banjar*, *Nasi Sop*, *Sate*, *Rawon*, and *Nasi Kuning*, while the variety of *wadai* (cakes) served such as *Sasunduk Lawang*, *Babongko*, *Pundut Pisang*, and *Roti Tumpi* (Table 4). This type of dish is mostly mastered by the people in Kuin village, so it is still found to be served until now (Personal Communication, 2020). Banjarese tradition and culture are also influenced by Islamic cultures, so the Banjarese cuisine is served in Islamic ceremonies in the Kuin Village community such as *betasmiyah*, *bekawinan* (Fig. 3), *beselamatan*, *behaul*, *hajatan*, *mandi-mandi* and *mambaca manaqib*, as explained in Table 5.



Figure 3. Banjarese Cuisine for Wedding Ceremonies (Personal documentation, 2021)

Table 4. Variety of *Wadai* (cakes/snack) in Kuin village





No	Wadai Name	Description
1	 <i>Sasunduk Lawang</i>	steamed cake made of rice flour, coconut milk, and brown sugar, wrapped by banana leaves in a long shape (cookpad.com)
2	 <i>Babongko</i>	steamed cake made of rice flour, coconut milk, and pandanus, wrapped by banana leaves in a triangle shape (liveinindonesia.id)
3	 <i>Pundut Pisang</i>	steamed cake made of rice flour, coconut milk, and banana, wrapped by banana leaves in a triangle shape (sajiansedap.grid.id)
4	 <i>Roti Tumpi</i>	baked cake made of rice flour, egg, and brown sugar (Personal documentation, 2020)







Table 5. Banjarese Tradition and Ceremonies in the Kuin Village

Ceremonies	Activities
<i>Betasmiyah</i>	The tradition of giving names to newborns
<i>Bekawinan</i>	The wedding ceremonies
<i>Beselamatan</i>	The tradition of thanksgiving for the fulfillment of one's wishes or other things
<i>Behaul</i>	The tradition of <i>tahlilan</i> , commemorating the death of a family member on 1-3 days, 7 days, 40 days, 100 days, and 1 year (in terms of the Hijri calendar)
<i>Hajatan</i>	The tradition to celebrate asking God for something
<i>Mandi-mandi</i>	The bathing ceremony for the 7 <sup>th</sup> month of pregnancy
<i>Mambaca Manaqib</i>	The tradition of people gathering and invite a religious leader to read or tell about the life history of a special person who is believed to be the <i>Wali Allah</i> (Saint)

According to Mr. B (Community Figure of Kuin Village), some ethnic foods that are usually served for *selamatan* and *hajatan*, such as bananas, *roti*

*gandum, tapai hijau, wadai pare, apam habang putih, cucur, and cincin* (Table 6).

**Table 4.** Variety of *Wadai* (cakes/snack) in Kuin village

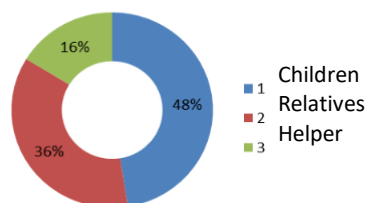
No	Wadai Name	Description
1	 <b>Roti Gandum</b>	baked cake made of wheat flour, egg, milk, yeast, and margarine (cookpad.com)
2	 <b>Tapai Hijau</b>	Fermented sticky rice, yeast, and sweet leaf (cookpad.com)
3	 <b>Wadai pare</b>	steamed cake made of glutinous rice flour, coconut, brown sugar, and suji (cookpad.com)
4	 <b>Apam habang putih</b>	steamed cake made of wheat flour, sugar, brown sugar, and coconut milk (budaya-indonesia.org)
5	 <b>Cucur</b>	fried cake made of wheat flour, sugar, and brown sugar (cookpad.com)
6	 <b>Cincin</b>	fried cake made of wheat flour, salt, and brown sugar (Personal documentation, 2020)

However, he has no knowledge on the presentation meaning of each component because in general, it has been provided in advance. For *mandi-mandi*, it is usually served in the form of bitter coffee, sweet coffee, and *banyu putih* (drink water), but it is also served for purposes such as *mambaca manaqib*, *beselamatan*, and *mandi-mandi*. During the 7<sup>th</sup>

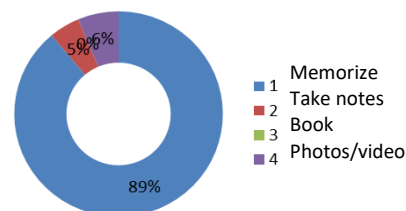
month of the mother's pregnancy ceremony, the food was served to those who read the *halarat* prayer and the thanksgiving prayer.

The community in Kuin Village still holds many Banjarese cultures through traditional ceremonies, in which they serve Banjarese cuisine along with the generations. They are closely related to the historical heritage of the origins of the Banjar community and affect the community to preserve their culture. People are strongly taught the recipe by generation, besides for their daily life, it also for economic benefits. They taught the recipes to their children, family, or the helper.

Most of the respondents taught the recipes to their children first, then to relatives, and helper (Fig. 4). Respondents are documenting the recipes mostly by memorizing, and less was took notes or photos/videos (Fig. 5). Based on the result, the community introduced the recipe to the closest person first, to their children, then to their relatives and their helpers. Therefore, the recipe can be passed down well from generation to generation. Ideally, the food literacy among generation is consist of formal curriculum-based knowledge and informal community-based knowledge, it must implemented through a holistic approach involves many important role such as children, family, teachers, schools, community and government institutions [18].



**Figure 4.** The Way of Recipes distributed to family and relatives



**Figure 5.** The Way of Recipes documented and transferred to community

Almost all respondents only memorized their own recipes because it is considered an easier way to keep the recipes than they teach others. The documentation of ethnic food can help us

understand how cuisines are intrinsically linked to local production systems, dietary environments, cultures and traditions, societal bonding, food and nutrition security, and rural livelihoods and economy [19]. It is also to preserve culinary and cultural traditions as well as the protection of theoretical and practical skills. The consumer and the community are not the persons who only buy and consume food but also people involved in the production process, the protection of biodiversity and traditional food, and products [20].

The support from the government has been received by the community, especially as a historical and religious tourism village that indirectly supports the cultural heritage. The government also supports small and medium enterprises in the community. According to Mrs. H, the government will develop tourism along with Sultan Suriansyah Mosque.

Community tourism activists (*Pokdarwis*) will be empowered as tour guides to accompany tourists along the river and use Sasirangan cloth. This program will be implemented gradually. Several communities around the Sultan Suriansyah Mosque have been gathered and have formed a community tourism activist's management that has been officially registered by the government. This group board has been formed through a Banjarmasin City Government Decree assigned as a tour guide. Until 2020, the activities that have been implemented by the group to develop tourism are routinely scheduling management meetings and participating in annual competitions such as the anniversary of South Kalimantan or Banjarmasin. But efforts for entrepreneurship or product development are still not developed. Activities that have been planned were regularly on Saturdays and Sundays at the riverbank of Sultan Suriansyah's grave. The involvement of tourism activities in the floating market was reopened on January 11<sup>th</sup>, 2020, by the Banjarmasin city government.

## CONCLUSION

The research reflects that public awareness about Banjarese cuisine in Kuin Village, Banjarmasin is still high because teaching the recipes to others is an important effort for them. Banjarese cuisine is still served in daily fulfillment, tradition, and cultural activities. Some of the traditional ceremonies in the Kuin Village community always served Banjarese cuisine from generation to generation continuously. The

development strategies that can be implemented emphasize the opportunities such as culinary tourism as the main identity and the visitor's purpose to come to Kuin Village, which leads to provide economic benefits to the community.

## ACKNOWLEDGEMENT

Special thanks to Ms. Maslian, who knows the information, relation, and contact of key informants in Kuin Village. Special thanks to Junaidi and Akhmadi as enumerators, all culinary seller, community tourism activists, community figure, and the local community in Kuin Village, Banjarmasin, for generously sharing their knowledge.

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