



## KETUPAT KANDANGAN: A SYMBOL OF ISLAMIC VALUES IN BANJAR CUISINE AND ITS IMPLICATIONS FOR CULTURAL IDENTITY AND THE LOCAL ECONOMY

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### Abstract

Ketupat Kandangan, a traditional Indonesian dish from South Kalimantan, embodies the harmonious integration of Islamic values, cultural heritage, and economic sustainability in Banjar society. This study explores the significance of Ketupat Kandangan as a symbol of Islamic principles such as togetherness (ukhuwwah Islamiyyah), simplicity (zuhud), and gratitude (syukur), which are reflected in its preparation and consumption during religious and social gatherings. Through qualitative research methods, including observations, interviews, and documentation, this study analyzes the role of Ketupat Kandangan in preserving cultural identity, strengthening social cohesion, and supporting the local economy. The findings reveal that the communal aspect of preparing and sharing the dish reinforces Islamic values and cultural transmission, while the use of local ingredients supports farmers, fishermen, and culinary entrepreneurs. However, challenges such as limited shelf life and declining interest among younger generations necessitate modern innovations in packaging, marketing, and educational initiatives. The study emphasizes the importance of collaborative efforts among stakeholders to ensure the sustainability and competitiveness of Ketupat Kandangan as a cultural icon and economic driver. By embracing modernization while staying true to its Islamic and cultural roots, Ketupat Kandangan serves as an example of how traditional cuisine can be leveraged to strengthen both cultural identity and economic development in the face of globalization.

**Keywords:** Ketupat Kandangan, Islamic values, Banjar culinary traditions, Cultural identity, Local economy

### Abstrak

Ketupat Kandangan, makanan tradisional Indonesia dari Kalimantan Selatan, merupakan perwujudan dari perpaduan yang harmonis antara nilai-nilai Islam, warisan budaya, dan keberlanjutan ekonomi dalam masyarakat Banjar. Penelitian ini mengeksplorasi signifikansi Ketupat Kandangan sebagai simbol prinsip-prinsip Islam seperti kebersamaan (ukhuwwah Islamiyyah), kesederhanaan

(zuhud), dan rasa syukur (syukur), yang tercermin dalam persiapan dan konsumsinya pada acara-acara keagamaan dan sosial. Melalui metode penelitian kualitatif, termasuk observasi, wawancara, dan dokumentasi, penelitian ini menganalisis peran Ketupat Kandangan dalam melestarikan identitas budaya, memperkuat kohesi sosial, dan mendukung ekonomi lokal. Temuan menunjukkan bahwa aspek komunal dalam menyiapkan dan berbagi hidangan ini memperkuat nilai-nilai Islam dan transmisi budaya, sementara penggunaan bahan-bahan lokal mendukung petani, nelayan, dan pengusaha kuliner. Namun, tantangan seperti masa simpan yang terbatas dan menurunnya minat di kalangan generasi muda membutuhkan inovasi modern dalam pengemasan, pemasaran, dan inisiatif pendidikan. Studi ini menekankan pentingnya upaya kolaboratif di antara para pemangku kepentingan untuk memastikan keberlanjutan dan daya saing Ketupat Kandangan sebagai ikon budaya dan penggerak ekonomi. Dengan merangkul modernisasi sambil tetap berpegang teguh pada akar Islam dan budayanya, Ketupat Kandangan menjadi contoh bagaimana masakan tradisional dapat dimanfaatkan untuk memperkuat identitas budaya dan pembangunan ekonomi dalam menghadapi globalisasi.

**Kata kunci:** Ketupat Kandangan, Nilai-nilai Islam, Tradisi kuliner Banjar, Identitas budaya, Ekonomi lokal

## Introduction

The current of globalization has brought the world's society towards a modern civilization. Humans are facilitated by technology and increasingly fast and wide access to information. However, in the midst of the glittering development of the times, it is important to maintain and preserve the culture and traditions of our ancestors. Modern civilization comes along with various modern culinary from abroad, such as fast food in the form of pizza, burgers and fried chicken, thus eroding traditional culinary which is a recipe passed down from our ancestors<sup>1</sup>. Traditional cuisine has an important meaning in politics, identity, and practice, which reflects historical values and cultural identity. Derived from the natural ingredients used and the unique processes and stages to produce a distinctive taste<sup>2</sup>. Traditional culinary consumption patterns reflect cultural identity and are an integral part of the cultural wealth of a nation, functioning as a unique representation of regional characteristics and heritage<sup>3</sup>. This culture is manifested in the form of a complex cultural system with themes and ideas and a complex system of social activities through patterns and actions<sup>4</sup>. Culture must be preserved, maintained, and utilized. One of the components that strengthens the preservation of culture is traditional cuisine. Traditional cuisine must be preserved so

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<sup>1</sup> Jena Trolio, Molly Eckman, and Khanjan Mehta, "Leveraging Globalization to Revive Traditional Foods," *Journal of Sustainable Development* 9, no. 6 (2016): 212, doi:10.5539/jsd.v9n6p212.

<sup>2</sup> Brigitte Sébastia, "Eating Traditional Food Politics, Identity and Practices," no. October (2017), doi:<https://doi.org/10.4324/9781315643410>.

<sup>3</sup> Samiran Bisai, Sarnali Dutta, and Pradeep K. Das Mohapatra, "Traditional Food Consumption Pattern and Nutritional Status of Oraons: An Asian Indian Indigenous Community," *Frontiers in Sustainable Food Systems* 7 (2023), doi:10.3389/fsufs.2023.969264.

<sup>4</sup> Nasfati Iktarastiwi and Marwanti Marwanti, "Pendap as a Bengkulu Culinary Treasure," *Mudra Jurnal Seni Budaya* 38, no. 2 (2023): 130–40, doi:10.31091/mudra.v38i2.2052.

that it does not become extinct and its authenticity is maintained. This aims to maintain the culinary diversity that is the cultural wealth of a nation.

Traditional Indonesian cuisine has attracted international attention due to its unique taste and visual appeal. Negotiation between visual perception and taste plays an important role in its acceptance on the global culinary stage<sup>5</sup>. This proves that traditional cuisine has a strong appeal and is able to compete in the global culinary market. However, there are still many traditional culinary delights in Indonesia that have not been revealed. The weak inventory of traditional culinary in Indonesia can be identified as one of the challenges faced in the culinary and tourism industry<sup>6</sup>. Insufficient inventory of traditional culinary can hinder Indonesia's ability to improve the quality and variety of Indonesian culinary products. Inventory of traditional culinary has been carried out to increase the potential for culinary tourism development in Indonesia. However, further efforts are still needed to improve the quality and quantity of culinary inventory, as well as increase public and government awareness of the importance of traditional culinary in Indonesia<sup>7</sup>. Preserving traditional culinary also opens up opportunities for future generations to recognize and preserve the culinary heritage that has been passed down by their ancestors<sup>8</sup>.

Regions in Indonesia have traditional culinary spread from various regions so that they have been widely known by the public, such as lemang, pempek and pendap. This can be seen from various studies that discuss traditional culinary. The discussion includes history, culture, local wisdom values, processing techniques and so on. Lemang is a typical food and culture of Indonesia, playing an important role in traditional ceremonies. However, the lemang processing technique is still traditional so it must be developed<sup>9</sup>. Then the article that reviews pempek which is a symbol of identity and pride of philosophical values reflects the assimilation of Chinese and South Sumatran culture with differences in ingredients, shape, content, cooking techniques and presentation<sup>10</sup>. The discussion of traditional Bengkulu cuisine that examines Pendap which has a philosophical meaning of patience in life because it is cooked for 8 hours. This typical culinary is liked by the people of Bengkulu and is used as a typical souvenir because it can be stored for a long time and has a unique taste<sup>11</sup>.

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<sup>5</sup> Sonya Indriati Sondakh, "International Review of Humanities Studies INDONESIA CULINARY : NEGOTIATING THE VISUAL AND GUSTATORY PERCEPTION International Review of Humanities Studies" 5, no. 1 (2020): 426–38.

<sup>6</sup> A. (Yayusman, M. S., Mulyasari, P. N., & Trihartono, "Culinary Diaspora: An Anchor for Indonesian Gastrodiplomacy in the Netherlands," *The Hague Journal of Diplomacy*, 2023, 1–26, doi:<https://doi.org/10.1163/1871191x-bja10167>.

<sup>7</sup> Minta Harsana, Wika Rinawati, and Afia Fauziah, "Inventarisasi Makanan Tradisional Dalam Menunjang Pengembangan Wisata Kuliner," *JPPI (Jurnal Penelitian Pendidikan Indonesia)* 9, no. 1 (2023): 81, doi:10.29210/020221974.

<sup>8</sup> Andrew J. Semotiuk et al., "Ancestral Traditions of the Future: Where Is Traditional Knowledge and Practice Preservation Directed?," *Ethnobotany Research and Applications* 23 (2022), doi:10.32859/era.23.25.1-23.

<sup>9</sup> Bertha Araminta Wahyudi et al., "Lemang (Rice Bamboo) as a Representative of Typical Malay Food in Indonesia," *Journal of Ethnic Foods* 4, no. 1 (2017): 3–7, doi:10.1016/j.jef.2017.02.006.

<sup>10</sup> Reggie Surya, Welsen Destifen, and Stephanie Stephanie, "Review on Pempek, a Traditional Fishcake from South Sumatra, Indonesia: History, Nutritional Aspects, Current Development, and Innovation," *International Journal of Gastronomy and Food Science* 34, no. May (2023): 100828, doi:10.1016/j.ijgfs.2023.100828.

<sup>11</sup> Iktarastiwi and Marwanti, "Pendap as a Bengkulu Culinary Treasure."

Indonesia has diverse ethnicities and cultures, thus influencing culinary preferences in each region. One form of culinary diversity in Indonesia is the way ketupat is processed and served. Ketupat has deep significance in Indonesian and Islamic culture, reflecting religious values and social identity of the community<sup>12</sup>. As part of the culinary tradition that has developed in various regions, ketupat is not only a typical dish in the celebration of Eid al-Fitr, but also represents Islamic values such as simplicity (zuhud), togetherness, and gratitude<sup>13</sup>. Ketupat, as part of traditional Indonesian cuisine, not only represents gastronomic heritage, but also plays a role in maintaining cultural identity and Islamic values amidst the current of globalization<sup>14</sup>. In addition, there are differences in the ingredients and spices used. The distribution of Ketupat in Indonesia is in the regions of Java, Sumatra, Kalimantan and Sulawesi. On the island of Java there is ketupat Babanci typical of Betawi, DKI Jakarta and ketupat sayur typical of Central Java and East Java. In Sumatra there is ketupat sayur typical of Minangkabau, West Sumatra. In Kalimantan there is Ketupat Kandangan which comes from South Kalimantan. In Sulawesi Island there is Coto Makassar which uses ketupat as its carbohydrate<sup>15</sup>. Ketupat is usually served during Eid which is spread throughout Indonesia. Each region has a different history, way of processing and serving ketupat. Ketupat is part of Indonesian culinary culture, the authenticity of culinary culture is its essence and soul<sup>16</sup>.

South Kalimantan is one of the provinces on the island of Kalimantan that has attractive tourism and culinary potential for domestic and foreign tourists. This can be seen from the increasing number of visitors every year. The number of tourists to the province of South Kalimantan increased from 718,380 in 2016 to 7,639,443 in 2020<sup>17</sup>. South Kalimantan Province has several districts, one of which is Hulu Sungai Selatan Regency. Kandangan City, the capital of Hulu Sungai Selatan Regency, is about 135 KM north of Banjarmasin City. This city offers a variety of interesting tourist destinations, such as the natural beauty of the Meratus mountains and hills, the Amandit River and the Haratai waterfall<sup>18</sup>. In addition, the city of Kandangan has traditional cuisine that can strengthen the economy of livestock breeders, farmers and the culinary industry. The famous culinary in Kandangan is ketupatm dodol, and lamang<sup>19</sup>. Talking about traditional cuisine is certainly related to local culture which

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<sup>12</sup> Suroyo Suroyo et al., "Philosophy of Ketupat and Opor: The Spreading of Islamic Preaching through Local Culinary in Java Island," *Culture and Religion* 23, no. 2 (2023): 180–204, doi:10.1080/14755610.2024.2312125.

<sup>13</sup> Alvina Maghfiroh and Nurhayati Nurhayati, "Makna Kultural Pada Kepercayaan Masyarakat Jawa Terhadap Ketupat Di Momen Lebaran: Kajian Antropologi Linguistik," *Madah: Jurnal Bahasa Dan Sastra* 14, no. 2 (2023): 216–28, doi:10.31503/madah.v14i2.640.

<sup>14</sup> Angelina Rianti et al., "Ketupat as Traditional Food of Indonesian Culture," *Journal of Ethnic Foods* 5, no. 1 (2018): 4–9, doi:10.1016/j.jef.2018.01.001.

<sup>15</sup> Ibid.

<sup>16</sup> Aliyah Nur Rahmah et al., "Ketupat As a Traditional Indonesian Cultural Food," *Interdisciplinary Journal of Advanced Research and Innovation* 1, no. 2 (2023): 79–87.

<sup>17</sup> BPS Kabupaten Hulu Sungai Selatan, "Jumlah Wisatawan (Orang), 2023," *Badan Pusat Statistik Kabupaten Hulu Sungai Selatan*, accessed June 16, 2023, <https://hulusungaiselatankab.bps.go.id/id/statistics-table/2/NzMjMg==/jumlah-wisatawan.html>.

<sup>18</sup> Hendri Gigih Saputro and Lastiani Warih Wulandari, "Gastropreneurship Katupat Kandangan as a Tourism Attraction in the South Hulu Sungai in South Kalimantan," *The Journal Gastronomy Tourism* 10, no. 1 (2023): 82–95, doi:10.17509/gastur.v10i1.57919.

<sup>19</sup> Yayuk Rissari Rissari yayuk, "Keragaman Nama Kuliner Banjar Berdasarkan Geografi Lokal," *UNDAS: Jurnal Hasil Penelitian Bahasa Dan Sastra* 17, no. 1 (2021): 75, doi:10.26499/und.v17i1.3442.

does not only include the taste and physical appearance of the dish. But also includes aspects of history, local wisdom, and the role of culinary in the social life of the community<sup>20</sup>. Culture is closely related to religion, where the interaction between the two forms and influences norms and traditions in society.

In the cultural and religious aspects of the Banjar community, Kandangan ketupat is one of the cultural manifestations that combines culinary elements with Islamic values, its implementation in various traditional and religious events emphasizes the spiritual and social meaning contained therein. Reflecting the integration between religious practices and local customs, where every element, from raw materials, processing, to presentation, contains philosophical meanings that are in line with Islamic teachings, such as cleanliness, simplicity (zuhud), and togetherness. For example, the tradition of eating ketupat together in various religious and social celebrations of the Banjar community not only strengthens Islamic brotherhood, but also strengthens the values of social solidarity and mutual cooperation<sup>21</sup>. The sustainability of traditional culinary not only contributes to the preservation of a community's cultural identity, but also becomes an important instrument in maintaining diversity and strengthening Islamic values in people's lives. The existence of ketupat Kandangan in various traditions shows how Islam and local culture blend harmoniously, strengthening a shared identity while contributing to the preservation of local cultural wisdom<sup>22</sup>. The study emphasizes the importance of ketupat not only as a culinary heritage, but also as a symbol of the integration of Islamic culture and religion that plays a role in building social cohesion in society.

Based on data from various articles and research results, opinions related to local dishes and their relationship to the culture of Islamic values, especially from South Kalimantan, are still rarely discussed. In fact, traditional culinary ketupat Kandangan is often found in various traditional and religious events in South Kalimantan. The purpose of this article is to analyze the Islamic values in ketupat Kandangan and its impact on the cultural identity and local economy of the Banjar community.

## Method

The research method used is qualitative research, so that it can describe the subject sharply, the depth of information, and the richness of interpretation<sup>23</sup>. The data collection method uses observation, interviews, and structured documentation, which are then analyzed using data source triangulation techniques and thematic analysis to compare data from the three sources to obtain valid and accurate information<sup>24</sup>. The data analysis framework uses a thematic approach. The thematic approach is used because it systematically identifies Islamic values in the Ketupat Kandangan tradition

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<sup>20</sup> Ni Made Ayu Suardani Singapurwa et al., "Post-Harvest Processing of Agricultural Products Supporting Local Wisdom in The 2022 Matching Fund Program," *Asian Journal of Community Services* 2, no. 2 (2023): 209–16, doi:10.55927/ajcs.v2i2.3190.

<sup>21</sup> Sri Wahyu Nengsih, "Kearifan Lokal Dalam Legenda Keagamaan Masyarakat Banjar," *Jurnal Bahasa, Sastra Dan Pembelajarannya* 10, no. 1 (2020): 41, doi:10.20527/jbsp.v10i1.8395.

<sup>22</sup> Ismail Effendi Nasution et al., "Akulturasi Islam Pada Budaya Kenduri Ketupat Pada Bulan Ramadhan," *An Nadwah* 29, no. 1 (2023): 22, doi:10.37064/nadwah.v29i1.15266.

<sup>23</sup> Allen Rubin & Earl Babbie Babbie, *Research Methods for Social Work*, n.d.

<sup>24</sup> Norman K. Denzin, "Triangulation 2.0\*," *Journal of Mixed Methods Research* 6, no. 2 (2012): 80–88, doi:10.1177/1558689812437186.

in the Banjar tribe. This approach is considered effective in explaining the pattern of relationships between gastronomic culture and Islamic religious values. The research subjects consisted of four main informants, namely a producer, restaurant owner, and consumer of Ketupat Kandangan and Banjar traditional figures. The selection of informants used the purposive sampling technique. This technique takes samples using certain considerations as the desired criteria to determine the number of samples to be studied<sup>25</sup>.

Criteria for selecting informants based on the most famous and popular Ketupat Kandangan restaurants in Banjarmasin City. Observations were conducted directly at the production location and restaurant to record activities, processes, and interactions that reflect Islamic values. Documentation techniques were used to collect data in the form of photographs, field notes, and documents related to the history and tradition of Kandangan ketupat. Structured interviews were conducted with a guideline of questions designed to explore the informant's understanding of the Islamic values inherent in the culinary tradition. The data collected from these three techniques were analyzed comprehensively to obtain a comprehensive picture of the role of Kandangan ketupat as a representation of Islamic values in Banjar society.

A complete explanation of the identity of the informants is presented in table 1 below.

Table 1. resource description

Informan	Jenis Kelamin	Pekerjaan	Lama Usaha/Langganan
1 <sup>st</sup> Informan	Male	Owner of the Kaum Kandangan Ketupat Restaurant	20 years
2 <sup>nd</sup> Informan	Female	Producer of Kandangan ketupat	40 years
3 <sup>rd</sup> Informan	Male	Community Figure	-
4 <sup>rd</sup> Informan	Male	Consumer of Kandangan Ketupat	7 years

The interview aims to collect and obtain data on the inventor, philosophy, ethnic perspective of Kandangan ketupat, utilization of local materials, processing methods, serving time, place of sale, specialties and attractions and innovations in Kandangan ketupat. The components of the research interview grid which amount to 10 components to informants along with the interview sheet numbers are as follows:

1. Relationship of opinion to social aspects (number 10)
2. Materials and tools used (number 2 & 3)
3. Processing methods (number 5, 6 & 7)
4. Characteristics of color, texture, aroma and taste (number 9)
5. Serving time of Kandangan ketupat (number 4 & 8)

<sup>25</sup> Johnny Saldana Matthew B. Miles, A Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook*, Edition 3 (Sage Publications Inc, 2014), <http://www.theculturelab.umd.edu/uploads/1/4/2/2/14225661/miles-huberman-saldana-designing-matrix-and-network-displays.pdf>.

6. Specialties and attractions (number 1 & 11)
7. Popularity of Kandangan ketupat to local people & tourists (number 12)
8. Innovation of Kandangan ketupat (number 15)
9. Ethnic perspective (number 13)
10. Philosophy of Kandangan ketupat (number 14)

After obtaining the data, it is then analyzed using the method developed by qualitative data analysis<sup>26</sup>, namely interactive model analysis. This stage includes data reduction, verification and then drawing conclusions. The interactive model analysis diagram is shown in Fig. 1

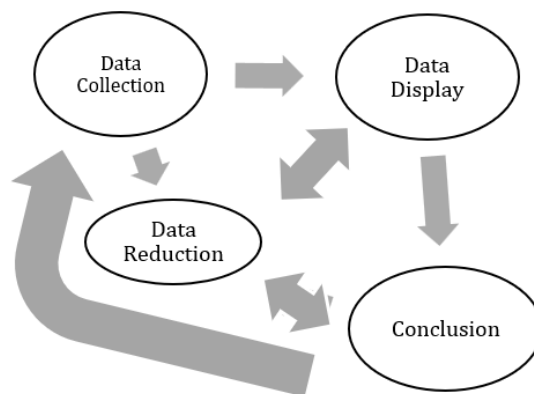


Fig.1: Research flow chart

## Results and Discussions

### 1. Uniqueness of Kandangan in Tourism and Culture

Based on the results of in-depth interviews with informants, information was obtained that the characteristics of the Hulu Sungai Selatan district are divided into 3 (three) zones, namely plains, swamps and mountains. These three areas are superior sectors in the fields of agriculture and fisheries. Such as rice which is developed as a local superior variety and various types of river and swamp fish that are abundant. Tourist attractions include core resources and cultural factors that influence tourists' decisions to visit, such as natural beauty and quality tourism in the villages in the area<sup>27</sup>. The following is an excerpt from an in-depth interview with an informant:

*"... Hulu Sungai Selatan Regency is divided into areas, namely plains, swamps and mountains, so that many agricultural products are obtained. Such as rice and snakehead fish which are the main ingredients of ketupat dishes. In addition, there is also culture and various other industries ... "*

There are various interesting tourist destinations, such as the natural beauty of the Meratus mountains, valleys, the Loksado river and culinary experiences from

<sup>26</sup> Elmar Hashimov, "Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers," *Technical Communication Quarterly* 24, no. 1 (2015): 109–12, doi:10.1080/10572252.2015.975966.

<sup>27</sup> Mohamad Nur Singgih et al., "Tourism Village Competitiveness Study; the Influence of Tourist Attraction and Services Mediated by Role Motivation on Tourist Visit Decisions at Tourism Villages in Malang Regency," *International Journal of Membrane Science and Technology*, 2023, doi:10.15379/ijmst.v10i3.1521.

local dishes such as dodol and ketupat Kandangan also decorate the uniqueness of Hulu Sungai Selatan Regency tourism. Various cultures complement the uniqueness of the Kandangan area such as the kalang hadangan and aruh ganal traditions of the Dayak Meratus tribe<sup>28</sup>. Various industries also complement the diversity of tourism and culture in Hulu Sungai Selatan district such as pottery crafts and iron and steel processing<sup>29</sup>. It can be concluded that Kandangan has various interesting things in the fields of culture and tourism, so that it can attract local and foreign tourists to visit. Figure 2 shows the map of Hulu Sungai Selatan district.



Fig.2: Photo Title: Map of Hulu Sungai Selatan Regency  
Photo from the Regional Development and Planning Agency of Hulu Sungai Selatan [BPS HSS]

## 2. History and Inventor Ketupat Kandangan

Based on the results of in-depth interviews and observations with informants, it was obtained information that the inventor of Kandangan ketupat is not yet known for sure, but it is estimated that the ancestors of the Kandangan community have been making ketupat dishes since the 18th century<sup>30</sup>. This is proven by the Kandangan ketupat recipe that has been passed down from parents from generation to generation by consistently maintaining the authenticity of grandmother's special spice seasonings since 1890 or 134 years. In essence, Kandangan ketupat is the same as ketupat in Indonesia in general, but there are differences in local social and cultural factors, such as ketupat that uses the best local rice from South Kalimantan, served with a thick spice sauce with coconut milk so that it produces a distinctive taste, then served with a piece of smoked snakehead fish. Snakehead fish is used as a side dish because it is easy to find and

<sup>28</sup> Ellyn Normelani, "The Potentiality of Tourism Resources in Hulu Sungai Selatan Regency, South Kalimantan," *Journal of Indonesian Tourism and Development Studies* 5, no. 1 (2017): 1–8, doi:10.21776/ub.jitode.2017.005.01.01.

<sup>29</sup> N. Elya et al., "Strategic Planning of Small and Medium Industries. Case Study: Hulu Sungai Selatan Regency, South Borneo Province," *IOP Conference Series: Earth and Environmental Science* 70, no. 1 (2017), doi:10.1088/1755-1315/70/1/012042.

<sup>30</sup> "No Title," *Indonesia Kaya*, n.d., <https://indonesiakaya.com/pustaka-indonesia/ketupat-kandangan-harmoni-ketupat-dan-ikan-gabus-yang-menggugah-selera/>.



cultivate in the Kandangan area<sup>31</sup>. The following is an excerpt from an in-depth interview with an informant.

*“...I don’t know who invented the Kandangan ketupat recipe, because this recipe has been passed down from generation to generation by my grandmother who has been selling it for more than 100 years...”*

*“...The difference in this Kandangan ketupat is in the ingredients and spices used. Because it is rare for ketupat to use smoked fish as a side dish. I don’t know why the snakehead fish has to be smoked, but what is clear is that by smoking the snakehead fish it can be stored longer...”*

The informant did not know for sure why the snakehead fish was processed using the smoking method, but what is certain is that the smoking technique is used so that the shelf life is longer, besides that it also gives a distinctive taste<sup>32</sup>. The Islamic values in Kandangan ketupat teach about the power of symbols. Ketupat, with sticky sticky rice, symbolizes the hope that the worship carried out during the holy month will remain in the heart<sup>33</sup>. Through togetherness when serving it, so that remembering how Islamic values are united with local wisdom, strengthening the bonds of brotherhood and spirituality. Like the Hadith of Sahih Bukhari Number 6011 and Muslim Number 2586 that a believer for another believer is like a building so that brothers strengthen each other<sup>34</sup>.

“المؤمنُ للمؤمنِ كالبنيان يشدُّ بعضُهُ بعضاً”

Meaning: “A believer to another believer is like a building, each part of which strengthens the other parts.”

The hadith teaches us to always maintain Islamic brotherhood (togetherness), support each other, and not sever ties with each other. In social and religious life, this shows the importance of solidarity between fellow Muslims to maintain the strength and welfare of the people. The Prophet Muhammad SAW used the analogy of a sturdy building to describe togetherness and cooperation between fellow Muslims. Just as in a building, each part supports each other to create stability and strength, so too a believer must help each other and strengthen his brothers in facing the difficulties and challenges of life.

Through togetherness when serving it, so that remembering how Islamic values are united with local wisdom, strengthens the bonds of brotherhood and spirituality. Ketupat is special and a symbol of identity for the Kandangan community, so the ketupat mascot monument represents the famous culinary from Kandangan. Philosophically, the number of ketupat which is two symbolizes the date of the founding of Hulu Sungai Selatan district, the height of the 12-meter pole symbolizes the 12th month and the length of the circle 50 meters symbolizes

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<sup>31</sup> Lena Rosida et al., “Accompaniment of The Entrepreneurial Group of Non-MSG Snakehead Fish Crackers Sumber Rezeki Banjarmasin,” *Jurnal Berkala Kesehatan* 8, no. 2 (2022): 76, doi:10.20527/jbk.v8i2.11958.

<sup>32</sup> Daniel Ngabalin and Eygner Gerald Talakua, “Usaha Pengolahan Ikan Dan Cacing Laut (Kian) Asap Di Ohoi Wab, Kecamatan Hoat Sorbay,” *Agrokreatif Jurnal Ilmiah Pengabdian Kepada Masyarakat* 3, no. 1 (2017): 52, doi:10.29244/agrokreatif.3.1.52-59.

<sup>33</sup> Nasution et al., “Akulturasi Islam Pada Budaya Kenduri Ketupat Pada Bulan Ramadhan.”

<sup>34</sup> Bukhari & Muslim, “Hadits Shahih,” in *Kitab Al-Adab & Kitab Al-Iman*, n.d., Nomor 6011 & Nomor 2586.

the year of birth in 1950<sup>35</sup>. Figure 3 shows the Kandangan ketupat monument which is an icon of Hulu Sungai Selatan District.



Fig.3: Photo Title: Kandangan Ketupat Monument. Photo by Muhammad Zaki

### 3. Philosophy Ketupat Kandangan

Based on the results of in-depth interviews and observations with informants, it was obtained that the philosophy of Kandangan ketupat is the same as ketupat from other regions in Indonesia. The following is an excerpt from an in-depth interview with an informant.

*"...Ketupat symbolizes lust and knowledge, humans must be able to control worldly lust with their hearts. Well, young coconut leaves or janur emphasize self-control and inner growth..."*

Apologizing for mistakes is an important aspect of the philosophy of ketupat, especially on Eid. The use of local culture in religious preaching can be an effective way to bring people closer to Islamic teachings. Both in terms of cultural studies and the philosophy of ketupat which is interpreted as a representation of Islamic values that are upheld<sup>36</sup>. Ketupat at the moment of Eid gives its own meaning to the people who believe in it, besides being a communal means to gather with family to eat ketupat. Belief in ketupat has a cultural and philosophical meaning that is almost the same as pemali, belief and conditions<sup>37</sup>. Likewise, other Indonesian traditions such as Apem Ya Qowiyyu in Jatinom Village, Klaten and the Bubur Ashura tradition in the Banjar community have cultural and philosophical meanings that emphasize cultural values, identity, and Islamic religious teachings

<sup>38</sup> <sup>39</sup>

<sup>35</sup> Maulia Rahayu, "Tugu Ketupat Kandangan, Dibangun Pemerintah Kabupaten Hulu Sungai Selatan, Kalimantan! Ada Hal Menarik Apa Ya?," *Quena.Id*, 2023, <https://www.quena.id/ragam/66510301952/tugu-ketupat-kandangan-dibangun-pemerintah-kabupaten-hulu-sungai-selatan-kalimantan-ada-hal-menarik-apa-ya>.

<sup>36</sup> Suroyo et al., "Philosophy of Ketupat and Opor: The Spreading of Islamic Preaching through Local Culinary in Java Island."

<sup>37</sup> Maghfiroh and Nurhayati, "Makna Kultural Pada Kepercayaan Masyarakat Jawa Terhadap Ketupat Di Momen Lebaran: Kajian Antropologi Linguistik."

<sup>38</sup> Agus Suhendro and T. Yoyok Wahyu Subroto, "Ruang Budaya Dalam Tradisi Sebaran Apem Ya Qowiyyu Desa Jatinom, Klaten Cultural (Space in the Tradition of Apem Ya Qowiyyu Distribution, Jatinom Village, Klaten)," *JURNAL ARSITEKA Jurnal Arsitektur Dan Kota Berkelanjutan* 5, no. 1 (2023): 31–43.

<sup>39</sup> Khairun Nisa, "Analisis Hukum Tradisi Bubur Asyura Pada Tanggal 10 Muharram Di Kalangan Masyarakat Banjar," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* Vol. 3, No. no. Jan-March, 2025 (2025): 154–62,

#### 4. Ethnic Perspective

According to the results of observations and in-depth interviews with informants, information was obtained that the ethnic and cultural perspectives of the Banjar community in the processing of Kandangan ketupat are closely related to traditional celebrations such as weddings, selamatan, the Prophet's birthday and Eid al-Fitr. Kandangan ketupat is a symbol of togetherness and an expression of gratitude in celebrating these moments<sup>40</sup>. The following is an excerpt from an in-depth interview with informants. or religious. so that ketu

*"...Kandangan ketupat is usually served at family events and is a dish that is often found at gatherings and expressions of gratitude..."*

Kandangan ketupat reflects Islamic values, such as togetherness, gratitude, and friendship, which are manifested in various religious celebrations and social traditions<sup>41</sup>. Staying in touch can also expand your fortune and lengthen your life. Like the Sahih Hadith narrated by Bukhari and Muslim, Riyad As-Salihin No 319<sup>42</sup>.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُبْسَطَ لَهُ فِي عُمْرِهِ فَلْيَصِلْ رَحِمَهُ"

Meaning: "Whoever likes to have his good fortune extended and his influence (life) extended, then let him connect ties of friendship"

The hadith teaches the importance of maintaining kinship as one way to gain blessings in life, both in terms of sustenance and longevity. The ties of kinship, in this context, have a positive impact on the lives of individuals and society as a whole. Its existence is not only a symbol of culture and kinship, but also has a sustainable economic dimension, as seen in Kampung Ketupat, Sungai Baru Subdistrict, which makes the ketupat industry its main source of livelihood<sup>43</sup>.

Ketupat Kandangan can be a typical souvenir brought by Banjar people when visiting relatives or friends, so that ketupat strengthens the relationship between family members and the community by visiting each other, exchanging greetings and sharing ketupat<sup>44</sup>. The packaging used when ketupat Kandangan is made into a souvenir is placed in a woven bamboo basket with the sauce in a plastic container as shown in Figure 4.

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<sup>40</sup> Saputro and Wulandari, "Gastropreneurship Katupat Kandangan as a Tourism Attraction in the South Hulu Sungai in South Kalimantan."

<sup>41</sup> R. Haryo Bimo Setiarto and Vika Tresnadiana Herlina, "Ketupat: A Culinary Heritage of Indonesia in Eid Al-Fitr Tradition," *Journal of Ethnic Foods* 11, no. 1 (2024), doi:10.1186/s42779-024-00259-x.

<sup>42</sup> Bukhari & Muslim, "Hadits Shahih," in *Riyad As-Salihin*, n.d., 319,

<sup>43</sup> Lufita Delima, "Kegiatan Produksi Di Kampung Ketupat , Sungai Baru Banjarmasin," no. April (2020): 169–75.

<sup>44</sup> Rahmah et al., "Ketupat As a Traditional Indonesian Cultural Food."



Fig.4: Photo title: Kandangan ketupat packaging  
Photo from <https://www.kompasiana.com/kaekaha.4277>

## 5. Social Aspect Opinion Relationship

Based on the results of observations and in-depth interviews with informants, it was obtained that ketupat Kandangan is part of the relationship between opinion and social aspects for the Banjar community. In the process of using ingredients, it can improve the economy of local rice farmers and snakehead fish farmers. In the processing stage of ketupat Kandangan, families and neighbors work together to increase the value of strong social solidarity in the community. The following is an excerpt from the results of an in-depth interview with informants.

*"... The ingredients in cooking ketupat Kandangan are obtained from local ingredients, namely rice and fish, so they can improve the economy of farmers and snakehead fish farmers. Then when processing ketupat, families and communities work together in processing it. So it increases social values in the community..."*

Social values are reflected in the processing of ketupat which is done together, such as the process of weaving, boiling ketupat and processing spices which are done together, the process of making creates a strong bond between family members<sup>45</sup>. During religious or traditional events, ketupat Kandangan is often served as the main dish in gathering activities. Because the moment of gathering with family by serving ketupat cannot be separated from Indonesia<sup>46</sup>. Each region has its own identity and variations in the shape and materials of ketupat, thus reflecting the regional cultural identity which must be preserved and introduced more widely to highlight the nation's cultural richness.

## 6. Ingredients and Equipment

Based on the results of in-depth interviews and observations with informants, it was obtained that the ingredients and spices used in making Kandangan ketupat are divided into 3 parts, namely ketupat, sauce and smoked snakehead fish and the equipment used. The following is an excerpt from an in-depth interview with the informant.

<sup>45</sup> Wildan Rijal Amin, "Kupatan, Tradisi Untuk Melestarikan Ajaran Bersedekah, Memperkuat Tali Silaturahmi, Dan Memuliakan Tamu," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 14, no. 2 (2017): 267, doi:10.22515/ajpif.v14i2.893.

<sup>46</sup> Rahmah et al., "Ketupat As a Traditional Indonesian Cultural Food."

*"... In processing Kandangan ketupat, young coconut leaves are usually used so that it is fragrant and freshly picked from the garden, now for the rice, use the best local rice from South Kalimantan, namely Siamese unus rice..."*

*"... For the spices and herbs used in processing the sauce, such as shallots, garlic, lemongrass, galangal, kencur, ginger, salt and brown sugar, then mixed with coconut milk when half cooked. Next, the snakehead fish is smeared with turmeric, salt, tamarind and water spices which are left for 3 hours then smoked for 12 hours..."*

*"...Well, for the cooking utensils, ordinary cooking utensils such as stoves, pans, knives, brushes, ladles, bowls, knives, cutting boards, bamboo blades, smokers, charcoal briquettes and coconut fibers..."*

The Kandangan ketupat dish has many benefits from the ingredients used. In 100 grams of unus Siamese rice contains high fiber 3.14% and low carbohydrate content 12.5% and a glycemic index of 52.33%, making it suitable as a choice of ingredients in carrying out a mellitus diet<sup>47</sup>. Snakehead fish contains high albumin levels of 19.61% in a fish weight of 900 grams, the high albumin content of snakehead fish can help the wound healing process<sup>48</sup>. Snakehead fish before being smoked which is smeared and left for 3 hours is shown in figure 5.



Fig.5: Photo Title: Snakehead Fish Before Smoking. Photo by Muhammad Zaki

## 7. Processing Method

Based on the results of observations and in-depth interviews with informants, information was obtained that the processing methods used were divided into 3, namely boiling ketupat, cooking sauce and smoking snakehead fish. The following is an excerpt from the results of in-depth interviews with informants.

*"...Ketupat Kandangan is cooked by putting in rice with a size of half the ketupat container then boiling it in a pan filled with boiling water for 3 hours. Cooking ketupat Kandangan should not be too long, because..."*

*"...If it is cooked too long the ketupat becomes soft, so that when served it is easily destroyed. The ketupat Kandangan sauce is made from herbs, spices and coconut milk that are cooked. The coconut milk is cooked first until half cooked, then add the spices and herbs..."*

<sup>47</sup> Nany Suryani, Diyah Widayati, and Rijanti Abdurrachim, "Analisis Indeks Glikemik, Kadar Serat Dan Karbohidrat Nasi Dari Varietas Beras Siam(Mutiara, Unus Dan Saba)," *Jurnal Kesehatan Indonesia* 9, no. 1 (2020): 1–6,

<sup>48</sup> A. N. Asikin and I. Kusumaningrum, "Albumin Profile of Snakehead Fish (Channa striata) from East Kalimantan, Indonesia," *IOP Conference Series: Earth and Environmental Science* 144, no. 1 (2018), doi:10.1088/1755-1315/144/1/012035.

“...The technique for processing snakehead fish is cooked by smoking it with coconut fiber, after which the fish is put into the cooked sauce. In addition to snakehead fish, salted duck eggs and chicken are also served as side dishes...”

A good ketupat has a stiff texture and can absorb the sauce. Snakehead fish is the main side dish served with Kandangan ketupat because it has a soft meat texture that easily absorbs the sauce and has a distinctive taste<sup>49</sup>. Snakehead fish smoked for 8 hours in coconut shells is shown in figure 5. Kandangan ketupat boiled for 2.5 hours is shown in figure 6.



Fig.6&7: Photo Title: smoking fish and cooking ketupat  
Photo from Personal Documentation & <https://indonesiakaya.com/>

## 8. Colour, Texture, Aroma and Taste

From the observation result at the ketupat Kandangan Kaum food stall, the color of the ketupat Kandangan is white, the sauce is light brown and the smoked snakehead fish is dark brown. The texture of the ketupat is slightly hard (pera), the sauce is slightly thick and the smoked snakehead fish has a soft texture. The aroma of the ketupat is fragrant because of the young coconut leaves and superior local rice, the sauce has a spice aroma cooked with coconut milk and the snakehead fish has a distinctive aroma from smoking from coconut shells. The taste of the ketupat Kandangan is slightly sweet, while the sauce has a savory and slightly salty taste and the snakehead fish has a sweet taste. The ready-to-serve ketupat Kandangan dish is shown in figure 8. In addition, Betawi vegetable ketupat is also shown in figure 9 & Padang vegetable ketupat in figure 10 for comparison.



Fig. 8. Kandangan  
Ketupat  
South Kalimantan



Fig. 9. Babanci Ketupat  
Jakarta



Fig. 10. Sayur Ketupat  
West Sumatera

<sup>49</sup> Nurbakti Listyanto and Septyan Andriyanto, “IKAN GABUS (Channa Striata) MANFAAT PENGEMBANGAN DAN ALTERNATIF TEKNIK BUDIDAYANYA,” *Media Akuakultur* 4, no. 1 (2009): 18, doi:10.15578/ma.4.1.2009.18-25.

Comparison of color, texture, aroma, taste of ketupat babanci with ketupat Kandangan, namely: Ketupat Babanci is a typical Betawi dish from DKI Jakarta which is served with a brownish sauce, similar to curry but with a different taste. The texture of the ketupat is dense, doused with a thick sauce rich in spices. The aroma of this dish is complex, the result of a blend of more than 21 types of herbs and spices, including rare spices such as lempuyang, kedaung, and temu kunci. The dominant taste is savory with a touch of spicy and sweet, and the use of beef, especially the head, adds to the richness of the taste<sup>50</sup>. Meanwhile, ketupat sayur from West Sumatra is served with reddish yellow coconut milk sauce, made from turmeric and chili. The texture of the ketupat is dense and chewy, doused with a thinner sauce than the two previous ketupat dishes. The dish has a sharp aroma of chili and spices, from the use of spices such as chili, shallots, garlic, galangal, and lemongrass. It tastes spicy and savory, with the addition of vegetables such as young jackfruit or long beans, and protein such as eggs or chicken, adding to the unique taste<sup>51</sup>.

## 9. Serving Time of Ketupat Kandangan

Based on the results of observations and in-depth interviews with informants, it was found that the presentation of Kandangan ketupat is served at religious activities and traditional ceremonies of the Banjar tribe. The following is an excerpt from the results of an in-depth interview with the informant.

*"... Usually, Kandangan ketupat is served as a dish at religious events such as selamatan, maulidan, tablilan, holiday moments and traditional ceremonies of the Banjar tribe such as weddings and traditional ceremonies. However, it can also be purchased on weekdays for breakfast, lunch or dinner which can be found at restaurants that sell Kandangan ketupat in the city of Kandangan or other cities in the South Kalimantan area..."*

Kandangan ketupat has an important role in the religious and customary traditions of the Banjar people, reflecting the integration of local culture and Islamic values. Its presentation in selamatan, maulidan, tahlilan, and holiday celebrations emphasizes the meaning of Islamic brotherhood and gratitude to Allah SWT<sup>52</sup>. In addition to being a symbol of ethnic identity in traditional ceremonies, ketupat Kandangan is also served daily at breakfast, lunch and dinner<sup>53</sup>. This shows a significant socio-economic role. Its availability in various restaurants in South Kalimantan also confirms its appeal as a culinary specialty that

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<sup>50</sup> R N Kusdiana, T S Putranto, and Sarim, "Ketupat Babanci As the Hereditary Betawi Culture Which Almost Extinct," *Jurnal Pesona Hospitality* 10, no. 1 (2017), <http://jurnal.pertiwi.ac.id/index.php/pesonahospitality/article/view/97>.

<sup>51</sup> U. Gardjito, M., Harmayani, E., & Santoso, *Makanan Tradisional Indonesia Seri 3: Makanan Tradisional Yang Populer (Menu Sepiring Lengkap Dan Makanan Berbasis Buah-Buahan)*, Volume 3 (Yogyakarta: UGM Press, 2019).

<sup>52</sup> Maimunah, "KATUPAT KANDANGAN KULINER TRADISIONAL KAB HULU SUNGAI SELATAN" 13, no. jan-Jun (2020): 1.

<sup>53</sup> Alfisyah, "Tradisi Makan Urang Banjar (Kajian Folklor Atas Pola Makan Masyarakat Lahan Basah)," *Jurnal Pendidikan Sosiologi Antropologi* 1, no. 3 (2019): 97–109.



supports the regional economy and tourism<sup>54</sup>. Ketupat Kandangan is served on a plate, then doused with coconut milk sauce and smoked snakehead fish on top, for those who do not like snakehead fish, it can be replaced with salted duck eggs and chicken. This dish is also served with soto chili sauce for those who like spicy food.

## 10. Ketupat Kandangan Selling Place

From the results of observations and in-depth interviews with informants, it is known that the places selling Kandangan ketupat are spread across several locations. The following is an excerpt from the results of in-depth interviews with informants.

*“...Kandangan ketupat can be found in roadside restaurants around Kandangan City, Banjarmasin City and other areas in South Kalimantan Province. In Kandangan City, ketupat centers are widely sold along Jalan Hamalau and Jalan Parincaban, Kandangan Barat District. Meanwhile, in Banjarmasin City, they are spread across Sungai Baru Village, Pemurus Baru Village and Pemurus Luar Village...”*

In Sungai Baru Village, there is an area called Kampung Ketupat, the economic activities of the local community are processing and marketing Kandangan ketupat<sup>55</sup>. So we can conclude that places selling Kandangan ketupat are widely spread across Kandangan City and Banjarmasin City. The most famous restaurant in Banjarmasin City that sells Kandangan ketupat dishes is shown in Figure 9.



Fig.9: Photo Title: Kaum Ketupat Kandangan Stall. Photo by Muhammad Zaki

## 11. Specialities and Attractions

Based on the results of observations and in-depth interviews with informants, it was found that the uniqueness and appeal of Kandangan ketupat compared to ketupat from other regions are in the side dishes served, the rice used and how to consume Kandangan ketupat itself. The following is an excerpt from the results of an in-depth interview with informants.

*“...Furthermore, the uniqueness of Kandangan ketupat when compared to ketupat from other regions such as the side dish of smoked snakehead fish, the ketupat ingredients are typical South Kalimantan rice so that the results are dry and not sticky. The way to consume it is also*

<sup>54</sup> Abdurrahman Sadikin et al., “Ethno-Methodology Study: Entrepreneurial Resilience of Urang Banjar in South Kalimantan as the Efforts to Improve Local Economic Sustainability in Digitalization Industry 4.0 Era,” *International Journal of Scientific and Technology Research* 9, no. 1 (2020): 1827–31.

<sup>55</sup> Delima, “Kegiatan Produksi Di Kampung Ketupat, Sungai Baru Banjarmasin.”



*unique because without a spoon and fork and the sunnah of eating from Islam is to use your hands..."*

For the Kandangan community, serving ketupat must be with snakehead fish. that there is no perfect Kandangan ketupat, unless it is not consumed with snakehead fish<sup>56</sup>. Another unique specialty of Kandangan ketupat is consuming Kandangan ketupat by crushing the ketupat on a plate, so that the ketupat breaks and becomes grains of rice mixed with coconut milk sauce<sup>57</sup>. The habit of enjoying ketupat with your hands without a spoon or fork has become a tradition of consuming Kandangan ketupat that has been passed down from generation to generation, and it is believed that this can produce a unique sensation.

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<sup>56</sup> Rianti et al., "Ketupat as Traditional Food of Indonesian Culture."

<sup>57</sup> Murdijati Gardjito Eni Harmayani , Umar Santoso, *Makanan Tradisional Indonesia Seri 1: Kelompok Makanan Fermentasi Dan Makanan Yang Populer Di Masyarakat* (Yogyakarta: Gadjah Mada University Press, 2017).

## 12. Popularity of Ketupat kandangan to Locals and Tourists

According to the results of in-depth interviews with informants, it was obtained that the popularity of Kandangan ketupat is widely known by local people and foreign tourists. The following is an excerpt from the results of in-depth interviews with informants.

*"...Every day, the Kandangan ketupat stall can sell up to 200 portions. Many people have breakfast with Kandangan ketupat, especially on weekends. This typical Banjar dish also attracts foreign tourists to come and enjoy Kandangan ketupat. In 1 month, foreign tourists can come to the restaurant 3 to 4 times to enjoy a portion of Kandangan ketupat..."*

The popularity of traditional Indonesian cuisine is influenced by the unique blend of local culture, spices, and cooking herbs used, thus increasing Indonesian gastronomic tourism on a global scale<sup>58</sup>. Based on data from the Ministry of Education, Culture, Research and Technology in 2022<sup>59</sup>. Kandangan ketupat became an intangible cultural heritage (WBTB) of Indonesia. From these data, it can be concluded that Kandangan ketupat is a popular dish and must be preserved so that it does not become extinct.

### Harmonizing Islamic Values, Cultural Heritage, and Economic Sustainability

As a symbol of Islamic tradition and values, ketupat is present in various religious and social events, strengthening togetherness in Banjar society. From an economic perspective, the use of local raw materials such as *unus siam* rice and snakehead fish supports farmers, fishermen and culinary workers. Meanwhile, the Ketupat Kandangan culinary industry creates jobs. The following is an excerpt from an in-depth interview with informants.

*"...Ketupat Kandangan embodies tradition and togetherness in Banjar society, functioning as a staple food at religious, family and socio-cultural gatherings. In addition to its function in this role, ketupat Kandangan supports the local economy by sourcing ingredients from local farmers and fishermen, thus providing employment for the community..."*

*However, its shelf life is short and limited, requiring innovations such as vacuum sealing or canning. In addition, maintaining its interest among the younger generation requires social media promotion and culinary festivals to ensure its preservation as a cultural heritage and economic asset..."*

Ketupat Kandangan reflects the Banjar cultural heritage, strengthening social ties and supporting the local economy through its dependence on local farmers, fishermen, and culinary workers. This is in line with previous studies that highlight the role of traditional cuisine in cultural preservation and economic sustainability<sup>60</sup>

<sup>61</sup>. However, its limited shelf life hinders wider distribution, requiring innovations

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<sup>58</sup> Henky Lesmana et al., "A Competitive Advantage Model for Indonesia's Sustainable Tourism Destinations from Supply and Demand Side Perspectives," *Sustainability (Switzerland)* 14, no. 24 (2022), doi:10.3390/su142416398.

<sup>59</sup> kementrian Pendidikan dan Budaya, "Ketupat Kandangan," 2022, <https://budaya-data.kemdikbud.go.id/wbtb/objek/AA001718>.

<sup>60</sup> Rianti et al., "Ketupat as Traditional Food of Indonesian Culture."

<sup>61</sup> Surya, Destifen, and Stephanie, "Review on Pempek, a Traditional Fishcake from South Sumatra, Indonesia: History, Nutritional Aspects, Current Development, and Innovation."

in vacuum sealing or canning, as supported by research on food preservation<sup>62</sup>. In addition, declining interest among the younger generation requires digital marketing and culinary tourism strategies that are consistent with findings on the impact of globalization on traditional foods<sup>63</sup>. Collaboration among stakeholders is essential to maintain its cultural and economic value.

Based on the results of interviews and observations with informants, it was obtained that innovation in Kandangan ketupat is currently still limited to the side dishes used. The following is an excerpt from an in-depth interview with informants.

*"...For innovation, Kandangan ketupat is still limited, at most only to side dishes that use biawan fish and quail stomach fillings. However, later innovations from side dishes or vegetables can be developed to attract tourists who want to eat it..."*

The recipe modifications made by the community are still limited to the snakehead fish side dish which is replaced with other side dishes. However, it is possible that in the future there will be innovations both in ingredients and forms or additional complements such as vegetables in the Kandangan ketupat dish. Innovation is carried out to increase competitiveness and attract customers to try new things<sup>64</sup>. In terms of marketing, innovation in selling Kandangan ketupat is carried out to the marketing stage through online delivery applications. While in terms of packaging, Kandangan ketupat is only wrapped in plastic and ordinary woven fabrics. The plan for future innovations, ketupat and snakehead fish are vacuum-packed, then the sauce and vegetables are packaged by canning. Packaging by canning makes the Kandangan ketupat last longer and can be sent outside the island as a souvenir<sup>65</sup>.

Ketupat Kandangan is more than just a traditional dish; it is a profound symbol of Islamic values embedded within the culinary traditions of the Banjar people in South Kalimantan. Its preparation and consumption reflect essential Islamic principles such as togetherness (*ukhuwwah Islamiyyah*), simplicity (*zuhud*), and gratitude (*syukur*). These values manifest in the way the dish is shared, particularly during religious and social gatherings such as Maulid Nabi, Tahlilan, and Eid celebrations. The dish serves as a culinary bridge that reinforces both religious and cultural identity, ensuring that Islamic teachings remain interwoven with the daily lives of the Banjar community.

Ketupat Kandangan plays a crucial role in preserving and strengthening the cultural identity of the Banjar people. The communal aspect of its preparation

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<sup>62</sup> Nugraha Edhi Suyatma Isnaini Rahmadi, Sugiyono, "Perubahan Karakteristik Fisikokimia Dan Mikrobiologi Ketupat Selama Penyimpanan Suhu Dingin," *Jurnal Teknologi & Industri Hasil Pertanian* 27, no. 2 (2022): 71–80.

<sup>63</sup> Sondakh, "International Review of Humanities Studies INDONESIA CULINARY: NEGOTIATING THE VISUAL AND GUSTATORY PERCEPTION International Review of Humanities Studies."

<sup>64</sup> M. B Dalimunthe, "Keunggulan Bersaing Melalui Orientasi Pasar Dan Inovasi Produk. Jurnal Konsep Bisnis Dan Manajemen," *JKBM (Jurnal Konsep Bisnis Dan Manajemen)* 3, no. 2 (2017): 1–14, doi:10.31289/jkbm.v3i2.357.

<sup>65</sup> Nugraha Edhi Suyatma Isnaini Rahmadi, Sugiyono, "Perubahan Karakteristik Fisikokimia Dan Mikrobiologi Ketupat Selama Penyimpanan Suhu Dingin," *Jurnal Teknologi & Industri Hasil Pertanian* 27, no. 2 (2022): 71–80, /doi.org/10.1016/j.ijfatigue.2019.02.006%0A

fosters a strong sense of social cohesion, reflecting the Islamic emphasis on brotherhood and cooperation. Families and neighbors often gather to prepare the dish, reinforcing values of mutual assistance (*gotong royong*) and social bonding (*silaturahmi*). This process not only maintains a long-standing tradition but also acts as a cultural transmission mechanism, passing down Islamic values from one generation to another. Additionally, Ketupat Kandangan represents the Banjar people's adaptation of Islamic dietary laws (*halal* and *thayyib*), where only clean and permissible ingredients are used. The dish is traditionally served with smoked snakehead fish (*ikan gabus*), which is not only a local delicacy but also aligns with the Islamic preference for healthy and natural food. This connection between faith and food strengthens religious consciousness among the Banjar community, demonstrating how culinary practices can serve as a medium for spiritual and cultural identity.

Beyond its cultural significance, Ketupat Kandangan has substantial economic implications. The dish generates a demand for local agricultural and fisheries products, particularly for Siamese Unus rice and snakehead fish, which are sourced from farmers and fishermen within the region. This contributes to rural economic sustainability and ensures that traditional industries remain viable in the modern era. The culinary industry built around Ketupat Kandangan also provides job opportunities for various sectors, including home-based producers, street vendors, and restaurant owners. As the dish gains recognition beyond South Kalimantan, it presents an opportunity for expansion into halal-certified food industries, further tapping into the growing halal food market both nationally and globally. The potential for halal branding can enhance its marketability, aligning with the broader Islamic economy trends.

Ketupat Kandangan has become a cultural icon that attracts tourists interested in experiencing authentic Banjar cuisine. The presence of the Ketupat Kandangan Monument in Hulu Sungai Selatan Regency highlights its significance as a regional culinary heritage. Culinary tourism centered around this dish has the potential to boost the local economy by attracting visitors who seek traditional food experiences. This, in turn, stimulates business activities in accommodation, transportation, and local craft industries, creating a multiplier effect that benefits various economic sectors. However, for Ketupat Kandangan to remain relevant in the evolving culinary landscape, modern innovations are necessary. The introduction of vacuum-sealed or canned versions can extend its shelf life, making it more accessible for broader markets, including those outside Indonesia. E-commerce and digital marketing strategies should be leveraged to promote Ketupat Kandangan beyond its traditional consumer base. By utilizing online platforms, the dish can reach a wider audience while simultaneously preserving and promoting Banjar cultural identity on a global scale.

Despite its strong cultural and economic significance, Ketupat Kandangan faces challenges in the modern era. Younger generations, influenced by fast food culture and global culinary trends, may be less inclined to engage in traditional food preparation methods. If not properly preserved and innovated, the dish risks fading from mainstream culinary practices. The government's recognition of Ketupat Kandangan as an Intangible Cultural Heritage (*Warisan Budaya Takbenda* – WBTB) of Indonesia is an important step in ensuring its survival. However,

continued efforts are needed to protect and promote this culinary tradition. Government policies should support initiatives such as culinary festivals, workshops for youth, and financial aid for local businesses involved in the production and distribution of Ketupat Kandangan. Additionally, integrating this dish into local educational curricula as part of cultural studies can help instill pride and appreciation among younger generations.

Ketupat Kandangan stands as a testament to the harmonious integration of Islamic values, cultural heritage, and economic sustainability. It embodies the spirit of togetherness and gratitude while also serving as an economic driver that supports local farmers, fishermen, and entrepreneurs. With proper preservation efforts, innovation, and strategic promotion, Ketupat Kandangan can continue to be a source of cultural pride and economic prosperity for the Banjar people. By embracing modernization while staying true to its Islamic and cultural roots, Ketupat Kandangan has the potential to not only survive but thrive in the contemporary world. It serves as an example of how local traditions can be leveraged to strengthen both cultural identity and economic development in the face of globalization.

## Conclusion

Ketupat Kandangan is part of a culinary heritage that not only functions as a signature dish, but also represents Islamic values, cultural identity, and plays a role in strengthening the local economy. The values of togetherness, simplicity (*zuhud*), and blessings in sharing are reflected in the entire processing process, from the selection of natural raw materials to the tradition of collective consumption that strengthens the social and religious solidarity of the Banjar community. In addition to being a cultural identity, Ketupat Kandangan also contributes to improving the economic welfare of farmers, fishermen, and culinary entrepreneurs.

To ensure the sustainability and competitiveness of Ketupat Kandangan, innovation is needed in packaging, such as the application of vacuum packaging technology or canning to extend the shelf life and expand market access. In addition, the integration of this culinary in educational programs based on local wisdom in educational institutions can increase the awareness of the younger generation regarding the importance of preserving gastronomic heritage based on Islamic values. The use of digital technology and e-commerce platforms also has the potential to strengthen marketing strategies and increase the visibility of Ketupat Kandangan at the national and international levels.

Further research can further explore the implementation of Islamic economic principles, such as the concept of blessing in trade and *halal-thayyib*, in the development of traditional culinary businesses. In addition, comparative studies with ketupat variants from various regions that have Islamic value connections can provide broader insights into the dynamics of cultural and religious acculturation in culinary traditions, as well as identify optimization opportunities in the halal culinary industry.

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