

Dimensions and perspectives of objectivist, constructivist, and postmodernist approaches on Malay food authenticity

Journal of Tourism, Hospitality & Culinary Arts (JTHCA)
2020, Vol. 12 (2) pp 59-75
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UiTM Press
Submit date: 18th February 2020
Accept date: 22nd April 2020
Publish date: 30th June 2020

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Proposed citation:

Hasni, M.Z., Ab Karim, S., Arshad, M.M., Abdullah, H. & Khairatun, S.N. (2020). Dimensions and perspectives of objectivist, constructivist, and postmodernist approaches on Malay food authenticity. *Journal of Tourism, Hospitality & Culinary Arts*, 12 (2), 59-75.

Abstract

The authenticity of food can be a crucial area of studies in Malaysia context, especially Malay food. Although the idea of sustainability towards culture, heritage and tradition is always being discussed, the crucial part of what is authentic becomes vague and lessen. Past researchers have portrayed the understandings of authenticity based on three major dimensions of objectivist, constructivist and postmodernist approaches. Each approach is able to define "authenticity". However, the understanding of the authenticity of Malay food is still needed to be underpinned theoretically and rigorously. As there is a lack of understanding towards clear dimensions of authenticity in Malay context, this raises an argument of which dimensions and approach are able to explain and highlight the true meaning and belief of Malay food reflected its core content of culture and heritage. Thus, this article intends to highlight the need for proclaiming and articulating the necessity of having a clear dimension of authenticity towards Malay food.

Keywords:

Authenticity; objectivist; constructivist; postmodern; Malay food

1 Introduction

The definition of the term 'authentic' was derived from the word 'authentikos' founded in Greek etymology, which means 'genuine'. Mcghie (2009) claimed that authenticity is defined as the beginning and origin that were existed beforehand, being made and first composed by individuals that can be used for further replication. In addition, authentic is defined as "being what it is claimed to be; genuine" (Cambridge, 2019). Benjamin (1975) proposed that authenticity can be determined by acknowledging the existence of perceived genuine and its originality. Thus, proclaiming that authenticity cannot easily be determined through aesthetical aspect or verbal claims if the presences of true, original or genuine are not being demonstrated through the process of which replications or duplications for particular products or techniques being done. With integrations of modern technology, *fooyoshinod* duplication being produced and claimed to be authentic (Roberts, 1994). As being argued by Mcghie (2009), replication is defined as duplication from an original product, artifacts or practice, reproduction of art or work, or precise aesthetical duplication of an original, with the use of modern material, practise or process that has no significant relation towards the originality of an item, except for intending meaning and expectations of particular individuals or establishment. Thus, the creation of duplication of authenticity intends to gain perceived "historical originality" and specific intend values that which it does not own, but being, measured and perceived by people (Jaworski, 2013).

When authentic being reflected in food, it was being agreed to be an important and crucial aspect to form a specific value. Maintaining authenticity is a luxury advantage in modern perspectives (Beverland, 2006). Robinson and Clifford (2007) stated that authenticity is highly arguable towards food and drinks if they consider being a measure of cultural artifacts. Tradition and authenticity are important aspects used to protect food producers in a particular country against imported goods (DeSoucey, 2010). As defined by Groves (2008), authentic foods are able to deliver premium products and pricing. In social perspectives, the concept of authenticity is an important value towards good produces, but the whole conceptual idea can be perceived as "con" when towards the relation of a commercial perspective (York, 2014).

1.1 History of Malay food

Historically, Malay food was being affected by the region of Sumatra, Java, Thailand, Sulawesi and Polynesia (Jabatan Penerangan Malaysia, 2018; Yoshino, 2010). Malay food found to have the same characteristic of Indonesian food, and it is not as spicy as Thai food and various nor diverse as Vietnamese food. Malay food in Malaysia, Indonesia, Singapore, and Brunei can be found similar due to the ground roots of where they came from (Ab Raji, Ab Karim, Che Ishak, & Arshad, 2017). Traditional Malay food was being connected with the Malays back in the village, as the Malays settlement was originally and commonly can be found in the village. Previously, the Malays community

was mainly based on farmers and fisherman, where poultry and games can be found scattering around their front yard, while fish were normally being catered by Malays fisherman. Malay people were generally a group of community that inhabitant in the village and involved in agriculture for a living. The main staple foods for the Malays were “*beras*” (rice), gathered from the “*bendang / sawah padi*” (paddy fields). While the vegetables were normally grown at the backyard of the house and along the side of the water canal surrounding paddy fields (Yoshino, 2010; (Ab Raji, Ab Karim, Che Ishak, & Arshad, 2017). The Malays were people in the village, who depended on catching fish, farming, and cultivation. Other than fresh “*ulaman*” (local herbs), coconut milk, spices, porridge or dessert consisting thick gravy, traditional Kuih are also a dominant part of Malays dietary that can be found commonly in the village (Jabatan Penerangan Malaysia, 2018).



Figure 1: An example of a Malay house resides in the center of paddy fields located in Sungai Besar, Selangor.

The Malays considered food as one of the important elements towards their culture, while Islam as a religion, plays a prominent for food guidelines and daily consumption (Mohamad & Backhouse, 2014). Warde and Martens (2000) meanwhile argued that food, consumption, and preparation play an essential role in every culture as these activities were conducted for a reason and purpose not solely of an individual’s action taken to satisfy dietary needs. The nature of Malay food itself being perceived as poor man’s food due to the lack of refinement through its process of preparation and the way it is presented (Aziz & Pawi, 2016), thus, it triggered expert on adapting and adjusting Malay food to elevate the value as to accomplish and suits current expectation. Current trend and environment where the advancement of technology, adaptable elements of modernization being easily obtained, and knowledge is no more bounded but being borderless. The Malay has begun on implementing the western idea

in which the process of reinterpretation, invigorated, construct and reconstruct. Where the process in which by means of borrowing or replacing particular food or its ways from another ethnic. The so-called modernization process clearly contributes towards the confusion of consumers and even the expert in identifying proper Malay food, thus implicating an assumption of whether it is sufficient to be called traditional food and claimable as authentic. As foreign elements play a dominant role inside the process, the traditional characteristic will eventually get weaker (Fieldhouse, 2013). Aziz & Pawi (2016), further indicates that, when the particular Malay food was being prepared and presented using foreign perspectives, the Malay elements look doubtfully genuine.

Thus, it brings to this paper that the notion of what is authentic being perceived in current Malay food being produced in the current setting, align with current implementation out of their original setting and procedures are needed to be defined and crucially addressed and understand. The current understanding and ideology of authentic need to be defined clearly from three elements of approach by objectivist, constructivist and postmodernist spectrum. Thus, with the element being stated, the paper aims to establish a foreground of authentic dimensions understanding, from three basic approach of objectivist, constructivist and postmodernist.

2 Objectivist, Constructivist and Postmodern

2.1 The objectivist approach of authenticity

Objective authenticity specifies that objects nor location of where it belongs is genuine or real (Trilling, 1972; Appadurai, 1986). The concept of objective authenticity could also be extended to the total surrounding of the setting internally and externally. As an example through an explanation on Italian restaurant by Ebster and Guist (2004), stated that definitive degree of authenticity, according to objectivism, is that an Italian restaurant in Italy is genuine and real compared to an Italian restaurant in other countries outside of Italy. Authenticity also defined as somewhat 'genuine' due to the characteristic of originality, realistic renovation or symbol, of comprising a unique seal of consent (Leeuwen, 2001). Where it is believed that in order to define authenticity based on objective perspective, authenticity needs to be truthful and align with the understanding of people who can tolerate and perceived the product development structure through the sense of originality, where it is needed to be based from the historical tradition (de Kadt, 1979) either by an aesthetical aspect or through the lenses of origin and cultural usage. Authenticity needs to be perceived and ratified by local understanding through the basis of custom and tradition (Sharpley, 2017).

The phrase "authentic" is used as a descriptive definition of the object that is genuine. Authenticity in food refers to any edible or consumption product that meets the true depiction of and any particular person sensible notion of the character the product offered. Authenticity is a very perilous idea when it comes towards defining specific foods as it resembles the shades of the idea for cuisine to belong to one culture,

one race, or one shade of skin (Ragavan, 2016). While argued by (Hamzah, Ab Karim, Othman, & Hamzah, 2013), authenticity is a kind of originality, truth, genuine and traditional to get the cook the food becomes so truths are usually complex. Using it towards food itself was like giving a justification that suggesting the particular food authenticity is absolute and highly undeniable. It's giving an implication stating that the food should consist of an indication that it's genuine (Ragavan, 2016).

Objectivist authenticity approach claims that in order to pre-determine authenticity; there should be an indication of familiarity of what is authentic towards objects, artifacts, culture, practices or actions taken. Where it is being clarified and agreed towards certain aspects of measurement on what the world has pinned on specific objective criteria, specific reality that each people able to determines and perceived as what is normality and use it as a confirmation in making judgments about how it is supposed to be done. Whether it is genuine, true in nature of where it belongs, accurate in providing product aspect thus generating the value of authenticity as a whole (Reisinger & Steiner, 2006).

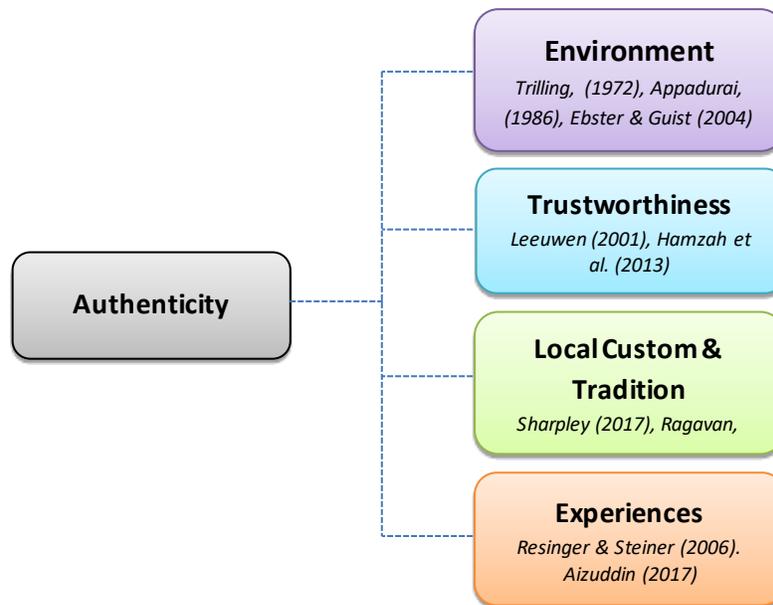


Figure 2: Conceptual framework of objectivist approach

As such a statement can be further clarified in distinguishing objectivists approach of authenticity by pre-determined on what is used to be experienced before. By certain value and aspect of each product, where characteristic being measured as a pre-determinant, assumptions of product characteristic, the value being analyzed and judgments being made reflected towards what the reality seemingly agreed upon, based on the nature of where the products being presented. Thus, where being assume that

authenticity can be preserved through the preservation of specific technique and procedures to produce resemblances and achieving expectations of intend flavor of the product, and reflecting the perceived level of authenticity through flavor as the determinants. As being define Aizuddin (2017), it is important in safekeeping the original recipes, as it is able to recreate the product characteristic. It can be seen nowadays, a lot of Traditional Malay “*Kueh*” re-creation, but from flavour perspectives, it is not the same

2.2 The constructivist approach of authenticity

Constructivist views and measured authentic as a value of social construct where one understanding being developed combining with others to develop one particular understanding towards conceptual means, object or process. Furthermore, authenticity from a constructivist approach stating that authenticity cannot be defined objectively (Ebster & Guist, 2004). As of authenticity being defined by people through how it was being interpreted from sets of agreeable terms based on social understandings. Thus for constructivists, authenticity cannot be defined as one objective, but more towards objectively determined and being perceived by a number of understandings, and what is viewed as authentic is relative, conveyed and dependent on the context itself (Cohen, 1995). Constructivist’s point of view, things can be accepted as authentic in its own unique way due to the representation of a different aspect of culture towards a single product. The perceived of what is authenticity came from the different scope, from the tourism sector until the restaurant industry, and can be portrayed as both, as an existential experience or a symbolic construction (Wang, 1999).

In the notion of food, the constructivist approach can be applied to the product being produced and served towards others. As in the concept of the traditional restaurant business, where mass production is a part of activities, foods being developed were to be standardized with an aesthetical aspect of traditional marks being displayed, thus implicating the understanding and developing perceived authenticity as to symbolize the experiences of authentic dishes. This understanding of perceived authenticity was being developed due to the social construction of what food being offered, produce and served and reflected towards the whole experiences in the restaurant (Resinger & Steiner, 2006). As the idea of the constructivist approach is by the understanding of that authenticity is socially constructed; this somehow implicating that authentic can be changed through time. What is currently being perceived less or not authentic in a way can be perceived as authentic in later years.

Where a value of heritage is being determined through the context of authentic process and steps taken in producing a product through precise and originality of recipe being used. Through the understanding of constructivist, the originality of the recipe of traditional food is an important part of defining value towards heritage perspectives (Ahmad, 2018). Authenticity acknowledged as common understanding identification of particular food that could represent particular nation image in multi-cultural citizenship

within a nation, where food signifies not only the physical requirement but also local culture and practice (Alonso & Krajsic, 2013).

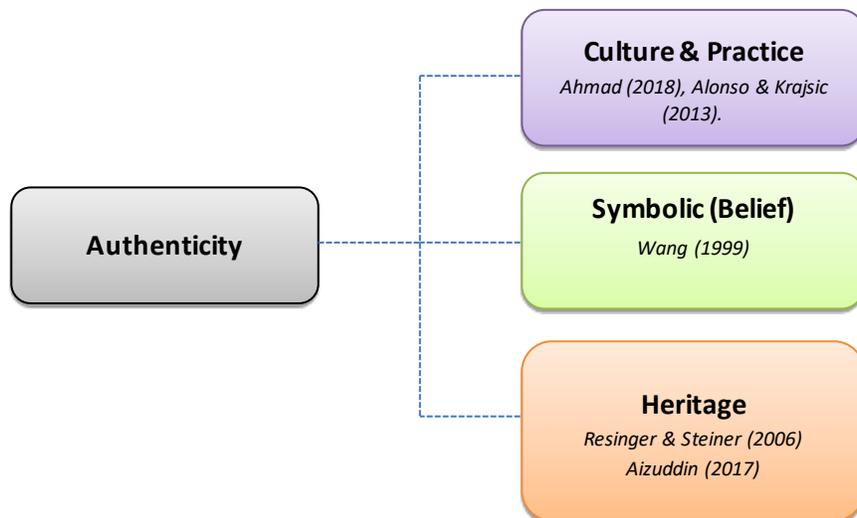


Figure 3: Conceptual Framework of Constructivist Approach

2.3 The postmodern approach of authenticity

Postmodern authenticity rejects the importance of authenticity. As being stated by Eco (1986), authenticity is an illusion being sought by the consumer towards pleasurable meaning. As being perceived by postmodernist and chef of Beta Restaurant, Chef Raymond Tham, the understanding towards true or authentic is through what was being felt and experiences in the past, beliefs and the feelings through what have been experienced through a certain dish, the way it produces, with time and surrounding as its values (Durai, 2018). Imitations, reproduction, and replication are terms towards genuine, original or authenticity inadequacies on particular products being produced (Carrara & Soavi, 2010). Authenticity could not be easily portrayed by any particular individuals or establishment where authenticity could not be measured through certain criteria and aspects of process or structure towards product development. Authentic is not a flavor. It is not the blood and toil that go into the making of a dish. It is not for anyone to call out (Ragavan, 2016). Postmodernism elongated the understanding of authenticity a step further from constructivist. They argued towards the importance of authenticity, as claiming that, it's a mere illusion towards satisfying pleasurable with different meaning cater by people who seek for it.

People seeking pleasure in places they intend to go aim to admire surround and experiences things that are hard to materialize but able to satisfy requirement needs (Fjellman, 1992). Thus, it indicates that people can be perceived as an object to be genuine at one time in satisfying intended needs, and fake when the needs of

admiration is not an aim on the other time, they encounter with the similar situation but with different purposes. As being stated by Mayer (2015), postmodernist stated that by materializing techniques and replicating the presentation of one particular product, it enables one particular product being displayed to be perceived authentic. As with sufficient knowledge integration to the process of a person to experiences the product being served or display, it enables the person who encounters the process to be influenced by the process, object or product thus developing the perceived authenticity. And, it shows that authenticity can be persuaded and influences with the use of reconstruction of surrounding, environment, adequate knowledge integration and demonstrations as a part of interpreting the original, genuine and authentic the product being produced.



Figure 4: A reinvention and modernization for a complete bowl of Laksa dishes by using a modern applied technique.

MacCannell (1973) stated an argument that people are consistently searching for authenticity through behavior integration, while Wang (1999), criticized the theory by stating that, depending on certain of behavior such as leisure, where authentic is not the main objective of the intended experiences. As a further argument, the process of identifying and perceiving seemingly authentic may also be a part of replication or duplication of products, where people intend to acknowledge authentic on certain aspects rather than the whole concepts of authenticity experienced. As postmodern approach signifies that, the intended intention of making judgments is more towards the understanding on satisfying intended needs than imposing and concerning the true authentic value of one's pleasure, where authenticity is no longer a concern. Cohen

(1995) claims that for the popularity of certain products, authenticity is being neglected and valued as meaningless and non-concerns, where people are able to accept the lack of originality and genuine as long as they were enjoying it. People who are seeking authenticity are not always demanding for the meaning of the food originality, but merely to a certain degree of comfort and acceptability while experiencing seemingly to be perceived as authentic (Ahmad, 2017).

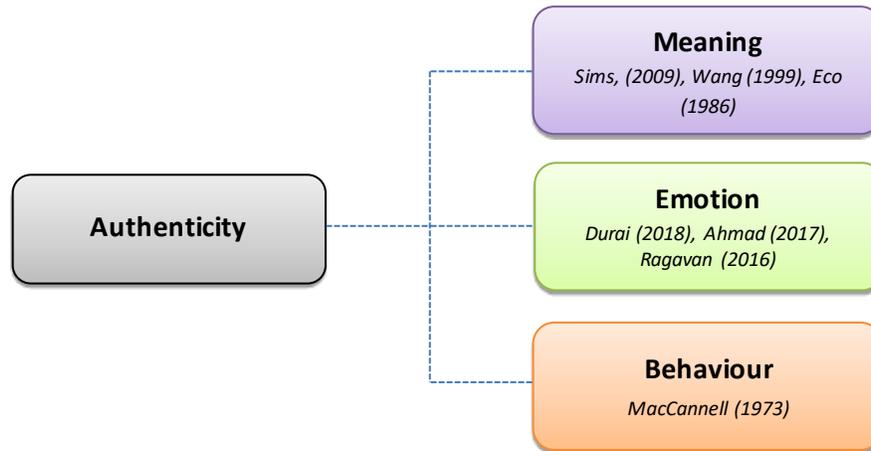


Figure 5: Conceptual Framework of Postmodern Approach

3 Malaysian context

3.1 Elusive Malaysian Authenticity

The states of Melaka and the city of Georgetown in Pulau Pinang are well known for their attraction towards tourist, domestically and internationally. The states of Melaka and the city of Georgetown in Pulau Pinang has been listed as a part of the United Nations Educational, Scientific and Cultural Organization (UNESCO) since 2008 (UNESCO, 2008). In these two states, architectural and tourist attraction sites were being maintained to its original design of antiquity originating from the 15th-century Portuguese and Malay Sultanate era, and the Dutch on the 16th Century and George Town represent the British era of the 19th century. However, there were reported news claiming that the states of particularly the city of Melaka are changing drastically, where the signs of heritage detriment relatively visible (The Star, 2018). National Heritage Department of Melaka (2018), in the reports, stated that “authenticity, integrity, and harmony are the aspects that need to be controlled in order to preserve the heritage. Authenticity will be an off value when monetary gains are an objective (Cardosa, 2016). A further statement by Ahmad (2017) defined that, when the aims and objective of business are more on monetary values, authenticity will be tarnished and give rise to what is called “fraud”. Fraudulent will become a critical implication towards fraud, which refers to as fake, different names and disguise by using a misleading idea and claims to

duplicate the mean of authenticity used as a part of marketing tools to grab consumer attention to achieved monetary goals (Roberts, 1994).

In notion towards food, food has become a part of us and immensely grown, aligned with the development of technologies. Thus, resulting in arise of food fraudulent. Relentlessly, efforts have been made to help in making sure that it is recognizable as non-authentic produce. Andrews (1996), stated that the concern towards human welfare in relation to food control is as early as the 13th century, where principles and motivation of manufacturer and marketers important in developing honesty value in trading. Roberts (1994), divided food fraud into two categories: straightforward adulterations and marketing views of misleading information for consumers. Thus, “authenticity” is a big word that could impact not only on the perspective of business but also towards the standings of beliefs and the preservation of culture and heritage towards the specific product being in a transaction. Thus, when the authenticity being valued, and money as the determinant, it can be argued that the expected authenticity being viewed were in-authentic, or in relation towards food as a fraud if the criteria of in-authentic or fraudulent are visible and clear.

The idea of authenticity is not only applicable towards the concept of structurally produced by its own true, originality and genuine; but also, being affected by the knowledge of current practitioners towards traditional and heritage construct of food, as being stated that knowledge is valuable information that needed to be passed down in order to maintain and retain the truth and originality of one food construct to be so-called “authentic”. Deskilling issues of cooking skills has affected the traditional culture and heritage of food. This is an impact that is resulted due to the lack of knowledge and information being passed down towards the younger generations (Sharif, Zahari, & Nor, 2013) thus impacting the authenticity understanding utmost.

4 Findings

4.1 Perspectives of Malay food authenticity

In the context of Malay food establishment and from the perspective of objective approach, food products can be determined as authentic from the aspect of preparation, if it was being prepared by local people in accordance with the tradition. From the perspective of the ingredient being used to produce Malay food, there is a doubt of authenticity as modernization greatly impacts the usage of traditional ingredients. Modernization significantly modifies the characteristic of ingredients being used. Ingredients such as canned products, flavoring powdered and food paste, where in the context of food, the ingredients are a crucial element in developing the product. Additionally, Joe, Wan Mustapha, and Maskat (2014) argued that there are differences in the preferences of fresh liquid coconut milk compared to UHT coconut milk and powdered coconut milk, as fresh liquid coconut milk provide more thickness, aromatic and flavour compared to others. Therefore, using wholesome or natural products are

important to ensure the authenticity of the food. However, current practice shows that convenience products is crucial in any food establishment as the characteristics of these products facilitate the process of food preparation. As being stated by Sharif, Nor, and Abdullah (2016), practice and techniques reflect the traditional identity of food being developed. Furthermore, the authenticity of traditional food is being perceived as the unique nation iconic elements, and more than just an objective element of representation towards image, identity, nor even sustainability (Ramli, Zahari, Halim, & Aris, 2017). Traditionally, the authenticity of the food is able to express the actual meaning of unique internal originality through its palate (Ebster & Guist, 2004). The modern ingredient has similarity in relation to the quality of specific flavor with the traditional ingredients. Therefore, using modern or easily attained ingredient is less likely to change and alter the perceived flavor of authenticity characteristic for traditional food production (Sharif et al., 2016). Traditional practice, events, and celebrations have been affected by current modernization, thus implicating towards food modifications and replications being derived from the new trends and culture of modern food consumption. (Muhammad, Zahari, Abdullah, & Sharif, 2014).

Authenticity demands highly related to “heritage, traditional and local” as the elements of persuasion (Sims, 2009). In the sense of Postmodernist towards Malay food of business perspective and consumer understandings, authenticity is a vital element when it comes to culture and heritage food being in a transaction. The consumer expects to obtain based on what they believe in and intend to purchase (Constable, 2018). Trilling (1972) stated that, when an expert in the particular area of authenticity acknowledged product as what they claimed to be authentic or genuine in such matters, it worth the value (price) or the astonishment that is being given as objective representation towards the product. Thus, it helps in strengthening and defining claims of authenticity that it can be reflected as a value factor and a motivational force (Olsen, 2002). Argued by Tsai and Lu (2012), authenticity play a dominant role in influencing repurchase intention of consumer. In addition, Aizuddin (2017) claimed that people tend to spend a mass amount of money if the product perceived to be original, good and delicious.

On the length of Malay food and the understanding of authenticity, people tend to recognize the authenticity of Malay food as an objective value but merely more towards constructivist at the end of the day, whether due to the surrounding environment or towards the complexity of food consumption. Expectations towards what food product should be presented like will be determined based on their familiarities of the culture and tradition of the particular food. People with specific knowledge on culture being represented tend to recognize authenticity and differentiate towards inauthentic and reproduction (Ebster & Guist, 2004). People tend to make-believe that they are experiencing different routine construct from normality. Allowing them to enjoy and assuming authentic environment whereby the experience are not objectively defined authentic but more on the basis of perceiving authentic reproductions (Bruner, 1991), as long as expectations were being fulfilled. Sims (2009) stated that people who seek

authenticity are actually seeking for its meaning, thus while consuming the local products, they were consuming the idea and meaning of it.

The understanding of objective authenticity leads to the understanding that it can be measured by experts for certain criteria in order to signify whether the status is eligible for authenticity or inauthenticity of product (Mayer, 2015). In addition, aligning with the context of previous research regarding Malay food, culture and heritage usually being used as the main objectives, where the discussion has been pushed towards the ideology and important concepts of knowledge and skill preservation towards the meaning of authenticity. While past research by Roberts (1994) suggested that, it is necessary for legislator involvement in order to enact necessary actions towards food producers to make sure that things being served are aligned with the information being given, to preserve the meanings and understandings of authenticity. Thus, this preserves the skills and knowledge of the food being delivered. Meanwhile, Ebster and Guist (2004) claimed that the consumer is not fully seeking for authenticity, only towards a certain degree of perceived authenticity being valued from the whole experiences and being determined as believable experiences and enjoyable moment.

Yoshino suggested that to understand the issues of one's particular food fully, it is important to define the consumer culture, producers that produce the products and measures being taken to perform. As such being discussed by Sharif et al. (2013), knowledge of past experiences towards heritage and culture of ethnic being passed down will assist in retaining the skills of as to preserve the genuine, true and originality of each ethical culture. Muhammad et al. (2014), stated that younger generations are less interested, keen and not able to prepare traditional and heritage dishes. Besides that, they do not possess the ability and skill in preparing traditional dishes. Meanwhile, Mayer (2015) stated that, in order for authenticity to be fully understood by current authenticity seekers, they need to experience the culture, heritage, and tradition from its natural setting, thus giving them an opinion and experiences of what is authentic being perceived. Sharif et al. (2016) believe that modernization and accessibility towards modern ingredient lead in the deskilling of traditional Malay food being prepared, thus resulting in the loss skill and food heritage and identity in the long run. As being discussed by Ramli et al. (2017), traditional food is being perceived as important values, but the context of heritage is being perceived as special, not common such as daily food being consumed. Consequently, it shows that the impact of knowledge on authentic traditional and heritage food is an important aspect of perceived value. Similarly, Ahmad (2017) stated that, in order to determine what is being perceived as authentic, people's behavior reacting towards certain products or places needs to be defined. As in the context of Malay food acceptance, people are more open minded in accepting current trends of modern foods and palates as it becomes normality nowadays (Aziz & Pawi, 2016).

The understanding of authenticity differs from one to another as each and every group of food producer, and consumers have their own objectives and aims towards

satisfying the beliefs, meanings and behavior needs of a singular authenticity perspective. The authenticity of products or authentic usually refers to as genuine, true and original of item or setting being produce depending on its precise elements of constructions. Due to the impact of current modernization and technology advancement nowadays, authenticity is hard to be defined and determined, especially on ethnic food, such as Malay food. As each understanding differs authenticity on its own perspectives and meanings, it is difficult to claim what is truly authentic and what is perceived as authentic or which is inauthentic. As the improvising goes aligned with the modernization, Malay food is seemingly being far greater than what it used to be perceived before. Every aspect of authenticity seems to be either tarnish or some may perceive it as reinvention to a better state of production.

Thus, the impact of what is truly authentic and what seems to be perceived as authentic cannot be easily determined without any consensus of one agreement to rule and guide the understandings itself. In order to sustain the true meaning of Malay food, authenticities elements of Malay food need to understand and examine to suits the current culinary perspectives. As globalization is a part of civilization, modernity is something that is common, assimilates and continues to evolve throughout the era. The knowledge and understanding of what are authentic in traditional characteristic will become much more of a practice, rather than a tradition. In a way, the understanding of traditional practice authentic is becoming more as a theoretical understanding of pursuing authenticity rather than an obligation of practicing authentic products, as the elements themselves are being modified and changed through era and timeline. In needs of sustaining, the elements need to be understood and preserved. However, in elevating and providing higher value towards certain products, practice need to be changed, in order to follow the current trend based on their current phase and time. At the same time, the projection of what is authentic, needs to be considered, as authenticity can represent value and identity of food towards certain culture, norms, practices and living values.

As past researcher seeks in findings authentic elements based on different approaches, the understanding of overall authenticity is still in need to be defined clearly. Authentic by practices itself differs from the ideological and theoretical relevancy. By defining authentic from practices perspectives, it will show the values and acceptability spectrum of authentic in modern times but with the understanding of maintaining the crucial elements of what needs to be done in order to be present and able to be called as traditionally authentic. Thus, it is advisable to seek the elements further, especially from the traditional and modern Malay food practices perspectives. Besides, it can be a ground foundation towards the whole idea of sustaining authentic Malay food to be known by generations in the future and towards the preservation of culture and Heritage perspectives as a whole. And to support from the knowledge and practitioners' generations of understanding authenticity as a whole.

5 Implications and Recommendation

The understanding of authenticity has become vague in due time. The proper manifestation of authentic and authenticity perception has become a part of ideology rather than a practice of maintaining a tradition and culture. This paper aimed to signify authenticity approach by three main research perspectives. This paper would be able to benefit researchers, industrial players and policymakers in understanding and refining the concept and ideology of authentic element by practices in developing traditional Malay food. It is also able to provide a significant impact for policymakers and practitioners in understanding the basic mechanism of practising authentic and what is deemed to be authentic and maintaining the value of practices and authenticity in the present and prolong towards the future of food culture and tradition. While the dimension being clearly defined, the issues of which approach being practically practices in current perspectives could be improved. It is suggested to prolong the empirical findings with the integration of practice theory towards the authenticity dimension of traditional Malay food. In addition, it could help in assessing the understanding of authenticity through three major practices elements. Thus, able to clearly define the whole spectrum of practicing authentic traditional Malay food from practitioners perspectives currently.

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