

Exploring the Culinary Heritage of Ketupat Sotong through Community Practices in Kuala Nerus, Terengganu

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Abstract

This study discusses Ketupat Sotong, one of the traditional dishes of Terengganu, Malaysia and requires filling fresh squid with glutinous rice and cooking until sweet in coconut milk. The research is specific to the Kuala Nerus community where the dish remains a popular dish to be prepared. The objective is to get to know about the history of Ketupat Sotong, the ingredients and the way to cook it, and the cultural significance to the local community. The researchers identified seven local informants to use in a qualitative type of study by interviewing the informants using semi-structured interviews and observations and all the seven informers have prepared the dish. The results indicate that the Ketupat Sotong history has been preserved across generations and communities where the elderly imparted the younger ones by working with their hands. Principal materials of fresh squid and glutinous rice are produced in the area, but each family may insert additional spices or make the recipe a little bit different to fit their tastes. The way of cooking is also different, yet lots of people continue to go through the standard way taught by their former generations. As pointed out in the study, Ketupat Sotong is not only Ketupat Sotong as food, as it is also a part of a cultural identity of Terengganu, which supports the local economy with food tourism and small scale businesses. Nevertheless, the threat to preservation of this

tradition is modernization, alteration of eating habits and lack of academic documentation. With the record of its history and preparation, this study aims to preserve Ketupat Sotong in the future and to publicise this food as an asset to Malaysian food heritage.

Keywords:

Traditional Food, Terengganu, Ketupat Sotong, Culinary Heritage

1 Introduction

Ketupat Sotong is considered to be one of the most traditional food items in Terengganu with its exclusive taste and cultural value. A transliteration of the term translated into clean the Squid, the dish is prepared by carefully stuffing fresh squid with glutinous rice (pulut), bathed in thickened, sweet coconut milk until the squid and its rice truly are one (Missmurai et al., 2024; Izzudin et al., 2024). Ketupat Sotong is unique as compared to any ordinary seafood dish, with its born sweetness of coconut milk mixed with squid, a mixture of both savoury and sweet, the richness of Ketupat Sotong reflects the innovation of culinary skills of the Malay community. There is a particular role that is played by the Kuala Nerus district of Terengganu in this regard to the preservation of this dish. It is a coastal region, and Kuala Nerus is typical of its busy squid jigging season, locally known as *candat sotong*, in April to October, and especially following the monsoon season in the region (Buletin TV3, 2023). This occurrence of squid naturally occurs everywhere which makes it possible to prepare the dish with regard to the freshest ingredients. Ketupat Sotong is not only cooked in most families in the area but it is more of a family affair, community and celebration beverage.

Food in the Malay community is highly tied to identity, culture and history. The traditional cuisine, such as the dish Ketupat Sotong, is an inherited recipe that contains cultural values, narration, and social connections (Hinnerova, 2022). The province of Terengganu is already considered to be a cultural center whereby art, history and food combine creating a powerful and distinct heritage (Flowers & Swan, 2020). Ketupat Sotong itself has a significant position in this cultural-enriching environment since it is one of the representations of local pride and local craftsmanship. This is because the professionals who prepare it are skilled in cleaning the squid, stuffing it with rice and cooking it just the right way, usually through the generations the skills have been handed down by tradition (Soon & Lazaroo, 2024).

However, the survival of this heritage is under threat. Eating habits have changed due to modernization, urban characters, and popularity of fast food, with the younger generation being especially prone not to spend time on traditionally cooked meals (Reddy et al., 2020). Moreover, Ketupat Sotong has very little scholarly study or literature concerning it. Knowledge about its history, specific recipes, and traditional significance remains limited in traditional literature (Hamzah et al., 2022). Another major consequence, which affects many households, is the progressing loss of cooking skills with new methods becoming substituted with ready-made products or simplified versions of the dish (Feldman & Wunderlich, 2022).

With this lack of documentation and the changes in lifestyles, there is risk in the knowledge of Ketupat Sotong being lost in the flow of time. That is why its history, ingredients, and ways of preparation should be studied and written down to prevent their disappearance. This study is done in relation to the Kuala Nerus people, whose Ketupat Sotong is still in operation in the study area so as to find out not only the process of making the dish but also the implications the dish has had on the people who maintain the tradition. This study will document their recipes, techniques and experiences with a view of having the records and thus creating a heritage of both the current and future generations of Malaysians and enhancing Terengganu cultural pride and food tourism. It concentrates on reading the history, the food, as well as its preparation, the ingredients on which it is cooked and the transfer of the knowledge about it after passing it through generations. In this way, this study will help to retain the cultural value of the food Ketupat Sotong and make more individuals, particularly the youth, value and carry on with preparing this unique delicacy.

2 Literature Review

2.1 Culinary Heritage

Traditional food is that dish and recipe with pronounced cultural roots that were inherited throughout the generations and embody historical, geographical, and social context of the community (Guerrero et al., 2020). These dishes are all affected by the availability of local products and the consequences of previous commerce, as well as customs and values imbibed in food traditions (Oxford English Dictionary, 2018). The examples of such Rendang dishes, Ketupat Sotong and Sambal Belacan dishes are cultural symbols of hospitality and respect as well as unity representing flavours of the Malay community of ethnicity (Counihan & Van Esterik, 2019). Traditional technologies including labour-intensive procedures during food preparation often lead to an intergenerational exchange of skills and collaboration (Guerrero et al., 2020). The traditions keep the cooking methods to be continued by the following generations and still hold the families together (Counihan & Van Esterik, 2019). Conventionally, the local economy is supported by traditional food through small-scale food enterprises, cultural festivals, and agrotourism (Varghese, 2022). However, traditional dishes are returning to the modern markets as the need for real and locally sourced ingredients becomes more popular (Lamm et al., 2023). A lot of traditional diet authorities are linked to reduced incidences of chronic conditions such as diabetes and heart disease due to their focus on the utilisation of fresh and uncooked foods (Kumar et al., 2021). These diets contribute to biodiversity through encouraging the consumption of seasonal food, as well as, native local farming (Counihan & Van Esterik, 2019). Nevertheless, urbanisation and globalisation have added conveniences as more people adapt to using them, often at the cost or at the expense of traditional recipes (Patel et al., 2021). Traditional meals are less and less prepared by younger generations who are becoming increasingly interested in enjoying fast food (Sharif, 2018). Moreover, in many cases, the traditional diets are environmentally sustainable, which is endangered by the modern food system

(Wittman, 2020). Thus, one of the key aspects of preserving traditional cuisine is to find the compromise between the cultural authenticity and aligning it with modern preferences (Patel et al., 2021). These could further sustain the life of these dishes by documenting them, educating people about food, and integrating them with tourism (Varghese, 2022). Without introducing such measures, traditional foods are at the risk of becoming historical remains instead of actual cultural practices (Guerrero et al., 2020).

2.2 Food Practices

Food practices include the social, cultural and personal customs and traditions of food preparation, sharing, consuming and selecting (Merriam-Webster, n.d.). The customs play the role of expressions of community affiliation and are strictly interconnected with cultural identity (Almasude et al., 2020). In most cultures, such as the one of the Malay community, shared meals are seen as the signs of social harmony, unity, and respect (Singh et al., 2020). The patterns of eating are affected by historical practices, religious beliefs, financial conditions, and the atmosphere (Neely et al., 2014). Cooking practices such as the methods of steaming, slow cooking or using natural materials, are most often learned in the family setting and passed on by example and narrative (Counihan & Van Esterik, 2019). These traditions have evolved with time; they have shifted and transformed to commercial cooking as seen in larger B2B events (Oxford English Dictionary, 2021). Ready-to-eat food and convenience has become trendy in modern contexts, particularly urban areas where traditional preparation of meals are cumbersome due to time constraints (Cambridge Dictionary, 2021). These changes make them even more efficient but can pose the risk of undermining cultural connection of traditional food preparation (Johnson et al., 2021). There is a relationship between the uptake of processed foods and health problems, such as diabetes and obesity (Johnson et al., 2021). Economic inequality is also a factor that influences eating choices since fresh and quality ingredients are often too costly in comparison to cheaply produced fast food (Smith et al., 2020). The globalisation of new tastes and ways has affected the diets in the regions in question and sometimes led to the fusion of various cuisines (Femi-Oladunni et al., 2022). The spread of modern food trends in social media has also influenced consumer preferences and food habits (Femi-Oladunni et al., 2022). Nonetheless, the same online portal can also promote awareness about traditional foods via online recipes, cooking courses, and culture message telling (Neely et al., 2014). To maintain the traditions of eating habits without losing their authenticity, active cultural transmission and adaptation is required (Counihan & Van Esterik, 2019). In order to preserve these traditions in modern times, education programs, food festivals, and intergenerational cooking activities play a significant role (Smith et al., 2020).

2.3 Ketupat Sotong

As a Terengganu specialty, Ketupat Sotong can be found at special occasions and festivals and is packed with glutinous rice and cooked in sweeter coconut milk (Zainal et al., 2021). It is representative of the creativity of the coastal Malay population in

adapting local seafood to provide a unique flavour (Yaacob et al., 2022). Previously it has been used as a celebratory indulgence and a bonding motif in weddings, religious services, and collectivity meals (Mohd Noor et al., 2021). Preparing the dish is an art that involves cleaning the squid, pre-cooking the rice and meticulous balancing of the rice consistency and squid tenderness (Aziz & Noor, 2019). Besides consolidating family bonds and transferring cooking skills, it is not uncommon to engage multiple generations in the process (Ismail & Rahman, 2022). Ketupat Sotong helps to boost the economy of local fishermen, vendors in the markets, and food businessmen especially in the peak seasons (Yusof et al., 2022). Today, the destination is a food tourist paradise, where markets and festivals are visited to find the authentic Terengganu flavours (Choudhary et al., 2019). It has adapted over the years to newer palates, and some cooks have gone more experimental with healthier alternatives such as brown rice or other fusion ingredients such as cheese and herbs (Philip, 2015). With social media outlets gaining prominence over the years, creative plating and presentation have grown more popular and considerably upgraded the popularity of an offered dish with younger clients (Zhang et al., 2019). Nevertheless, there are issues of seasonal and environmental fluctuations in the availability of squid (Tan & Lee, 2021). Regional differences may at times result in authenticity disputes: the Kelantanese version that uses gula melaka is sweeter (Mohamed & Rahman, 2020). The existing fast-food culture and contemporary lifestyles are at risk of reducing the time and interest invested in creating this very time-consuming meal (Sharif et al., 2018). Such initiatives ensure that the recipe can be considered a living food heritage symbolizing the culinary culture of Terengganu besides safeguarding it (Zainal et al., 2021). Otherwise, Ketupat Sotong could cease to be a popular cultural dish and become a speciality (Mohd Noor et al., 2021).

2.4 Terengganu Traditional Food

The unity of the Malay community is provided through a common culture that is founded on language, practices and religion, particularly Islamic religion which also dictates social and culinary cultures (Kamaruzaman et al., 2022). The Malays have been traditionally impacted by agriculture, fishing, and artisanal crafts that have shaped the culture through their food consumption (Ismail, 2017). At a societal level such as weddings, community gatherings, and Hari Raya Aidilfitri, food is not only a form of meal but also cultures of the community (Yusof, 2020). Traditional foods elicit collaboration through the communality of its preparation and strengthen interpersonal links (Yaacob et al., 2022). Unlike written records, culinary knowledge is traditionally passed on verbally, and the methods and recipes exist only as a result of practice (Sharif et al., 2018). These practices ensure that cooking will always remain a living legacy that is altered with some historical roots (Flowers & Swan, 2012). But today urban migration and modernisation have affected the passage of skills that were previously shared by generations when it came to cooking (Jia, 2021). Due to the increasing interest of young Malays in convenience food and different foreign food, younger Malaysians are losing touch with traditional dishes (Sharif et al., 2018). Such transformation not only reduces the culinary heritage but other less specific Malay aspects of festive cuisine and eating

together (Jia, 2021). Blended culinary tendencies due to globalisation can either enrich and destabilise traditional tastes (Flowers & Swan, 2012). The cookery tourism activities, food competitions, and cultural festivals have acquired special importance as the tools of reviving the interest of the younger generation (Yaacob et al., 2022). Moreover, these programs can create economic prospects and cultural pride because these programs expose tourists to Malay food (Yusof, 2020). To ensure sustainability of these customs in the future, it is necessary to have education, storytelling, and practical experiences of cooking (Ismail, 2017). Without such active efforts to preserve everything, there is a threat of losing certain elements of the Malay culinary heritage that would otherwise be an ordinary part of everyday life (Sharif et al., 2018).

3 Methodology

3.1 Research Design

The research takes on Qualitative design as an Ethnographic approach that aims to investigate Ketupat Sotong culinary heritage around Kuala Nerus in Terengganu. With the Ethnography approach, the community can be engaged very intensively, and cultural practices can be observed in their own element with the use of field observation and detailed interviews. The primary entities of data sources were the non-numerical sources and documents, texts, audio and photographs that were combined with document analysis to create greater contextual awareness. Cooking processes, interactions, and social meanings will be recorded through participant observation complemented with semi-structured interviews to obtain information about the dish history, preparation, and meaning.

3.2 Research Location

The study was carried out in the sub-district of Kuala Nerus, Terengganu on the basis of high level of culture and good practice of food. As of June 2024, the district has a population of about 153,600 and all of them are Muslims. Gong Badak and Batu Rakit are the major population centres. A probability sampling technique is also adopted because it represents the individuals who practice Ketupat Sotong preparation in the community. This comprises senior people who preserve tradition, local cooks and street vending. They are selected based on the fact that they are personally involved in preparing the dish whether in their homes or in commercial situations.

3.3 Sample and Population

To ensure that the respondent who was going to be sampled had firsthand knowledge and expertise in making Ketupat Sotong this study employed purposive sampling technique. The researcher is able to come up with the study participants who may meet the specific needs of the study objectives through a non-probability method referred to as purposeful sampling. The respondents were from Kuala Nerus district of Terengganu, famous for the active Ketupat Sotong tradition of its practice and preservation. Active members of the community who had attended and been engaged

in cooking events, had attended at least five years of making the specific dish, or were recognized by the peers as being good cooks were some of the criteria of selection. Aiming to induce cross-generational representation, the sample represented various age groups of cooks (middle-aged cooks), those who learned the trade (younger representatives), as well as elder members of the community. Due to the generational diversity, historical perspectives along with the current adaptations in the preparation process could be captured by the study. The ethnographic interest of making a comprehensive documentation and understanding of this culinary tradition was facilitated by the final category of respondents, who made profound extensive reflections of the cultural, historical, and technical aspects of Ketupat Sotong.

3.4 Data Collection

This study collected data based on semi-structured in-depth interviews and field observation as two primary qualitative methods. The field observations were conducted during the household preparation procedures or community cooking sessions of Ketupat Sotong in Kuala Nerus to capture the real procedures of traditional Ketupat Sotong cooking such as ingredient preparation, methods of its cooking, and social contacts among the participants (Sattar et al., 2021). Field notes on cultural and procedural characteristics of the dish were carefully recorded and photographed. Respondents were purposely selected and took part in a semi-structured interview, which was most appropriate to explore personal experience but at the same time ensured that all the significant aspects of history, ingredients, cooking techniques, and cultural importance were addressed (Deakin University, 2023). In an effort to maintain the cultural authenticity and to ensure spontaneous answers were given, interviews were done in Malay. The latter was transcribed and translated into the English language which was then analysed. The good quality of research data was provided by the experience of rich, triangulated observation and interview data that added to the credibility of the study (Researcher Life, 2023).

3.5 Data Analysis

The data was based on observations and interviews with selected members of the community where in-depth interviews and field observations could be performed. The findings provide illumination into the culture, history, methods of preparing the dish, and the modern challenges. Each section is supported by the observations and ideas given by the respondents as the research process takes place. The findings are organized in the rank according to the key research objectives in order to make the data representable in the manner that is understandable and systematic.

4 Findings

4.1 Overview

The findings in this research give a clear picture of the cultural and culinary importance of Ketupat Sotong in Kuala Nerus, Terengganu. The evidence shows that the meal is the symbol of tradition, family unity, and neighborhood pride as well, along with local delicacy. According to the respondents, the recipe and methods of preparation were incorporated over the generations and elders play a central role in teaching others. According to the observations, cooking is often in groups which allows socializing and sharing of knowledge. However, the practice has started to be affected by the ills such as modernisation, change in dietary preferences and time constraints of younger generations. It is believed that Ketupat Sotong can be promoted by travelling, through festivals and social networks in order to retain the tradition despite these issues. On the whole, the findings indicate that sustainability of this unique heritage food has both positive and negative impacts.

4.2 History of Ketupat Sotong among the Kuala Nerus Community

Research Objective 1:

To identify the history of Ketupat Sotong among the Kuala Nerus, Terengganu community.

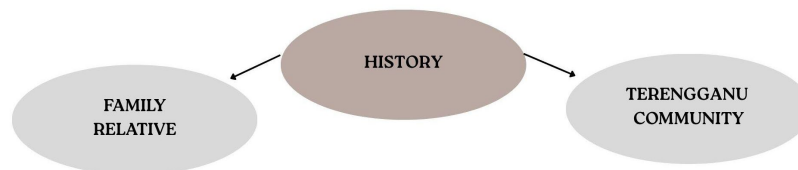


Figure 1: Theme framework for history

In figure 1, Ketupat Sotong is a major food product in the Kuala Nerus community and has a long history with the community as its origins closely relate to the fishing traditions in the area. Community elders state that the creation of the dish originally was driven by the need to incorporate glutinous rice which is a staple of Malay cuisine and the ready availability of abundant fresh squid along the local waters. It was commonly prepared during special events such as weddings as well as during special holiday seasons such as Hari Raya Aidilfitri when it would be viewed as a special and treasured dish. Most respondents opined that the Ketupat Sotong recipe and cooking procedures were prescribed orally by even an older generation to their elder parents and grandparents.

*"Hmm... *scratched her head* I grew up with it more or less"*

Informant 1

“I’m not sure exactly how it started. It is simply just a tradition that our parents had passed to us as generations to generations.”

Informant 5

It was later seen to represent the sense of place at Kuala Nerus since not only was the dish innovative in the kitchen but also resourceful in the use of the ingredients available. The interviewees highlighted the fact that the authentic recipe did not have significant changes and the original taste of sweet coconut milk that is not found in the rest of the regional food. Despite the slight difference that has existed in some of the neighboring states, Kuala Nerus style has been very much recognized due to its distinct preparation method and taste. Since Ketupat Sotong has been followed over numerous years, it has been a prominent part of the cultural heritage of the community, letting present dwellers associate themselves with the living style of their ancestors

4.3 Ingredients used in Ketupat Sotong among Kuala Nerang Community

Research Objective 2:

To discover the ingredients of Ketupat Sotong among the Kuala Nerus, Terengganu community.

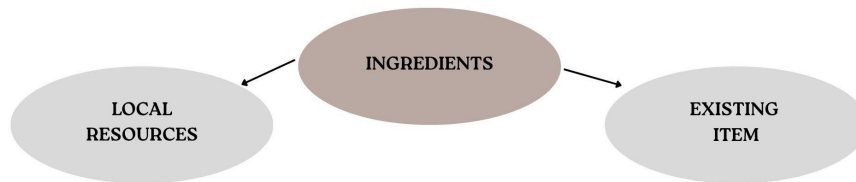


Figure 2: Theme framework for ingredients

The methods used by the Kuala Nerus community to produce Ketupat Sotong are as described in accordance to the findings of figure 2, Ketupat Sotong is prepared with the use of fresh and locally acquired ingredients and the most important one is squid (sotong). They are readily cleaned as well as stuffed with glutinous rice; therefore, respondents claimed that they favour large and fresh squid that local fishermen often catch. The rice is usually pre-soaked to ensure that it has the tender texture after cooking in the squid. One of the key ingredients that makes the dish very creamy and rich in taste is freshly prepared coconut milk that is often laboriously pressed out of grated coconut.

"We usually eat big squid. People say, it's easy to stuff a lot of glutinous rice."

-Informant 2

"There are many small squids but people usually use large squids. It's satisfying to eat a little. Sometimes people even rub pandan leaves because it smells good when they eat it."

-Informant 4

"Like I said, if we sell it, we use small white squid, if you want a little more meat, cuttlefish. There are many types of squid, but people usually use large squid or cuttlefish. It's a little satisfying to eat. Frog squid or mengabang squid are not suitable because their size makes them too big to be stuffed with glutinous rice."

-Informant 6

Other commonly occurring ingredients are pandan leaves to enhance aroma. Some respondents also add a small amount of fenugreek seeds (halba) to give fragrance although not all people prefer it as they smell very strong. Sometimes a little sugar is even added to the rice itself before being stuffed, and little salt is required to tone down the sweetness. Some of the participants indicated the significance of freshness and quality since they believe such attributes directly translate to the authenticity and the taste of the dish. These carefully chosen ingredients demonstrate the community desire to keep its Ketupat Sotong food with its natural original taste.

4.4 Ketupat Sotong Preparation Method among Kuala Nerus Community

Research Objective 3:

To explore the method of cooking prepared Ketupat Sotong among the Kuala Nerus, Terengganu community.

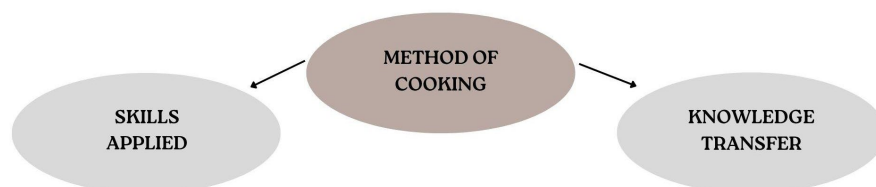


Figure 3: Theme framework for method of cooking

In Figure 3 the results are that Ketupat Sotong is cooked in Kuala Nerus where

the traditional mode of cooking has been passed on across generations. The fresh squid should be properly clean to ensure that it does not have any bad odour, the innards emptied and then washed. The glutinous rice is softened by soaking in water a few hours prior to the partial cooking. Once rice has been cooked it is handled carefully as it is placed in the squid tubes, giving the rice some space to expand when it is cooked. To achieve this, the holes are then closed by means of tooth pick or pieces of coconut leaves in order to prevent spillage of the rice.

Subsequently, the stuffed squid is added into a pot and cooked in dense coconut milk, pandan leaves, and a pinch of salt. The dish is simmered on low heat slowly to blend flavours in order to have a soft rice and squid still tender. As much as one of the respondents indicated how it would be wise to stir the coconut milk to avoid curdling it, another respondent indicated how to leave it as it was to attain a richer consistency. Once it has been cooked the dish is then left to cool down a bit before serving it. This gradual and caring way of processes is evidence of how the community tries to preserve the authentic taste and texture of Ketupat Sotong.

"The sticky rice has to be soaked first. It takes a while. If you soak it in the morning, you can do it in the afternoon. 4 hours or so. Even overnight is okay."

-Informant 1

"Put a lot of coconut milk in it. It's deliciously creamy. A little salt and sugar. Then, Fenugreek. This type of fenugreek is more spicy. But not many people like fenugreek."

-Informant 5

Besides showing flavour and texture, the cooking ability of Ketupat Sotong found in Kuala Nerus portrays the culture of tolerance, nurturing and communality. A key consideration brought out by many of the respondents was that the dish should never be rushed since time is necessary to ensure that sufficient time is used to allow the coconut milk to imbue in the rice and squid providing the dish the unique rich flavour. On occasions when family members, neighbours and so on help prepare some ingredients, mixing some ingredients in a pot or telling stories as a dish cooks, the process is often social. This combination of cooking becomes a group activity that elevates the art of cooking beyond a habitual housewifely thing, to a cultural tradition. By preserving these practices, the Kuala Nerus people will ensure that the true essence of Ketupat Sotong will be preserved for future generations.



Figure 4: Theoretical implication framework for all themes such as history, ingredients and method of cooking

5 Conclusion

5.1 Key Findings

The analysis has shown that Ketupat Sotong is still a beloved meal of the older generations and one that has a close attachment to local culture and cultural festivities. The authenticity of the ingredients, the purity of the preparation techniques and the utilization of food by the community are still appreciated in some of the families and also during special events. Nevertheless, younger generations have a lower involvement with such practices, and many of them might resort to modern foods or foods of convenience. The lack of official records and dynamism in cooking techniques were also found, which means that many things started to change gradually. Even with such changes, cultural pride and culinary tourist potential still maintain the presence of the dish in local food atmosphere.

5.2 Implication of the Study

5.2.1 Academic Implication

This research contributes to the studies of knowledge of the Malay traditional food heritage by specializing on the elaboration of Ketupat Sotong construction and admiration in Kuala Nerus. It reveals the practical and the cultural aspect, for instance what ingredients are being used and what steps are taken during cooking and the cultural family traditions and the transmission of skills. The results present a good guide to scholars working on food culture and heritage and food as an art form. It also demonstrates that a combination of interviews, observations, and tracking down of

documents should be a good method of studying traditional foods, and any other cultural study can be beneficial by adopting the strategy of the study or analysis.

5.2.2 Practical Implications

The study in real life explains why Ketupat Sotong ought to be maintained as an identity of Terengganu and as one of the products that may be helpful to its economy. To the government and cultural groups, the implications of the results lay on the need to organize cooking workshops, food festivals as well as projects to document the traditional recipes to ensure that they are not forgotten. In the case of tourism, the dish may be marketed as special food for tourists. The local food industries can also modify new forms of Ketupat Sotong to appeal to the contemporary taste but still maintain the same ancient flavor and concept. Such behaviours are capable of preserving the tradition, making the younger generation closer to their culture, and providing more opportunities to the community.

5.3 Suggestions for Further Research

Future studies may extend the scope of the study to the rest of the districts or states to present a more regional perspective on the prevalent differences. Research could also cover how digital media can be used to spread the word and transfer the traditional knowledge of food to younger generations. They could include quantitative researches that will measure the economic viability of such traditional dishes in tourism and experimental studies aimed at innovative but culturally sensitive variations of Ketupat Sotong. There could also be longitudinal studies covering several instances of preparation methodology and ingredient usage and cultural interaction thus changing over time.

6 About the author

Author 1 and author 2 is a final year student at Universiti Teknologi MARA (UiTM), Puncak Alam, pursuing a Bachelor of Science (Hons.) Culinary Arts Management (HM245) program. Their research revolves around traditional Malay food heritage, specifically focusing on Exploring the Culinary Heritage of Ketupat Sotong Through Community Practices in Kuala Nerus, Terengganu. For their Final Year Project (FYP) which is supervised by En Mohd Hafiz bin Mohd Noor, he strives to raise the appreciation of and academic research in the domains of Malaysia's culinary.

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