



# Local Gastronomic Identification in Traditional Lontong Banjar Food in South Kalimantan

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## ABSTRACT

Traditional foods reflect the identity of people and their natural environment. One of the special foods of the Banjar people in South Kalimantan is *lontong*. This culinary has supporting materials and activities that reflect gastronomic identity, both in the process of making it and its usefulness in the lives of Banjar people. The research problem is how local gastronomic identity is manifested in the traditional *lontong* Banjar culinary in South Kalimantan. This research aims to describe the local gastronomic essence of the conventional *lontong* Banjar culinary in South Kalimantan. Data were collected from January 2023 to August 2023 in Banjar Regency, South Kalimantan. There were seven informants: one community leader, a cultural observer, three *lontong* connoisseurs, two traders, and *lontong* makers. This study was qualitative and descriptive. Data collection techniques through interviews and documentation. Based on the results of this study, the description of local gastronomic identity in the traditional culinary products of the *lontong* Banjar in South Kalimantan is reflected in 1. The process of processing *lontong* traditionally is like a. cleaning rice, making it into *halung*, boiling it in a pot, and cooking it over high heat; b. making gravy and condiments based on spices, and c. making a variety of side dishes from Banjar's typical red/habang chili sauce. 2. lexicalization of the ingredients for making *lontong*, such as *halung* and *semat* 3. The sociocultural and environmental landscape of the Banjar people towards the culinary function of *lontong* as daily gastronomy (breakfast menu, ritual menu, attracting tourists, commercial value, and creative value based on local ecology). The conclusion is that *lontong* is a product of local culinary cultivation with economic, ecological, and social value, and is part of the local cultural identity from the aspect of food in the Banjar community.

**Keywords:** Banjar, gastronomy, *lontong*

Everyone needs food, both for themselves as biological factors and for others, because of social relationships and for fulfilling economic needs. Bolborici et al.[1, p. 1] provides information that traditional foods are usually made from local ingredients processed based on hereditary knowledge. This traditional food as a culinary product has the value of gastronomic practices [2, p. 22]. Gastronomic studies, among others, contribute to the conservation of learning and develop it as a culinary heritage part of local traditions. Marine-Roig et al.[3, p. 1] explain that from a gastronomic point of view, traditional food is an image identity of a cultural destination of local communities [4, p. 3] Ethnically elaborating on this traditional food is a legacy of sustainable cultural identity if it continues to be produced and consumed.

One of the local foods still consumed, processed, and served in various forms and types is *lontong*. *Lontong* is known in several regions of Indonesia, such as Surabaya, Bogor, Padang, and others. The Banjar community also has *lontong*-based food called *lontong Banjar*. These Banjar communities are located in 13 regencies and cities in South Kalimantan. Based on the initial survey, researchers observed that in each of these districts, it can be ascertained that there is always a culinary that is always there, namely *lontong*. *Lontong* has a similar shape, taste, serving ingredients, and presentations. Even the selling pattern uses a time that is not much different between districts in South Kalimantan, namely, morning to late afternoon. Although there are only a small number of people who do not, if there is a celebration or exhibition. This indicates that the *lontong* culinary contained in the life of the Banjar people is very familiar and distinctive as a local food. This research was then reinforced by the opinion Muin [4, p. 206].

Based on this, researchers became interested in researching the identity of *lontong* Banjar, which is connected to the local community's gastronomic and sociocultural points of view. Meanwhile, on the one hand, researchers found that especially in the realm of trade, *lontong* is one of the alternative foods in the midst of ready-to-eat or modern culinary that is Nusantara and go-International, which is much favored by the younger generation and the general public. This shows the importance of researching *lontong* banjar from a gastronomic perspective amid other varied food alternatives and the proliferation of cafés offering more contemporary culinary. There are indications that one day, the instant modern era, with a variety of culinary innovations, will shift this very valuable culinary heritage. Thus, the research results will help conserve the traditional knowledge of the community that can be passed down from generation to generation, and this research will scientifically document one of the conventional cuisines as part of cultural identity.

Alfisyah [5] emphasized that food is a collective cultural product that contains efforts to maintain life per local culture. Nowadays, the younger generation has begun to not know traditional food, along with the entry of imported food culture.

The problem studied is the form of gastronomic identity in traditional Banjar *lontong* food in South Kalimantan. The purpose of this study was to describe the condition of gastronomic identity in traditional Banjar *lontong* food in South Kalimantan.

Previous research on food Karimah et al [6] examined the lexicon of food processing techniques in Indonesian and English. Meanwhile, Risqienna et al. [7] researched traditional surabi food from historical aspects and processing methods in Bandung. Rahayu et al [8] mapping traditional foods in East Java. Cruz et al. [9] examined the relationship between gastronomic motivation and value perceptions of tourists to conventional cuisine in Bolivia. Abdullah et al [2] found in their research on the role of traditional home food supporting the economy by Pakistanis on the Pak-Afghan border in the Hindu Kush mountains.

These five studies indicate that each region or country has a typical food that shows its identity. This confirms that researchers have uncovered the problems of traditional culinary practices, especially in South Kalimantan. South Kalimantan has many tribes with various types of typical food, because it is sourced from the surrounding natural environment using traditional techniques. However, research on these traditional foods is scarce. Even though local food supports the food fulfillment needs of families, communities, and other aspects, this has inspired researchers to be inspired by previous research, such as how to process food, the attractiveness of form and presentation, mapping the lexicon supporting the description of local processing, and the role and value of local wisdom behind traditional food for the community.

Previous research on traditional Banjar culinary in South Kalimantan can be seen in Yayuk et al. [10] who describe various types of names and ways to process Banjar culinary, one of which is called *lontong*. Abbas and Jumriani [11] mentioned that the culinary area in Banua Anyar, Banjarmasin, has many typical Banjar menus, including the *lontong*. Muin [4] stated that one type of traditional Banjar food is *lontong*. Hidayati and Huriyah [12] their research mentioned the food menu served during local activities, *mangawarung*, including *lontong*.

These five previous studies only analyse on the same research object, namely traditional *lontong* Banjar food as one of the daily menus widely consumed and sold by the Banjar community. However, it has not been in detail with all the processing and cultural values behind food to show that *lontong* is part of the identity of the Banjar people from the point of view of local gastronomy. Based on this, because previous studies did not use gastronomic theory, the researcher will use the theory to conduct different research, namely, about *lontong* gastronomy in Banjar as a traditional culinary based on the perspective of the gastronomic identity of the local community.

## 2. OBJECTIVES

This study is expected to contribute to the wealth of research on traditional foods in the archipelago. For the government and academics, the research results inspire a policy to preserve *lontong Banjar* in various studies and activities.

## 3. THEORETICAL REVIEW

Gastronomy is the science of knowledge, skills, and cultural values in a society's food [13, p. 2076]. A community's dietary practices are influenced by local socio-ecological beliefs [14, p. 1]. There are sociocultural in food processing knowledge and skills, including those related to the balance of beliefs for generations [15, p. 938]. Thus, gastronomic studies include learning about the form of food, processing skills, sociocultural history, and benefits and functions of food in people's lives.

Each region has local food characteristics. This reveals that food can also be influenced by the geographical environment, customs, and local belief systems [16, p.12]. Food sources can come from the natural environment in which they live [16, p. 12]. Food provides both nutrition and medicine [17, p. 36]. In comparison, diet depends on factors of habits and concepts cultivated from generation to generation regarding the type of food and time to eat [18, p. 22]. Culinary identity is a part of the local cultural identity related to stomach problems, culture, politics, and economy. Traditional food has characteristics such as using ingredients from the environment, cooking with traditional or modern, but still manual, and the result of generational inheritance [19, p. 43].

Food has a name and processing tools that can be known through the lexicon description of society with the language of each region. Condon et al [20, pp. 575–576] mentions that each lexicon has meanings and stories related to local sociocultural life. Agostini [21, p. 83] explains that language has the concepts of value and attachment to the environment. Susanti, et.al. [22, p. 392] and Yayuk [23, p. 135] assert that the lexicon is a linguistic symbol with true meaning. Putri & Nurita [24, p. 1773] state that a user's environment affects the persistence of the lexicon.

Based on the explanation above, traditional food is a culinary delight that can reflect the tangible and intangible identities of a cultured society. It contains a knowledge system, can be a source of livelihood, describes supporting equipment in processing, is related to social and religious life, and even to local art. This can be seen in [25, p. 384] statement on the relationship between food and religion, food and the economy [26, p. 200]. Park et.al. [27, p. 140] on food related to tourism, knowledge, education, social life, sensory experiences, and can strengthen kinship relationships in families and communities. In fact, Das and Mishra [14, p. 14] emphasize that traditional food is a food practice that

has a connection in terms of customs, natural resources, inheritance, and beliefs that have local wisdom value, including the technological, ecological, and socio-cultural environment of the community. Food providers, presenters, processors, and food connoisseurs participate in a circle of traditional food. Singh et al. [17, p. 25]. Anderson, et.al. [28, p. 1] mentions foods that are related to ecology.

Thus, the study of gastronomic identity contains items related to food; knowledge of taste from makers, presenters, and connoisseurs can also be revealed. In addition, through traditional food, gastronomic theory can examine aspects of sociocultural life in food practices, such as diet, food functions, and inherited knowledge. Other elements can be explored, such as food being a local culinary identity related to environmental ecology, religion, and innovation, and being part of local sociocultural activities. It will be as follows, when charted based on some of the opinions above.

#### **4. METHODS**

##### **Types of research**

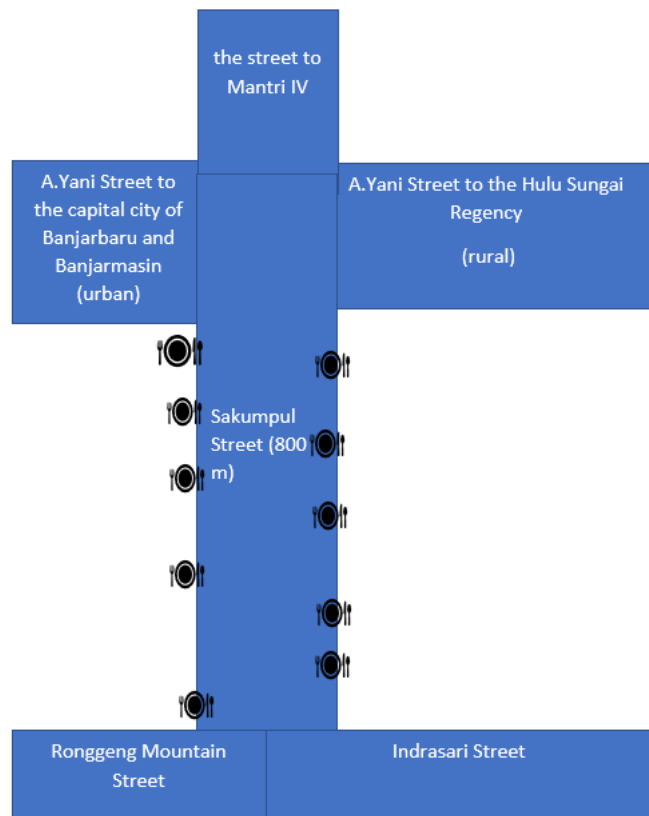
This research is qualitative descriptive. Research methods included observation, interviews, and documentation. The data taken is based on what is in the field, accurate, according to facts, and connected with the phenomenon studied. Metrouh and Nedjai [29, p. 104], Tohri et al. [30, p. 355], And Womack et al. [31, p. 2] mention qualitative, namely taking data as it is according to facts, phenomena, and valid. Almujaidei et al. [32, p. 2] and Moron and Forne [33, p. 393] continues that this qualitative requires in-depth interview techniques with informants.

The approach uses ethnography. Stajduhar et al. [34, p. 1], Tørring et al [35, p. 1], and Liberati et al [36, p. 1] explain that ethnography is related to research examining a society's processes, behavioral practices, practices, and values. Badmaev [37, p. 146], Mellina et al [38, p. 27], and Kaufmann & Peil [39, p. 229] state that one aspect of ethnographic studies is related to traditional knowledge or activities of the community, beliefs, values, and lifestyle.

##### **Research location**

In connection with this approach, researchers interact with the Banjar community at the research location when selling and making activities, including enjoying the *lontong*. The area of this research is the Banjar Regency. Based on the observation work steps, the sample of the study location was selected by people who live specifically on Sekumpul Street, which is limited to 800 km, starting from main road A. Yani to intersection three to another route. The reason here is that one of the large religious tourist attractions in South Kalimantan can attract hundreds of people daily from various regions in Indonesia and a small part from abroad. Hadi & Sarbini [40, p. 212] state that the Sekumpul area is where religious tourists attract fantastic visitors. The Banjar Regency Tourism Office is aware of this.

Based on the results of field surveys, 10 stalls are seen every day, providing Banjar *lontong* culinary menus lined up at a distance of about 100 to 150 meters. The thousands of pilgrims and the arrival of various outside communities did not affect the existence of the *lontong* Banjar culinary. This signifies that *lontong* is an inseparable part, so it becomes the daily consumption of most Banjar people and is also enjoyed by people outside the Banjar.

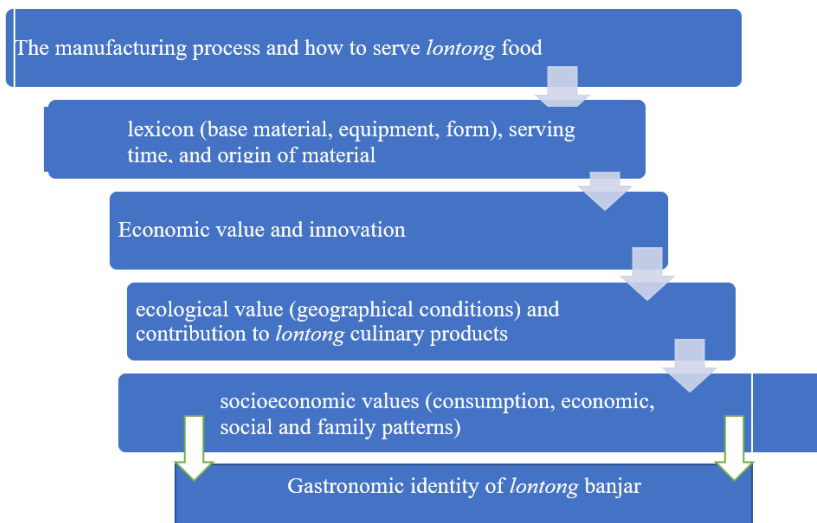


Source: Research Data, [2023]

**Figure 1.** Sekumpul Street plan as a research location

### Research Techniques and Data Analysis

Data analysis techniques in this ethnographic approach are data collection, sorting, presenting data, triangulation, and conclusions based on gastronomic concepts following the research context. Researchers conducted in-depth interviews with seven informants: one community leader, a culturalist, three *lontong* connoisseurs, and two traders and *lontong* makers. Documentation was carried out through notes and records to make it easier for researchers to remember the interview results. Data tool collection is a list of questions in structured and semi-structured interviews. The questions included the concept of *lontong* banjar, lexicons related to materials and processing tools, descriptions of how to serve, and time to enjoy *lontong*. In semi-structured questions, researchers converse with informants in families and restaurants who make and enjoy *lontong*. From this semi-structured interview, information was obtained that emphasized the relationship between the ecological and cultural landscapes of the Banjar people in the concept of making *lontong*, thus reflecting *lontong* as a local culinary identity. Documentation is performed to further strengthen memory through records and photos. The data analysis was interpreted based on gastronomic theory. Through this theory, it is easy to reveal the local traditional culinary identities of the Banjar people. Following this problem, this research describes the process and time of making a *lontong*. Subsequently, the basic materials, equipment, form, and presentation time are known according to the concept of the local community. From here on, we will learn about the ecological and sociocultural landscape related to consumption patterns, economic potential, and relationships between family and society. The following chart outlines the research instrument based on the problem to be discussed.



Source: Research Data, [2023]

**Figure 2.** Outline of structured/semi-structured research instruments based on problems

*Lontong* requires materials and equipment that predominantly originate in the environment. The presentation of *lontong* uses gravy and side dishes derived from animal and vegetable elements. Banjar people generally consume *lontong* in the morning, usually at breakfast. However, it will differ if served during a *selamatan* or thanksgiving event, and other events. The time depends on the conditions. *Lontong* Banjar is enjoyed by local people and also consumed by migrant communities. This illustrates that the *lontong* Banjar becomes part of the identity of the Banjar people in their daily lives.

### **Lontong Banjar Concept**

*Lontong* has environmental and ecological elements, such as materials derived from the living environment of the Banjar people, including coconuts, fish, and banana leaves. At the same time, the consumption habits or diet of Banjar people are dominant in the morning as breakfast. If not, this is usually because an important event presents a *lontong* menu as an alternative dish.

Furthermore, there are indications that *lontong* Banjars are made from banana leaves with a different taste than other *lontongs*. According to the informants, this difference was in terms of spices and fish. *Lontong* wrappers become increasingly diverse if they are made of plastic. The general shape of the *lontong* wrap is triangular, but there are also some long wraps, such as *lontong* for satay. Speakers feel that there are many grocers, making it easier for them to enjoy the *lontong* breakfast.

Based on these two sets of data, it can be seen that the indication of the concept of *lontong* Banjar, among others, can be seen in the following table.

**Table 1.** [ the concept of lontong Banjar ]

Knowledge of <i>lontong</i>	Local ingredients	Shape	Local condiments	Processing	Producers	consumption	Place and time of enjoying
Learning/ legacy	Rice Coconut Banana leaves Cork fish, shrimp, eggs,	Triangle / elongated	Banjar spices	Manual/ traditional	Banjar people	<i>kuah santan</i> /coconut milk soup  masak habang/ <i>habang</i> cook	Lots of stall/breakfast  House/ Large and small events

	dry Lombok						
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Source: Research Data, [2023]

The concept of *lontong* banjar as a typical food of the Banjar people that is widely consumed and traded with the identity in the table above is also supported by the statement Nugrahani [41, p. 153] which provides information that *lontong* uses banana leaves. Hidayati & Huriyah [12, p. 14] said that one of the cultures of the Banjar people is *mangawarung*, enjoying *lontong* dishes in collaboration with snakehead fish side dishes. Abbas & Jumriani [11, p. 37] affirmed that the *lontong* is a typical culinary icon of the Banjar community.

## FINDINGS & DISCUSSION

### 5.1 Lontong Banjar Making Process

#### 5.1.1 Making Lontong

The first step in creating a *lontong* was to provide rice. Rice was washed and drained for approximately 5 -10 minutes. Next, a triangular *lontong* wrapper was prepared from banana leaves that had been heated on the fire. Put rice in about three tablespoons. Then, boil in a large saucepan of water and wait for 5-6 hours over high heat. Here are photos of the steps for making *lontong* Banjar.

Step 1: Rice washed and drained



Source: Research Data, [2023]

**Figure 3.** [Rice was washed]



Source: Research Data, [2023]

**Figure 4.** [Rice was drained]

Step 2: Banana leaves are formed into a triangle



Source: Research Data, [2023]

**Figure 5.** [banana leaves]



Source: Research Data, [2023]

**Figure 6.** [a triangular lontong wrapper]

Step 3: Put the rice in a package of banana leaves and boil



Source: Research Data, [2023]

**Figure 7.** [rice in a package of banana leaves]

Source: Research Data, [2023]

**Figure 8.** [boiled *lontong*]

Step 4: boil for 5-6 hours, remove from heat, and drain



Source: Research Data, [year]

**Figure 9.** [boiled *lontong*]

Source: Research Data, [year]

**Figure 10.** [drained *lontong*]

### 5.1.2 Making *Lontong* Soup

Making *lontong* soup made from coconut milk requires kitchen spices such as turmeric, onion, garlic, candlenuts, galangal, kencur, ginger, coriander, and a small shrimp paste. Seasonings were mashed and fried. Coconut milk and vegetable ingredients such as jackfruit, long beans, and papaya are prepared for soup. To make the soup more delicious, snakehead fish meat that has been mashed was included. The steps for making the *lontong* Banjar soup are as follows.

Step 1: Prepare coconut milk



Source: Research Data, [2023]

**Figure 11.** [shredded coconut]

Source: Research Data, [2023]

**Figure 12.** [Coconut milk]

Step 2: Prepare spices, pounded, and fried





Source: Research Data, [2023]

**Figure 13.** [spices]



Source: Research Data, [2023]

**Figure 14.** [fried spices]

Step 3: Prepare vegetable in gravy

1: Prepare vegetable alternatives in gravy



Source: Research Data, [2023]

**Figure 15.** [jackfruit]



Source: Research Data, [2023]

**Figure 16.** [boiled jackfruit]

2: Long beans cut into small snouts



Source: Research Data, [2023]

**Figure 19.** [Long beans]



Source: Research Data, [2023]

**Figure 20.** [cut long beans]



3: Papaya fruit coarsely shaved and boiled



Source: Research Data, [2023]

**Figure 21.** [Papaya fruit]

Source: Research Data, [2023]

**Figure 22.** [boiled papaya fruit]

Step 4: Prepare one steamed snakehead fish and puree it



Source: Research Data, [2023]

**Figure 23.** [snakehead fish]

Source: Research Data, [2023]

**Figure 24.** [boiled snakehead]



Source: Research Data, [2023]

**Figure 25.** *Lontong soup* after cooking

5.1.3 Making Side Dishes and *Sambal Habang Lontong*

*Lontong* Banjar side dishes consist of eggs, snakehead fish, or shrimp. The eggs were boiled, and the snakehead fish and shrimp were fried before being placed in *habang* chili sauce. The ingredients of this *sambal habang lontong* include dried red chili, shallots, garlic, a piece of ginger, a little brown sugar, tamarind, cinnamon, and shrimp paste. The steps for making side dishes and the *sambal habang lontong* Banjar are shown in the photo.

Step 1: Prepare boiled, dried red pepper.



Source: Research Data, [2023]

**Figure 26.** [boiled red pepper]

Step 2: Puree the chilies together with the spices and cook with oil until boiling



Source: Research Data, [2023]

**Figure 27.** [dried red pepper]

Step 3: Prepare alternative side dishes in *sambal habang* along with seasoning

1. Boiled chicken or duck eggs



Source: Research Data, [2023]

**Figure 28.** [chicken eggs]



Source: Research Data, [2023]

**Figure 29.** [Boiled chicken eggs]

2. Fried snakehead fish



Source: Research Data, [2023]

**Figure 23.** [snakehead fish]

Source: Research Data, [2023]

**Figure 24.** [fried snakehead fish]

### 3. Half-fried shrimp

After these three steps, each side dish was mixed with the *sambal habang*. Some combine more than one side dish into one chili sauce. Some also separate it. Here's a photo of the side dish *sambal habang* for *lontong* banjar



Source: Research Data, [2023]

**Figure 32.** *Sambal Habang* Egg



Source: Research Data, [2023]

**Figure 33.** *Sambal Habang* Shrimp



Source: Research Data, [2023]

**Figure 34.** Mixed Sambal

#### 5.1.4 How to Serve *Lontong* Banjar

A *lontong* Banjar is a food that requires a non-paper container to serve it to connoisseurs. *Lontong* was placed on a plate after peeling one or two pieces. The soup was then poured along with alternative vegetables. The vegetables included are not much like eating rice, to taste, about one or two tablespoons. The soup must be large, so that more than half of the rice cake is submerged. Subsequently, snakehead fish, eggs, and shrimp cooked in *habang* seasoning on the *lontong*. Freshly sprinkled fried onions. Here, a photo of the *lontong* served on a plate.



Source: Research Data, [2023]

**Figure 35.** *Lontong* Banjar dish

### 5.2 Lexicon supporting Local Gastronomic Identity in *Lontong Banjar*

As a traditional food processed by the Banjar community, the mention and function of the lexicon of equipment that supports processing during the process and, when served, is to use a Banjar language. The concept contained in each dictionary is based on the perception of the Banjar community in relation to the context of creating a *lontong*. Condon et al [20, pp. 575–576] mention that each lexicon has meanings and stories about local sociocultural life. Condon et al. assert that each dictionary has a connection to the sociocultural life of its people.

This is explained in table.

**Table 2.** Examples of lexicons of *lontong* processing tools

	Banjar Language	English	Function description
1	<i>rinjing</i>	wok	Containers made of aluminum have the function of frying spices and fish
2	<i>panci</i>	pot	Containers made of aluminum have the function as a means of boiling <i>lontong</i> and eggs
3	<i>Suk rinjing</i>	Sutil	Tools for stirring <i>lontong</i>
4	<i>lading</i>	Knife	Tools for cutting leaves, vegetables, and fish
5	<i>parudan</i>	srutting	Coconut grating tool
6	<i>tapisan</i>	penpals	Tool to filter coconut milk with coconut pulp
7	<i>baskom</i>	Bascom	The container holds the materials for making <i>lontong</i>
8	<i>sinduk</i>	spoon	Tools for putting rice into rice packets and tools for bribing <i>lontong</i> when served
9	<i>Kisaian baras</i>	Small basket	Tools for cleaning rice and slicing
10	<i>piring</i>	plate	Tools for serving <i>lontong</i>
11	<i>kompur</i>	stove	The tool starts a fire
12	<i>ulakan</i>	Smear	Tools for grinding seasonings
13	<i>panai</i>	tear	A tool that functions as a smear pair to grind spices like a stone bowl

14	<i>serbet</i>	napkin	Tools for wiping leaves and plates
15	<i>Halung</i>	The container of banana leaves is triangular	To wrap <i>lontong</i>
16	<i>semat</i>	Toothpick	Leaf awl <i>lontong</i> wrapper for gluing, made of small pieces of sticks

Source: Research Data, [2023]

**Table 3.** Examples of lexicons of processing base *lontong* materials

	Banjar Language	Inggris
	<b><i>Lontong</i></b>	<i>lontong</i>
	<i>baras</i>	rice
	<b><i>Bumbu</i></b>	<b>Spices</b>
1	<i>janar</i>	turmeric
2	<i>tipakan</i>	ginger
3	<i>kancur</i>	aromatic ginger
4	<i>kaminting</i>	candlenut
5	<i>katambar</i>	coriander
6	<i>laos</i>	galangal
7	<i>Bawang habang</i>	Shallot
8	<i>Bawang putih</i>	Garlic
9	<i>acan</i>	shrimp paste
	<b><i>Kuah</i></b>	<b>gravy</b>
1	<i>nyiur</i>	coconut
2	<i>banyu</i>	water
	<b><i>sayuran</i></b>	<b>Vegetables</b>
1	<i>kastila</i>	papaya
2	<i>nangka</i>	jackfruit
3	<i>Kacang panjang</i>	long beans
	<b><i>Iwak</i></b>	<b>fish</b>
1	<i>haruan</i>	cork
2	<i>hintalu</i>	egg

3	<i>hundang</i>	shrimp
	<b><i>Sambal habang</i></b>	<b><i>Sambal habang</i></b>
1	<i>Lumbuk ganal karing habang</i>	Large dried chilies
2	<i>Kayu manis</i>	Cinnamon
3	<i>Gula habang</i>	Brown sugar

Source: Research Data, [2023]

### 5.3. Ecological and sociocultural values of Banjar people in lontong culinary

Culinary is part of the local cultural identity related to stomach problems, culture, politics, and economy. Traditional food has characteristics such as using ingredients from the environment, cooking with traditional or modern but still manual, and the result of generational inheritance [19, p. 42] Based on the concept of *lontong* Banjar and the way of processing *lontong*, the Banjar community's ecological, innovation, economic, and sociocultural values related to the traditional *lontong* culinary can be known. The image of ecological value here is related to the Banjar residential environment, which provides basic material for making *lontong*. Innovation is related to the power of creativity that has been developed. Socioeconomic value can be seen in the diet, function, and role of the *lontong* in the life activities of the Banjar community.

#### Ecological value

Food sources can come from the natural environment where they live [16, p. 12] These one opinions are based on the ecological value of the *lontong* Banjar. The natural environment of the Banjar community provides benefits for supporting the sustainability of *lontong* food. The available biological and animal resources ensure that *lontong* makers have no shortage of materials to continue making *lontong*. *Lontong* connoisseurs can easily feel culinary deliciousness because existing ingredients support it.



Source: Research Data, [2023]

**Figure 36.** A palm tree producing brown sugar on one of the residents' land

### Economic value

Connoisseurs of *lontong* Banjar can always be present in the morning along the road of the research location. More than ten street food stalls provided this culinary. However, this does not imply that people around the street cannot enjoy it at other times. When there is a big day, *selamatan*, and gratitude, the *lontong* Banjar becomes one of the alternatives. This consumption pattern is part of the tradition of enjoying a *lontong* in the surrounding community. The price range per portion ranged from 8,000 to 16,000 rupiahs. Alfizah [42] emphasized that food is a collective cultural product that contains efforts to maintain life per local culture. Edi Fitriana Afriza et al.[43, p. 1] mentioned food processing skills can support the family economy.

### The value of innovation

There is a value of innovation in the processing of the *lontong* Banjar. The researchers found the use of additional chicken meat as a side dish. In general, they are eggs, snakehead fish, and shrimps. Moreover, according to 75-year-old informant, in his time, when he was a child, the shape of the *lontong* Banjar is elongated and could be consumed by up to three people. How to enjoy it: Cut approximately 15 pieces. One five-piece serving. The fish is also dominated by snakehead fish *iwak haruan*.

### Social and cultural values

The *Lontong banjar* is not only a source of food that is delicious to enjoy. It can also establish traditional social relationships among communities through the dishes provided. The family realm strengthens the sense of togetherness because *lontongs* are usually made with other family members during holidays or celebrations. Park et al.[27, p. 140] mentioned that food is related to tourism, knowledge, education, social life, and sensory experiences and can strengthen kinship relationships in families and communities

Thus, based on the explanation above, *lontong* Banjar describes the local culinary identity of the Banjar community based on several aspects, such as part of the knowledge inherited from the predecessor, the dominant basic ingredients derived from local natural products, the Banjar community based on plantations and animal husbandry, the use of lexicons related to the context of the process of making *lontong* traditionally using the Banjar language, and processing methods by the techniques and perceptions of the local community. In addition, the *lontong* banjar can become an important culinary part that survives in other modern culinary innovations to influence the same dominant consumption and selling patterns favored in the morning. This shows the truth of what has been stated by previous researchers, such as states that food is a representation of local socioculture. Letourneau & Pigeon [44, p. 6] culinary practices are an important tradition in a culture. Morón-Corujeira & Fusté-Forné [33, pp. 393–394] traditional food has the potential for sustainable production and consumption, but this depends on the environment, knowledge, and practices. That exploring food through lessons on how to process recipes and participate in tastes is part of the regenerative experience of traditional cuisine.

*Lontong* banjar is also often served at big events, such as weddings, holidays, and other congratulations at various times, which can strengthen the sense of community. *Lontong* banjar generally has a triangular shape wrapped in banana leaves with dishes and flavors based on the collaboration of spices, *sambal habang*, and other typical ingredients throughout the year. This traditional cuisine reflects the Banjar people's local ecological, social, economic, and cultural values. Marine-Roig et al.[3, p. 1] explain that from a gastronomic point of view, and traditional food is an image identity of a cultural destination of local communities. Fusté-Forné & Jamal [45, p. 3], Fardet & Rock [46, p. 3028], Katongole & Mukama [47, p. 1] and [48, p. 1] ethnically elaborate, this traditional food is a legacy of sustainable cultural identity if it continues to be produced and consumed.

## 6. CONCLUSION

From the perspective of gastronomic identity, *lontong* Banjar reflects the typical local cuisine of the Banjar people. This can be seen based on the meaning of the concept of *lontong* Banjar, the traditional way of processing *lontong* with dominant ingredients from the environment, and the lexicons contained in the processing using language and language description banjar. *Lontong* Banjar has a distinctive shape and a banjar dish. Enjoy dominant breakfast when in stalls or when there is a big event. The shape of the *lontong* is now predominantly triangular, although some are displayed. The gravy was prepared from coconut milk and Banjar species. The side dish chili sauce is called *sambal habang*, with typical side dishes, such as snakehead fish, eggs, and shrimp. Behind traditional cuisine, a legacy of past mass knowledge, Banjar has economic, ecological, and socio-cultural values.

The results of this research show that the *lontong* Banjar culinary is part of the cultural identity of the Banjar people from the aspect of food based on this gastronomy point of view, reinforcing the statement Das and Misra [14, p. 14] about traditional food, which is a food practice that has a connection in terms of customs, natural resources, inheritance,



and beliefs that value local wisdom, including technology, ecology, and sociocultural communities. The food providers, presenters, processors, and connoisseurs participate in a traditional food circle. Bolborici [1, p. 1] provide information that traditional foods are usually made from local ingredients processed based on hereditary knowledge. This traditional culinary food has the value of gastronomic practices.

## 7. COMPETING INTEREST STATEMENT

This article is free from any conflict of interest regarding the data collection, analysis, and the publication process itself.

## 8. AUTHORS' CONTRIBUTIONS

THE THREE AUTHORS WHO CONTRIBUTED TO THIS ARTICLE ARE RISSARI YAYUK, DERRI RIS RIANA, AND JAHDAH.

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