

# Cultural Identity of Malay Bugis: A Reflection in Traditional Food Practices

Journal of Tourism, Hospitality  
& Culinary Arts (JTHCA)  
2022, Vol. 14 (1) pp 140-163  
© The Author(s) 2022  
Reprints and permission:  
UiTM Press  
Submit date: 30<sup>th</sup> August 2021  
Accept date: 03<sup>rd</sup> November 2021  
Publish date: 31<sup>st</sup> May 2022

## Norsyahidatun Naim Misran

Department of Culinary Arts, School of Hospitality and Tourism, Kolej Yayasan Pelajaran Johor

## Mohd Shazali Md.Sharif\*

## Mohd Noor Azmin Akbarruddin

Department of Culinary Arts and Gastronomy, Faculty of Hotel and Tourism Management,  
Universiti Teknologi MARA

\*shazali@uitm.edu.my

## Mazni Saad

Department of Tourism, Kulliyah of Languages and Management, International Islamic University  
Malaysia

## Abdullah bin Muhamed Yusoff

Department of Hospitality, Faculty of Hospitality, Tourism and Wellness, *Universiti Malaysia Kelantan*

## Proposed citation:

Misran N. N., Sharif M. S. M., Akbarruddin M. N. A., Saad M., & Yusoff A. M. (2022). Cultural Identity of Malay Bugis: A Reflection in Traditional Food Practices. *Journal of Tourism, Hospitality & Culinary Arts*, 14(1), 140-163.

## Abstract

Buginese or Bugis traditional food is one of the most valuable cultural heritages to ensure the continuity of traditional food among the younger generations to avoid it vanishing over time. The practise of traditional food brings nostalgia and evokes one's memories that are close to their heart. It symbolised one's identity and culture, which cannot be replaced with anything today. The traditional food practises are always associated with the cultural occasions held in the community since the usage of ingredients is commonly based on their availability in the surrounding area. However, the main problem observed among the Malay Bugis was that these practises faded due to the size of the population and technologies. Based on the interviews conducted, Bugis' traditional food practises among the youths are thematically analysed by examining their level of understanding of Bugis' traditional food and the factors that contributed to their practise pattern. It shows that the neglect of Bugis' traditional food practises has slowly taken place among the youths, but it does not encompass all aspects of the practice. The study results successfully explain the phenomenon and the researchers are hopeful that they can contribute to the development of traditional food literature, particularly in other sub-ethnic groups in Malaysia.

## **Keywords:**

Traditional food; food practices; cultural identity; ethnics' traditional food; bugis traditional food

## **1 Introduction**

Traditional food is referred to as food types consumed regionally over a long period of many generations (Saad et al., 2021; Trichopoulou et al., 2007). Traditional foods are being inherited and passed down by various ethnic groups through successive generations. Traditional food knowledge transfer (TFKT) could strengthen the integrity of nations through the preservation of cultural heritage (Zubaidah & Arsih, 2021). Specific communities commonly practise their traditional foods according to their specific taste preferences. However, awareness of their ethnic traditional food practices is quite scarce in literature, particularly among Malaysia's Buginese minority ethnicity, also known as Malay Bugis.

Furthermore, Viljoen et al. (2010) indicated that the food practises of a society are influenced by how food is selected and how it is consumed, which has become part of their lifestyle. For instance, people's food practises in Mmotla, South Africa have gradually or partially been adopted by the Western lifestyle that distracts from the continuity of ethnic traditional food practises (Viljoen & Therese, 2009). Due to these changes, people in South Africa are accustomed to enjoying high-calorie and fatty foods (Nestle et al., 1998). It is worth mentioning that not only their ethnic traditional food practises have gradually vanished, but the Western diet and lifestyle have also contributed to obesity and other diseases like heart disease and diabetes (Carrera-Bastos et al., 2011). Many scholars highlight the issue of neglect of traditional food practices. Almlí et al. (2011) noted that most Hispanics living in Belgium no longer strictly maintain their traditional food practises due to the difficulty of obtaining raw materials and prices being higher as they have moved to other countries. Almlí et al. (2011) further revealed that the Latin-American ethnic food practises are diminishing because of the length of time it takes to prepare their Hispanic food.

This phenomenon also happened among various ethnicities in Malaysia, such as Chinese, Indian, Malay, and other sub-ethnics, including Bugis ethnic where some of their community only consumed it but did not prepare the traditional foods themselves. Nor et al. (2012) identified that traditional food practises are gradually being ignored, especially by young people in Malaysia's modern society. It is because convenient foods offer fast results (Sharif et al., 2013). This situation ultimately makes the youths unable to learn their traditional food practises and eventually neglects them.

Since then, ensuring the continuity of the traditional food is of the utmost importance. TFKT is one of the mechanisms that can bring the younger generation close to the ethnic traditional foods that have created boundaries between the younger generation and traditional food practises (Sharif et al., 2018a). Sharing the knowledge of food through recipes and the involvement of mothers in the transfer of food knowledge are identified as the most significant contributors to ensuring a community's long-term food practises and identity (Meza, 2013; Sharif et al., 2016). Hence, it is crucial

to maintain their growth and use of modern cooking applications to preserve traditional food techniques and preparation skills for future generations (Kwik, 2008; Sharif et al., 2013).

Many studies have highlighted the importance of maintaining traditional food practises in Malaysia but have largely focused on traditional Malay or Malaysian food. For instance, Omar and Omar (2018) and Raji et al. (2017) focused on Malaysian food heritage, Noor et al. (2013) discussed Pulut Kuning in Malay society, whereas Muhammad et al. (2013) and Sharif et al. (2018b) explore specifically Malaysian Ethnic Festival Foods. Thus, there is minimal study and less attention to the sub-group of Malay traditional foods such as Javanese, Banjar, Mandailing, Minang, Pattani, and Bugis. Most people in Malaysia think that all of these groups are also considered Malay ethnicity. Hence, they are not familiar with the authentic traditional food of these groups, including their own younger generations (Goh, 2016).

Therefore, this study aims to investigate the knowledge of Bugis young generation on their traditional foods' knowledge since modern and simple eating practises influence most of the young generation among this ethnic group (due to commercialization and globalization) (Ammarell, 2002). This goal is reflected in the following research objective and research question.

Table 1: Research objective and research question

No.	Research Objective	Research Question
1	To investigate the understanding of Bugis young generation on their traditional foods' knowledge.	In what way does the understanding of Bugis younger generation toward Bugis traditional foods?

This article contains five sections, which are: introduction, literature review, methodology, findings, and conclusion. The introduction section focuses on the background of the study, which touched on the issue of traditional food knowledge transfer and the neglect of traditional food practises among the younger generation. The literature review section reviews the topics related to the subject of interest, such as Bugis ethnicity, various perspectives on traditional foods, traditional food and cultural identity, as well as trends in traditional food consumption and practices. The section on methodology discussed the research approach, instrumentation, data collection procedure, and data analysis strategy. The subsequent section on findings elucidates the finer points of the study with the thematic analysis of the interview data. The final section concludes and summarises the findings of the study.

## **2 Literature Review**

### **2.1 Bugis Ethnic**

The Buginese are one of the tribes in Indonesia that often migrate and are known for their agriculture, maritime, and trading activities (Suliyati, 2019). The migration of Bugis brings changes to the settlement while adapting to the locals by still adhering to the life philosophy taught by their ancestors. The Bugis were recorded as being from Southeast Asia and have become one of the ethnic groups in Malaysia. According to Christian Pelras's (1997) book "The Bugis," the Bugis are the rulers who came from Sulawesi and are known for their history as daring navigators, fierce pirates, and cruel slave traders, but the majority are farmers, planters, and fishermen. However, this statement is contradicted by Tachimoto (1994), who mentions that Bugis did not engage in piracy. They were the most important indigenous merchants in the whole of the East Indian Islands (Mills, 1961).

Based on the history of Bugis settlements in Johor recorded by Tachimoto (1994), Sungai Karang's Mukim is inhabited predominantly by Bugis descendants named Wak Bambang bin Samerulah or Haji Bambang Daeng Marulak, and he is appointed as a leader. On the other notions, Tamrin et al. (2009) contended that their early arrival is recorded in the early 18th century by the presence of a descendant of five Bugis noble brothers, Daeng Parani, Daeng Manambun, Daeng Marewa, Daeng Cella, and Daeng Kemase, and it is unclear where the next lineage took place since many do not study in-depth this ethnic group.

Therefore, the actual origin of the Bugis ethnic group in Malaysia is uncertain as there are many disagreements about it. However, inevitably, their economic activity is mainly related to agriculture, fisheries, and trade sectors. This community has been recognised as one of the ethnic groups known for their brave, hard-working, rich culture and various unique traditional foods.

### **2.2 Various Perspectives on Traditional Foods**

To facilitate the process of exploring this research topic deeper, understanding what traditional foods are is crucial. The term "traditional" consists of or comes from the word "tradition," and it is something that adheres to past practises or conventions established (Bronner, 2000). He added that tradition has been followed or possessed for a long time by a group of people or society. Meanwhile, food is a solid substance that provides the body's nutrients and energy to promote growth, repair cells and tissues, and many other vital processes that the body needs. Therefore, traditional foods are products consumed over a long period of time by generations according to their customs or society. Galanakis (2019) further supported in his book 'Innovations in Traditional Foods', which articulated that traditional foods are determined and defined by the specific use of the ingredients used for geographically identified areas, their traditional composition, as well as the types of production and processing that have been practised over the years.

In addition, traditional foods are products prepared in smaller or broader local societal groups for a long time and whose recipes have been perpetuated by word of mouth or in writing from generation to generation (Dilis et al., 2013). Hence, traditional food also symbolises cultural heritage. Each traditional food has a historical side and several expressions such as attitudes, values, behaviours, and beliefs, which have made them a heritage attraction (Kurniawati & Lestari, 2016). In the context of this study, Baharuddin and Ismail (2019) stated that Bugis has a variety of traditional foods that have become the essential item to be served at any special occasion full of tradition, like wedding ceremonies and the Hari Raya festival.

Indirectly, their traditional food is a recognition of the community to the outside world. Bugis traditional foods that are commonly found in Johor are burasak, lepat loi, barongko, bejabuk (serunding) and nasu mettih (asam pedas ikan parang). The food is a must for the Muslim Bugis people during their gatherings. Based on the above notions, various thoughts and opinions related to traditional foods can be evaluated (Fitrisia et al., 2018).



Figure 1: Burasak



Figure 2: Lepat loi



Figure 3: Leppe-leppe



Figure 4: Sessok

### 2.3 Traditional Foods and Cultural Identity

Weichselbaum et al. (2009) define cultural identity as reflected through traditional foods and the history of a country or region. However, it has continuously changed due to technological advancement. Hence, it acts as a medium for people to embrace their cultural values. Likewise, Fernández-Ferrín et al. (2018) postulated that traditional foods strongly represent the locality of places that bring the popularity of where they are commonly produced.

Consequently, traditional food is an essential medium for preserving community culture and heritage artists such as gotong royong (cooperation), also known as rewang (Rohmanu, 2016). For instance, Malay ethics are known for their cultural ceremonies such as naik buaian and potong jambul, which involve inviting relatives and villagers to share the occasion (Malays, 2019). Therefore, preserving the tradition is crucial for the next generation.

In other words, traditional foods also create a feeling of belonging and joy (Hanssen & Kuven, 2016). For instance, Hanssen and Kuven (2016) revealed through their findings that among people who had dementia (deterioration in memory, thinking, behaviour, and the ability to perform everyday activities), some of them would remember the traditional foods from their childhood. Perry (2017) further demonstrated in his study that traditional foods create nostalgia among people.

## **2.4 Trend in Traditional Foods Consumption and Practices**

In the era of globalization, humans are moving forward with the latest trends due to technology and education. A trend refers to a general development or change in a situation or how people are behaving. There is also a change in trends in traditional foods since traditional foods are also related to people's lifestyles, in which both external forces in the urban setting and internal drive in households have led to the present trend in food-taking behaviour (Ali & Abdullah, 2017).

However, Chung et al. (2016) posited that the traditional foods have been changed and have become westernized. Westernization happened because of colonization, which eventually led to Americanization. For instance, British colonisation has changed table etiquette practises among Malay communities in which they now serve the dishes on the table and no longer eat together on the floor (Raji et al., 2017).

Almli et al. (2011) previously mentioned that traditional food products are time-consuming due to the conventional preparation method. Previously, the preparation of traditional food used primitive and inconvenient cooking utensils like knives and cutting boards. For instance, *batu lesong* (mortar and pestle) has become essential equipment among the Malay community for crushing, pounding, and grinding ingredients such as garlic, shallots, herbs, and spices to extract their essences and form different pastes (Ng & Karim, 2016). However, Raji et al. (2017) further revealed that the preparation of traditional foods nowadays, especially during festivals, is much easier and less time-consuming. This situation is influenced by the availability of electric equipment such as electric blenders, rice cookers, and convenience products like food paste, coconut powder, instant kerisik, sambal chili, and dried herbs on the market.

On the other hand, Sharif et al. (2018b) discovered that the preference of today's younger generation is to buy traditional food from the market or stalls instead of learning how to make it from their mothers. Hanus (2018) further explained that the reasons why the youngest generation chooses ready-to-eat food rather than traditional foods are global modernization, food technology, and time constraints. Therefore, busy lifestyles, long working hours, complex cooking methods, and the availability of fast-

food chains or convenience products have become the most frequent reasons young generations do not practise their traditional foods. In addition, spending too much time on their work resulted in people diminishing their traditional food practices.

### **3 Methodology**

#### **3.1 Research design and study sample**

The movement of Malay Bugis from one place to another and their active engagement in local settlements has added to the rich cultural tradition, especially the uniqueness of their traditional food. This scenario could easily be seen during the celebration of the Hari Raya festival. This study focuses on individual practises in any activity ranging from food preparation, food production, and food consumption in order to tap into this ethnicity's understanding and knowledge of ethnic traditional food practices.

Therefore, to get the most accurate information on the awareness and current traditional food practices of Bugis youths, the most suitable method for information gathering for this study is through a qualitative approach. It is because a person's perception of a situation is essential in qualitative research to enable a phenomenon to be described in detail (Austin & Sutton, 2014). Austin and Sutton (2014) further revealed that qualitative research requires reflection before and during the research process to provide readers with meaning and understanding. Furthermore, it is appropriate to use a qualitative research approach since it includes the opinions and experiences of specific informants where two-way interactions are essential.

The Bugis community has been populated in several sub-districts of Pontian. The researcher selects two sub-districts, which are Sungai Karang, Kukup, and Parit Makuaseng, Benut. These two sub-districts were chosen because they have the highest population of the Bugis ethnic community. Omar and Tamrin (2009) claimed that almost all Parit Makuaseng are Bugis and Sungai Karang was one of their early settlements in Johor.

A purposive sampling strategy was used during the interview stage. The study sample includes 13 individuals from Bugis younger generation between the ages of 15 and 35 years old. The respondents are poised to gain in-depth insights and determine the extent of the direction of any changes in the awareness and knowledge of Bugis traditional foods among the younger generation.

#### **3.2 Interview instrument**

The most common type of instrument used in qualitative research is the semi-structured interview. DeJonckheere and Vaughn (2019) noted that applying various methods in conducting semi-structured interviews is possible. For instance, through face-to-face, telephone, text or email, individual, group, brief and in-depth, each approach has advantages and disadvantages. Thus, to fulfil the need of this study, semi-

structured one-to-one interviews are used in gathering essential information, and a series of semi-structured interviews questions has been designed.

Table 1: Primary questions for the semi-structured interviews

No.	Interview Questions
SQ 1	What are the examples of Bugis traditional foods that you frequently consume or are you familiar with?
SQ 2	How details do you know about your ethnic's traditional foods, and why do you think food preparation should use that ingredient or process?
SQ 3	What are the common characteristics of most of Bugis' traditional food?
SQ 4	Do you realize that the Bugis traditional food's preparation has changed in decades? Can you tell me the changes?

As stipulated in Table 1, four questions exploring the degree of awareness and knowledge of the Bugis young generation on their traditional food has been designed. Due to the varying degree of educational background among the informants, the Bahasa Malaysia version of the semi-structured questions is utilized in the actual interview session with the informant. The translation of the interview questions from English to Malay is done by the language expert.

### 3.3 Data collection procedure

Before going through the interview session, the researcher contacted the village chief (ketua kampung) in the study area to get the contact numbers of the relevant individuals for approval by telephone or in-person. The researcher can get the informants that meet the criteria that match the need for the study. Using this technique in this initial process is helpful. From this study, the phone number of the village chief was obtained from contacts in the nearby area. Various relevant pieces of information are obtained through the village chief, such as the number of residents, household background, lineage, history of the village, and matters about Bugis traditional food.

Following the informant's consent, the researcher arrived at the study area on the day and time specified by the informant. The interview sessions took place in September and October 2020. The researcher encounters many challenges during this interview process, such as a lack of potential informants. There is no doubt that some of them are still hesitant to allow outsiders to come because the MCO had just ended at the time. Fortunately, all interviews were completed before MCO by states was reinstated on January 11, 2021, and a nationwide total lockdown began on June 1, 2021.

Thirteen individuals from the Bugis community, aged 15 to 35, were chosen as a sample and interviewed. It is sure that each age group has its own story regarding the

process and practise of their traditional food to be shared and why it was neglected (Sharif et al., 2018a). In addition, there are only 13 respondents involved in this study since the data has already reached saturation starting with informant 12. Hence, the researcher stops the interview session when no more extended new code emerges in the transcription of the interview of informant 13.

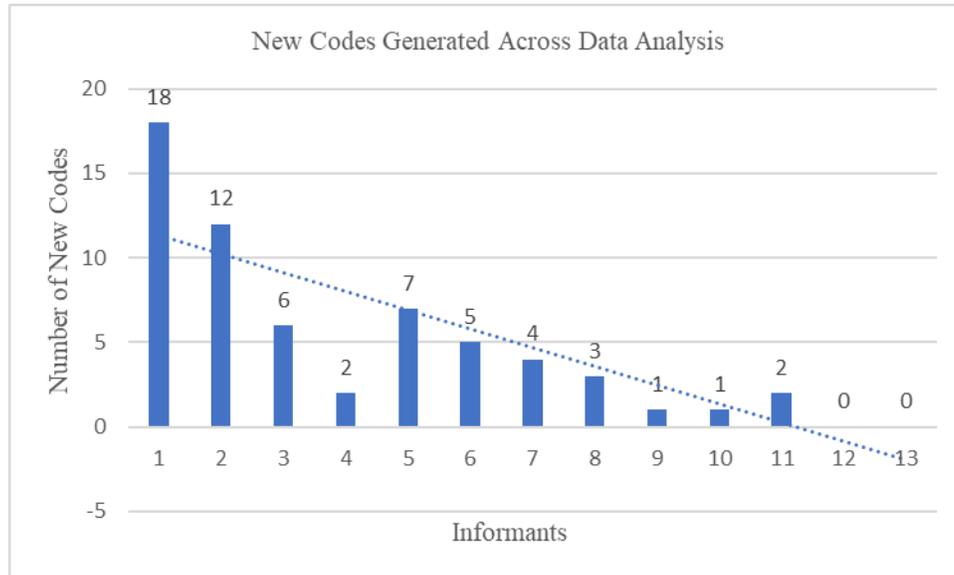


Figure 5: Code saturation point during the interviews

### 3.4 Data analysis

Through qualitative analysis, researchers can gather the detailed information that is often overlooked through traditional research analysis. Therefore, the recorded information obtained during interviews is turned into textual forms for data analysis to obtain more accurate information. The researchers then proceed with the transcription process to summarise each interview. To avoid missing any crucial ideas, all the words and phrases are clear and stated in the text form. This essential procedure helps the researcher comprehend and become familiar with all of the data gathered.

Thematic analysis is used in the analysis of the recorded information during the interviews. Thematic analysis is frequently used in qualitative research because it assists researchers in producing trustworthy and insightful findings by allowing informants to freely express their opinions and discuss subjective matters such as human experience, perceptions, and feelings. In this case, informants are free to share their perspectives, beliefs, and knowledge about their ethnic group's traditional food practices. In this qualitative study, the trustworthiness of data is very significant as it measures things that numbers alone cannot define (Devault, 2019). Therefore, the respondents are contacted back to ensure that the information recorded does not conflict with what they have said—the needed corrections are made when there is a gap from previous interviews.

## 4 Findings

### 4.1 The understanding and knowledge of Bugis traditional foods among the youth

In the following section the researcher explicitly analyzes the information related to the understanding and knowledge of Bugis traditional food among. The researcher studies the five sub-questions following the objectives and the research question of the study.

#### 4.1.1 Variation of Bugis traditional food that are frequently consumed

The researcher investigates the understanding of Bugis traditional foods among the younger generation by identifying examples of traditional foods that they frequently consume. Then, the researcher uses probing sub-question to determine if they had a basic knowledge of examples of their ethnic traditional foods. The number of traditional foods they mention demonstrates that they are familiar with and practice them. The informants' responses resulted in three themes that categorize Bugis traditional food as **main dishes**, **side dishes**, and **sweet delicacies**.

#### **Main Dish**

During a meal, we are familiar with and exposed to various dishes, one of which is the main course. Suppose we previously learned that spaghetti is the leading food of Italians and *nasi ambeng* is the main food of Javanese. In that case, *burasak* and *lepat loi* are the most popular main foods in traditional Bugis cuisine. These foods are thought to be a must-have menu at any special event, particularly Hari Raya, as it evokes nostalgia and happiness. Several types of food are explicitly served for a specific purpose or day. For instance, the main dish served in the *mappenrek tojang* ceremony is not *burasak* and *lepat loi*, but it is *sessok pulut kuning* and *leppe-leppe*. *Leppe-leppe*, like *lepat loi*, is made from glutinous rice. The distinction is in shape, which is wrapped in coconut leaves. In addition, *sessok* is the main dish made from glutinous rice and formed into high layers and wrapped with young banana leaves. However, because it is rarely seen nowadays, not many Bugis youths can make both of these foods and do not remember many others of them. The researcher transcribes the informant's responses as shown in the following paragraph.

"Other than *burasak* and *lepat loi*, people always make *leppe-leppe*. The preparation of *leppe-leppe* uses glutinous rice, similar to *lepat loi*. The difference is in shape, and it is wrapped in coconut leaves. I am not sure how to cook it. Apart from that, yellow glutinous rice (*pulut kuning*). There are many more, but I cannot remember the names of the majority of them."

(Informant 9)

“Burasak and lepat loi are two examples of Bugis traditional foods that I am familiar with. It is the main course for Hari Raya. However, for certain ceremonies, such as *mappenrek tojang*, the main course is *sessok* and *leppe-leppe*. Both of these are made from glutinous rice. *Sessok* will be shaped into tall layers and wrapped with a young banana leaf. They served it with other side dishes such as *tumpi-tumpi*, *ayam liku*, *udang masak merah*, and *bejabuk (serunding)*”

(Informant 11)

### **Side Dish**

Many informants stated that *nasu mettih*, *manu nasu likkuk*, *rendang daging*, *daging masak kicap*, *bejabuk*, and *ayam masak merah* are popular dishes to be eaten with *burasak* and *lepat loi*. These side dishes are said to be complementary to the main dishes mentioned earlier. However, the majority of respondents said that the most delicious side dish is *nasu mettih*. There are various versions in preparing *asam pedas ikan parang* and this side dish is also known with various types of names. For Buginese, *asam pedas ikan parang* is called *nasu mettih* because of its slightly dried gravy. The same can be said for *bejabuk* preparation. People can make it from various food sources such as coconut, anchovies, dried shrimp, or meat, depending on their preferred taste. However, few young people are familiar with its name in Bugis. It is because most of them no longer or only rarely speak in Bugis at home. Here are the informants' responses.

“*Burasak* is usually accompanied by *terubuk masak sardin*. In Bugis, this is called *nasupemeti*. *Asam pedas* and *nasupemeti* are not the same. Commonly, people use *ikan parang* to make *asam pedas* in Buginese cuisine. I am not sure what its name is in Bugis. I only call it *asam pedas kering*. I am familiar with various Bugis dishes, but I am not sure what they are called in Bugis. Other than that, *burasak* is also served with *ayam liku*, *serunding*, *daging kicap*, and *ayam masak merah*”

(Informant 13)

“I always eat *burasak* and *lepat loi* with *rendang daging*, or even better, *nasu mettih*. *Nasu mettih* is *asam pedas ikan parang* with a slightly dry gravy. If it has much gravy, then the name is already different. It has a sour and spicy flavour. Aside from that, *people also serve burasak* or *lepat loi* with *bejabuk*, also known as *serunding*, by others. It goes well with *serunding daging* or *serunding kelapa*”

(Informant 12)

### **Sweet Delicacies / Beppa**

In addition, the Bugis community also has a variety of sweet delicacies known as *beppa-beppa ugi*, and people serve it at weddings and other cultural ceremonies. It has

been a tradition to prepare a lot of sweet delicacies, especially during wedding ceremonies. However, only a few types of it are mentioned by this ethnic young generation. This information indicates that serving many traditional Bugis sweet delicacies in wedding ceremonies is no longer available or rarely practiced. The majority of the informants stated that *bahulu fecak*, *barongko*, *didorok kaluku*, *karima*, *tarumbah*, and *kek lapis* are the only sweet delicacies that they have seen and enjoy consuming at the wedding. All of these foods shared the same criteria as they tasted delightful. For instance, *bahulu fecak* and *tarumbah* have dipping sugar syrup, whereas *didorok kaluku* and *karima* contain much sugar. Due to this fact, most of it may be rarely practiced nowadays, as most Bugis youth are aware of the importance of limiting their sugary food intake in their daily lives. Here are some of their responses.

"Instead of *burasak*, my grandma will prepare a variety of desserts (*beppa*). I mostly do not know what the name is. As far as I know, *karima*. One more, *Tarumbah*. My aunt usually makes the *tarumbah*. It is shaped like a star, but it is depended on us how to shape it. When the mixture is ready, we have piped it out, cut it, and fry it. *Tarumbah* is served with sugar syrup. It has a sweet and creamy flavour. This is something I can always eat at a wedding."

(Informant 7)

"As far as what I know, for its *kuih-kuih*, there's *bahulu fecak*, *barongko*, *kek lapis*, tart and *didorok kaluku*. All of this is considered Bugis sweet delicacies. There are many more Bugis traditional foods. However, in the present era, there are many of it that I cannot find or eat because they are rarely prepared as it tastes very sweet."

(Informant 11)

#### 4.1.2 *The depth of knowledge of Bugis youths on their traditional food*

If the previous sub-questions uncovered their basic knowledge by identifying examples of traditional Bugis food, this time, the question examines their level of understanding in greater depth. The following analysis revealed that most informants were aware of the ***process involved in preparing*** their traditional foods. The second finding indicates that they also understand ***the purpose and rationale behind the technique used*** while preparing those foods. However, another theme disclosed that some informants ***have limited knowledge*** about their traditional food as they know it by its name or on certain basic information only.

### **Food Production Process**

Many informants claim to understand their traditional food preparation process better because they are indirectly involved. Bugis traditional food is known for its complicated preparation process, so that not many of their youngster want to make it.

*Burasak* is one example of a Bugis traditional food with a complicated production process. To make *burasak*, they must prepare the ingredients a couple of days ahead of time. Men are typically involved in the outer layer wrapping of *burasak*, while most women cook the side dishes. The *burasak* will be cooked by simmering for 7 to 8 hours after the water has been boiled. It is crucial to ensure that it is appropriately arranged in the pot for an even cooking process. The preparation is done early in the morning for other cooking processes, where many ingredients need to be cut, blended, and prepared in advance. The responses transcript is shown below.

"*Lepat loi* is made from glutinous rice, steamed before being mixed with coconut milk and formed with a *pencetak*. It is then wrapped in banana leaves. Meanwhile, the *burasak* is made with rice and coconut milk. When it is half-cooked and shaped, it is wrapped in *nipah* banana leaves. It can also be shaped by hand or with a *pencetak*. When cooking *burasak* and *lepat loi*, we must arrange them closely in the pot. Add water after it has been properly arranged. *Burasak* and *lepat loi* are then boiled together in a single pot. *Lepat loi* takes the same amount of time to cook as *burasak*. Within 5 to 7 hours. In making *burasak*, only *nipah* banana leaves are used. The leaf used is the middle part, where the leaves are still curled. For *burasak*, we have to use young, soft leaves. For the outer packaging, we can use slightly older leaves."

**(Informant 9)**

"Men are usually involved in preparing *burasak*, while women are more involved in the preparation of confectioneries and other side dishes. We will start looking for *nipah* banana leaves two days ahead of time. The shoots of the leaves will be used. Then we sunbathe it by the side of the house, away from the hot sun. It is preferable to sunbathe in the morning. It is cut when the leaves are slightly withered. Cut the leaves to the desired size. Rectangles are used for *burasak*, while squares are used for *lepat loi*. Normally, the softest part of the leaves is used to wrap *burasak*, while slightly older leaves wrap *lepat loi*. *Burasak* and *lepat loi* are boiled for 8 hours. We started preparing the ingredients for the cooking process at 6 a.m., and I went to buy chicken, I bought meat, and then we started preparing the ingredients like ginger, garlic, lemongrass, and many more."

**(Informant 10)**

### ***Purpose of Preparation Technique Used***

Any process used in food preparation serves a specific purpose, which results in a variety of conditions. When a person is assisting their mother or grandmother in the kitchen, their conversation and instruction may indirectly help them learn more about those foods. This is demonstrated by the fact that some informants can explain why a particular process is used in some of the Bugis' food preparation. For instance, most Bugis traditional foods are cooked for long periods to ensure adequately cooked and increase their durability up to 2 to 3 days more. One of the examples is *burasak*, as it is widely known among all ethnic groups. The following section expands on the informant's point of view.

"Excess banana leaves are placed in the pot first, followed by *burasak* and *lepat loi*. Banana leaves are used as a base to keep the *burasak* at the bottom from becoming charred when boiled. It must be closely stacked so that it does not rise during the boiling process. It is also cooked for an extended period to maintain its quality. Some people will cook it for up to 12 hours. The long cooking period causes it to last up to 2 to 3 days. If we use other banana leaves instead of *nipah* banana leaves, the *burasak* or *lepat loi* will turn dark, and the colour will be unappealing."

**(Informant 9)**

"We need to use young banana leaves to wrap the *burasak* because we need to massage the surface of it while shaping it so that it is even; if we use old leaves, it will easily tear. It is boiled and simmered for 8 hours to make it last longer. Furthermore, we must use *nipah* banana leaves because they do not bruise or wither even after being boiled for an extended period. When some banana leaves are boiled, they become bruised or blackish, causing *burasak* to turn dark. That is why we have to do it that way."

**(Informant 10)**

### ***Limited Knowledge***

Some informants have limited knowledge about their traditional foods. Most of them only know the names and types of certain traditional foods without knowing them in depth. It is possible if no one gives the effort to learn and make it. It is impossible to develop knowledge of one's traditional food simply by eating it.

Thus, they can know only the basics about food, which is especially concerning when the name of the food eaten is also unknown. Inadequate knowledge of traditional foods will have an indirect impact on their sustainability for future generations. For instance, some informants claimed that *burasak* is cooked by steaming and boiling for 1 hour, which contradicts the information provided by the rest of the informants. This indirect

confusion causes the quality of food produced to differ from what previous generations have practiced for generations. Here are some of their responses.

"I know a little bit about *burasak*, and there are other foods, but I do not know its name. When it comes to *burasak*, I know exactly how to prepare and cook it. The cooking method for *burasak* is steaming. We eat it with *serunding* after steaming it. I never make it, but I always eat it."

(Informant 4)

"Okay, when it comes to traditional Bugis food, I know that *burasak* and *lepat loi* are popular Hari Raya dishes. Because I always see it prepared and cooked during the festival. *Burasak* is typically served with *asam pedas ikan parang*, while *lepat loi* with *serunding*. As far as I know, *lepat loi* and *burasak* are wrapped in banana leaves. It comes in a large package with several pieces of *burasak*. Then boil it until cooked. Boiling it in an hour, but I do not know much about that either. That is exactly what I saw."

(Informant 8)

#### 4.1.3 Common characteristics of most Bugis traditional food

Questions about the food characteristics found in most Bugis traditional foods were asked to understand better the younger generation's awareness of their traditional foods. The description of the interview discussion revealed three major themes. Most Bugis traditional foods are typically ***durable for*** up to several days. Following that, the majority of the food ***is spicy, with a variety of sweet treats***. Finally, ***banana leaves and coconut are commonly used*** in Buginese cuisine.

##### ***Durable***

The durability of food is usually influenced by the type of ingredients used in the dish. In addition, proper cooking techniques also help in ensuring the quality of food. For instance, a sufficient amount of heat transfer during the simmering process provides the food with the desired level of doneness and flavour. Concerning the study context, the most notable feature of traditional Bugis food was its lasting ability for several days. This ethnic group intentionally cooks it for a long time to last up to 3 to 5 days because it is their custom to enjoy it until the third feast in a row. *Burasak*, *lepat loi*, and *asam pedas ikan parang* are examples of dishes that can be stored for several days without spoiling. The response is as follows:

"Apart from that, Bugis food is durable. We usually cook the food for a long time so that it does not make it easy to spoil because we want to

eat the dish for several days during Hari Raya. We want the food to last two or three days if possible. So, you have to cook it for a long time and then wait until it is properly cooked."

**(Informant 1)**

"Bugis foods have a long shelf life, which is something I have noticed. *Asam pedas ikan parang*, for example, cannot be cooked today and is eaten tomorrow. It must be heated several times. It is delicious to eat the fish after it has absorbed all of the flavours. That is why we can eat the same side dish for days during Hari Raya. *Burasak* and *lepat loi* have the same durable quality."

**(Informant 10)**

### ***Most Food Taste Spicy and Lot of Sweet Delicacies***

Most Bugis traditional food shared similar characteristics of taste due to certain factors. Traditional Bugis foods are known for its spicy taste of foods like *asam pedas ikan parang*, *ayam masak merah* and *bejabuk*. These dishes are frequently prepared with the addition of dried chili, which gives them the spicy taste of food. The recipe is something that has been passed down from generation to generation. That is why the analysis of the transcripts revealed that many informants agreed that most of their traditional foods were spicy in flavour.

Moreover, they also claimed that the majority of their traditional delicacies and snacks taste extremely sweet. Buginese cuisine is known for having a variety of sweet delicacies that are commonly served during wedding ceremonies. The responses of the Bugis younger generations to the most common characteristics of their traditional foods are listed below.

"What I like about Bugis food is that most of it are spicy. For example, *asam rebus ikan parang*, *bejabuk*, *ayam masak merah*. However, I am not familiar with its' *kuih-muih*. I used to give it a try to taste *bahulu fecak*. Nevertheless, I would not say I liked to eat it because it was too sweet. It is very sweet for me."

**(Informant 1)**

"Bugis food is typically spicy and thick in texture. Normally, based on what I have seen, some food is spicy, and some are not, but for me, our traditional food does have a variety of spicy dishes. Other than the spicy taste, there are no other distinguishing characteristics of Bugis food for me."

**(Informant 2)**

### ***Usage of Banana Leaves and Coconut in A Variety of Foods***

It has become a tradition and practice for the Bugis community in Pontian to prepare most of their traditional food using coconut and banana leaves. Coconut and banana plantations are two types of plantations that are abundant in the surrounding area. The closest examples of Bugis traditional dishes prepared using coconut and banana leaves are *burasak*, *lepat loi*, *tumpi*, *bejabuk*, *manu nasu likkuk*, *barongkoh*, and many others. For instance, *burasak*, *lepat loi*, and *barongkoh* are wrapped in banana leaves, whereas *tumpi*, *bejabuk*, and *manu nasu likku* are made from coconut. The following paragraph contains the informants' responses to this topic.

"I noticed that banana leaves are used in the preparation of many of our traditional dishes. For example, *lepat loi*, *burasak*, and a variety of other foods wrapped in banana leaves. Most of our traditional *kuih (beppa)* is also overly sweet, but I am not sure about the side dishes."

(Informant 8)

"In my opinion, Bugis people use coconut in various types of cuisine. Coconut is used in various dishes, including *tumpi*, *burasak*, *lepat loi*, *bejabuk*, *manu nasu likkuk*, *barongkoh*, *bejabuk*, and many others. This could explain why there are so many coconut plantations in this village area. Furthermore, most Buginese *beppa* is very sweet."

(Informant 13)

#### ***4.1.4 Changes in Bugis traditional food's preparation***

The level of understanding of Bugis' traditional food is also examined in the following sub-question, which considers their perspectives on the changes in the preparation of traditional cuisine. Responses from informants were collected, and their viewpoints on the changes in the preparation of traditional Bugis food were categorized into three main themes. The first theme that emerged was the change in ***the use of traditional equipment to modern equipment*** in food preparation. Second, there are changes in terms of the ***simplified preparation process***. The last theme identified is slightly different from the previous theme in which there are ***no changes were noticed*** in the preparation of Bugis traditional food by the current generation.

#### ***Usage of Modern Equipment***

The majority of the informants noticed differences in the types of equipment used to prepare the food. Cooking preparation is no longer as difficult as it used to be. As previously stated, their cooking ingredients are chosen based on what is available in the surrounding area. Due to the abundance of firewood in the surrounding area, it was the first source of fire used for cooking. The use of firewood in cooking imparts an aromatic flavour and a fragrant aroma to the food. However, it has evolved in response to modernity's currents. Hence, there is a slight difference in terms of the smell and taste

of the food itself. A significant number of informants unanimously agreed that gas stoves are now used as a cooking tool, and *pencetak* is used to shape *burasak* and *lepat loi*. It does speed up the process of wrapping the *burasak*. The following are the responses of the informants.

"Other changes I can see now are the shift from traditional to modern equipment. My grandmother used to use a millstone, but now my mother uses a blender. In addition, we used to cook with firewood, but now we use a gas stove. These changes help speed up the cooking process, but there is a slight difference in terms of smell and taste of the food itself."

(Informant 11)

"My family and I used to cook with firewood in the past. Cooking with firewood makes the food tastier and more fragrant. We now only use regular gas. As a result, the preparation process has become a little easier. Aside from that, there is now a machine or *pencetak* that shapes *burasak* and *lepat loi*."

(Informant 12)

### ***Cooking Process Being Simplified***

The second significant change occurring in the preparation of Bugis traditional food among the youth is the simplification of the cooking process. The youngsters of this ethnic can now learn an easier way to prepare their traditional foods. For instance, they no longer need to use banana leaves to make *barongkoh*. If they do not have any suitable banana leaves to make *barongkoh*, they can cook it in food containers widely available in the market. Of course, the preparation work is no longer difficult because the wrapping process is no longer necessary. Previously, most Bugis youngsters were afraid to make *burasak* because they did not know how to control the amount of water added and the heat applied while cooking. They can now prepare it in the same way they would prepare nasi lemak, using a rice cooker. The responses of the informants are as follows:

"The steaming process is used for cooking *barongkoh*. The main ingredients for making *barongkoh* are bananas, flour, and coconut milk. It is then wrapped in banana leaves. Many people now make it without wrapping it in banana leaves. They simply poured the *barongkoh* batter into the container. At weddings, *barongkoh* is always served. It tastes great, and I prefer to eat it after it has been chilled."

(Informant 9)

"I was never particularly interested in traditional food preparation as a child. However, the changes I am noticing now are most likely due to the way *burasak* is cooked. People used to control fires in the past properly. Then there is the matter of when they add the water. However, I have

noticed that many people do not even consider the proper technique during the boiling process. People used to soak the rice first and then half-cook it in the traditional method. I see many people making *burasak* on YouTube, just like they do *nasi lemak*. Most likely due to time constraints."

(Informant 11)

### ***No Changes / Not Aware of Any Changes***

However, some of the Bugis youth are unaware of any changes in their traditional food preparation process. This is because they were less involved in the preparation of their traditional foods at home. Moreover, it also influences their families, who are no longer preparing their traditional foods in traditional ways. The majority of today's youth are unaware of it and cannot distinguish between traditional and modern food preparation. They may only notice some minor changes that were already widely available in the first place, such as the materials and ingredients used, including *penerap/pencetak* (cake applicator). Here are several examples of their responses.

"I am not sure if there is or is not a difference between traditional food preparation in the past and today. The reason for this is that I did not know much about it as a child. Other than that, I also never saw my grandmother prepare or cook our traditional food since I am not involved in it."

(Informant 8)

"There is not much difference between traditional food preparation in the past and traditional food preparation in the present for me. My family has always used a gas stove to cook with. The materials used are also the same. The difference is that we used to form the *burasak* by hand. *Pencetak* is now used to shape the *burasak*."

(Informant 13)

## 4.2 Discussion

This research looked into the knowledge of the Bugis young generation on their traditional foods. Their understanding of traditional Bugis food can be seen in their ability to explain a) Food variation; b) The purpose for which it is served; c) Depth of knowledge; and d) Changes in preparation that occur.

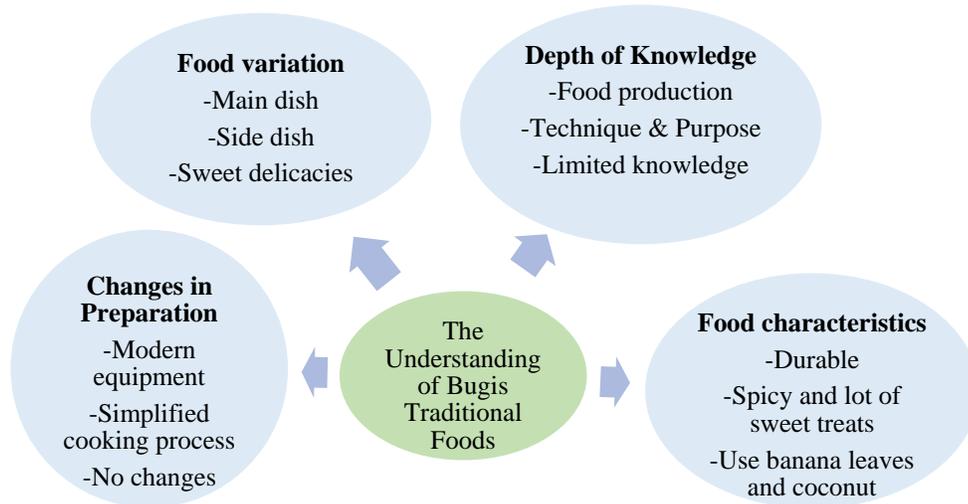


Figure 6: A visual representation of youths' understanding of Bugis traditional foods.

SQ1 focuses on one of the basics of the younger generation's knowledge of traditional Bugis food through the foods they often eat or are familiar with. This question is vital to reveal the practise of traditional Bugis food among the ethnic youth. Findings indicate that the examples of Bugis traditional foods known by the youth are *burasak*, *lepat loi*, *leppe-leppe*, *sessok*, and *pulut kuning* as main dishes, *nasu mettih*, *manu nasu likkuk*, *rendang daging*, *daging masak kicap*, *bejabuk* and *ayam masak merah* as side dishes and *bahulu fecak*, *barongkoh*, *didorok kaluku*, *karima*, *tarumbah* and *kek lapis* as sweet delicacies. It is nearly identical to what was stated by some researchers. Tamrin et al. (2009), Raji et al. (2017) and Omar and Omar (2018) mentioned that the popular Bugis traditional foods are *burasak* and *lepat loi*. Thus, it concludes that the younger generation in both study areas has a basic understanding of their traditional foods.

SQ2 was used to gauge the depth of knowledge among the Bugis young generation. Some youths have a deep understanding of Bugis traditional food and can explain the cooking technique and the rationale for using it in food preparation, particularly in the preparation of *burasak*. For instance, they know that the making of *burasak* and *lepat loi* uses regular rice cooked with coconut milk. Both must be wrapped in *nipah* banana leaves in order to have a good texture and taste. Then, similar to Durai (2018), it was cooked for at least eight (8) hours to ensure durability, and people enjoyed it for several

days. However, several youths have limited knowledge of their traditional foods because they only recognise them through certain basic information. This statement is consistent with Sharif et al. (2015), who stated that most Malay youngsters, including Bugis, only recognize their traditional food by its name.

SQ3 highlights the youth's understanding of Bugis traditional foods by their ability to explain their characteristics. The majority of traditional Bugis foods are said to be durable, and the characteristic of Bugis traditional food is its spicy flavour and a variety of sweet delicacies. It uses banana leaves and coconut. These findings indicate that some Bugis youths still recognize the characteristics of their traditional food. In contrast, others are unaware of any changes that may have occurred in their traditional food preparation. Their inability to detect changes in the preparation process of Bugis' traditional food may be due to a lack of involvement and interest in practicing it.

Lastly, SQ4 is looking at the youths' perspectives on the changes in the preparation of Bugis traditional foods. The first difference they notice is the transition from traditional to modern food preparation equipment. Second, the preparation process has been simplified. Both of these changes are said to make the process of preparing and cooking traditional foods easier. This statement is similar to that made by Zahari et al. (2012), who state that the researcher identifies modern equipment utilization as a catalyst for better cooking and preparation. Nevertheless, the final findings help to indicate that some of the youngsters are not mainly involved in preparing their traditional foods, as they cannot tell any changes in the preparation of Bugis traditional food.

## **5 Conclusion**

Findings from a study of Bugis' traditional food practices, particularly among the younger generation, are obtained. In short, other aspects of life, such as lifestyle, education, income, technological advancement, and modernization, have varying effects on how a person shapes the way they eat food. To some extent, it plays a role in eroding the cultural heritage and traditional foods of the community inherited from their ancestors. However, it is not so obvious because it is entirely dependent on the individual. They actually have the option of either preserving it or taking it for granted. In other words, youth awareness of the importance of practising Bugis traditional food is the determining factor for preserving the food. It is further strengthened by driving factors that further facilitate the process for them to do so. Although obstacles or challenges may arise, they can be overcome in the long run if a strong awareness is formed from the start. As a result, children must be exposed to Bugis traditional foods at a young age.

Bugis' traditional food is practised in a variety of ways depending on the youth's level of understanding. The youth's level of understanding about their traditional food in this study resulted from an unstructured manner as it was based on previous experiences and observations by themselves. For instance, Bugis' traditional food is

consumed during certain ceremonies, whether they are aware of it or not. They are considered to be practising it as long as the food is served and consumed.

Traditional food has significant meaning and value for the sustainability of all ethnicities. It is because it is one of the heritages passed down from previous generations. It is passed down from generation to generation, ensuring that the current generations are not forgetting their community's identity, customs, and culture over time. Traditional food is usually very close to a person's heart because it is the first thing they inherited from their family. Therefore, the awareness and involvement of the youths in practising it are vital to ensure the continuity of Bugis traditional food in the future. The families in the communities must participate and enforce their traditions to keep preparing Bugis traditional foods whenever they are being prepared.

## 6 References

- Ali, N., & Abdullah, M. A. (2017). The food consumption and eating behaviour of Malaysian urbanites: Issues and concerns. *Geografia-Malaysian Journal of Society and Space*, 8(6).
- Almli, V. L., Verbeke, W., Vanhonacker, F., Naes, T., & Hersleth, M. (2011). General image and attribute perceptions of traditional food in six European countries. *Food Quality and Preference*, 129-138.
- Ammarell, G. (2002). Bugis Migration and Modes of Adaptation to Local Situations. *Ethnology*, 51-67.
- Austin, Z., & Sutton, J. (2014). Qualitative Research: Getting Started. *The Canadian Journal of Hospital Pharmacy*, 436-440.
- Baharuddin, Z. A., & Ismail, A. H. (2019). *The Impact of Migration to the Culture of Bugis in Tawau, Sabah*. Retrieved from Scribd: <https://www.scribd.com/document/334248006/Bugis-Migration-docx>
- Bronner, S. (2000). The Meaning of Tradition: An Introduction. *Western Folklore*, 59(2), 87-104. doi:10.2307/1500154
- Carrera-Bastos, P., Fontes-Villalba, M., O'Keefe, J. H., Lindeberg, S., & Cordain, L. (2011). The western diet and lifestyle and diseases of civilization. *Research Reports in Clinical Cardiology*, 15-35.
- Christian Pelras. (1997). *The Bugis*. Wiley-Blackwell. ISBN-13: 978-0631172314
- Chung, H.-K., Yang, H. J., Shin, D., & Chung, K. R. (2016). Aesthetics of Korean foods: The symbol of Korean culture. *Journal of Ethnic Foods*, 178-188.
- DeJonckheere, M., & Vaughn, L. M. (2019). Semistructured interviewing in primary care research: a balance of relationship and rigour. *Family Medicine and Community Health*, doi:10.1136/.
- Devault, G. (2019). *Establishing Trustworthiness in Qualitative Research*. Retrieved from The Balance Small Business: <https://www.thebalancesmb.com/establishing-trustworthiness-in-qualitative-research-2297042>
- Dilis, V., Vasilopoulou, E., Alexieva, I., Boyko, N., Bondrea, A., Fedosov, S., . . . Trichopoulou, A. (2013). Definition and documentation of traditional foods of the Black Sea Area Countries: potential nutrition claims. *Journal of the Science of Food and Agriculture*, 3473-3477.
- Durai, A. (2018). *Malay Recipes from Johor for Hari Raya*. Retrieved from The Star Online: <https://www.thestar.com.my/lifestyle/food/2018/06/13/malay-recipes-johor-hari-raya>

- Fernández-Ferrín, P., Calvo-Turrientes, A., Bande, B., Artaraz-Miñón, M., & Galán-Ladero, M. M. (2018). The valuation and purchase of food products that combine local, regional and traditional features: The influence of consumer ethnocentrism. *Food Quality and Preference*, 138-147.
- Fitrisia, D., Sibarani, R., Mulyadi, & Ritonga, M. U. (2018). Traditional food in the perspective of culinary linguistics. *International Journal of Multidisciplinary Research and Development*, 24-27.
- Galanakis, C. M. (2019). *Innovations in Traditional Foods*. Greece: Woodhead Publishing.
- Goh, B. (2016). *Borneo Post Online*. Retrieved from Heritage at risk: our traditional foods: <https://www.theborneopost.com/2016/09/25/heritage-at-risk-our-traditional-foods/>
- Hanus, G. (2018). The Impact of Globalization on the Food Behaviour of Consumers- Literature and Reasearch Review. *CBU International Conference on Innovations in Science and Education*.
- Hanssen, I., & Kuven, B. M. (2016). Moments of joy and delight: the meaning of traditional food in dementia care. *Journal of Clinical Nursing*, 25(5-6), 866-874.
- Kurniawati, R., & Lestari, S. (2016). Preserving Indonesian Traditional Food An Overview of Food Museum Attraction. *Asia Tourism Forum 2016 - the 12th Biennial Conference of Hospitality and Tourism Industry in Asia*. Jakarta.
- Kwik, J. C. (2008). *Traditional Food Knowledge: Renewing Culture and Restoring Health*. Retrieved from Semantic scholar: <https://pdfs.semanticscholar.org/6eee/8f325f25d85697da465f15e2a213b9d4e0c3.pdf>
- Malays. (2019). Retrieved from Countries and their Cultures: <https://www.everyculture.com/wc/Japan-to-Mali/Malays.html>
- Meza, C. M. (2013). *Transnational identity, food and community: The role of women in cultural continuity and resistance*. Retrieved from Graduate Theses and Dissertations: <https://lib.dr.iastate.edu/etd/12994>
- Mills, L. A. (1961). British Malaya 1824-67. *Journal of the Malayan Branch of the Royal Asiatic Society*.
- Muhammad, R., Zahari, M. S., Ramly, A. S., & Ahmad, R. (2013). The Roles and Symbolism of Foods in Malay Wedding Ceremony. *Procedia - Social and Behavioral Sciences*, 268 – 276.
- Nestle, M., Wing, R., Birch, L., DiSogra, L., Drewnowski, A., Middleton, S., . . . Economos, C. (1998). Behavioral and Social Influences on Food Choice. *Nutrition Reviews*, 50-64.
- Ng, C. Y., & Karim, S. (2016). Historical and contemporary perspectives of the Nyonya food culture in Malaysia. *Journal of Ethnic Foods*, 93-106.
- Noor, S. M., Zakaria, N. A., Shahril, N. M., Hadi, H. A., & Zahari, M. S. (2013). Pulut Kuning in Malay Society: The Beliefs and Practices Then and Now. *Asian Social Science*.
- Nor, N. M., Sharif, M. S., Zahari, M. S., Salleh, H. M., Isha, N., & Muhammad, R. (2012). The Transmission Modes of Malay Traditional Food Knowledge within Generations. *Procedia- Social and Behavioral Sciences*, 79-88.
- Omar, R., & Tamrin, K. M. (2009). Sejarah Kedatangan Masyarakat Bugis ke Tanah Melayu: Kajian Kes di Johor.
- Omar, S. R., & Omar, S. N. (2018). Malaysian heritage food (MHF): A review on its unique food culture, tradition and present lifestyle. *International Journal of Heritage, Art and Multimedia*, 1-15.

- Perry, M. S. (2017). Feasting on Culture and Identity: Food Functions in a Multicultural and Transcultural Malaysia. *The Southeast Asian Journal of English Language Studies*, 184 – 199.
- Raji, M. N., Karim, S., Ishak, F. A., & Arshad, M. M. (2017). Past and present practices of the Malay food heritage and culture in Malaysia. *Journal of Ethnic Foods*, 221-231.
- Rohmanu, A. (2016). Acculturation of Javanese and Malay Islam in Wedding Tradition of Javanese Ethnic Community in Selangor, Malaysia. *Social and Islamic Culture*, 52-66.
- Saad, M., Kamarizzaman, N. A., Ishak, N. & Pratt, T. J. (2021). The influence of Pahang heritage food on behavioral intentions among Malaysian domestic tourists. *Environment-Behaviour Proceedings Journal*, 6(16), 163-169.
- Sharif, M. S., Nor, N. M., Zahari, M. S., & Muhammad, R. (2015). What Makes the Malay Young Generation had Limited Skills and Knowledge in the Malay Traditional Food Preparation? *Procedia- Social and Behavioral Sciences*, 152-158.
- Sharif, M. S., Zahari, M. S., & Nor, N. M. (2018a). Transmission Effects' of Malay Food Knowledge. *Asian Journal of Behavioural Studies*, 193-202.
- Sharif, M. S., Zahari, M. S., Nor, N. M., & Muhammad, R. (2013). Factors That Restrict Young Generation to Practice Malay Traditional Festive Foods. *Procedia- Social and Behavioral Science*, 239-247.
- Sharif, M. S., Zahari, M. S., Nor, N. M., & Muhammad, R. (2016). The Importance of Knowledge Transmission and its Relation towards the Malay Traditional Food Practice Continuity. *Procedia- Social and Behavioral Sciences*, 567-577.
- Sharif, M. S., Zahari, M. S., Nor, N. M., & Muhammad, R. (2018b). Can Traditional Food Knowledge be Transferred? *Asian Journal of Behavioural Studies*, 15-25.
- Suliyati, T. (2019). Bugis Adaptation Strategies in Karimunjawa Overseas Land. In *CL-LAMAS 2019: Proceedings of the First International Conference on Culture, Literature, Language Maintenance and Shift, CL-LAMAS 2019, 13 August 2019, Semarang, Central Java, Indonesia* (p. 13). European Alliance for Innovation.
- Tachimoto, N. M. (1994). Coping with the Currents of Change : A Frontier Bugis Settlement in Johor, Malaysia. *Southeast Asian Studies, Kyoto University*, 197-230.
- Tamrin, K. M., Omar, R., Hussin, N., & Nelmawarni. (2009). Sejarah Kedatangan Masyarakat Bugis ke Tanah Melayu: Kajian Kes di Johor. *JEBAT*, 41-61.
- Trichopoulou, A., Soukara, S., & Vasilopoulou, E. (2007). Traditional foods: a science and society perspective. *Trends in Food Science & Technology*, 420-427.
- Viljoen, & Therese, A. (2009). *The meaning of the food practices of the peoples of Mmotla, near Pretoria, South Africa: A socio-cultural and socio-psychological approach*. Retrieved from Semantic Scholar:  
<https://pdfs.semanticscholar.org/c756/43c53145228ee1d656e45384235e37cff6b3.pdf>
- Viljoen, A. T., Botha, P., & Boonzaaier, C. C. (2010). *Factors contributing to changes in food practices of a black South African community*. Retrieved from Research Gate:  
<https://www.ajol.info/index.php/jfecfs/article/viewFile/52875/41477>
- Weichselbaum, E., Benelam, B., & Costa, H. S. (2009). *Traditional Foods in Europe*. Norwich: EuroFIR Project Management Office.
- Zahari, M. S. M., Alam, S., Abdullah, K. M., Azman, I., Kutut, M. Z., & Suhaimi, Z. (2012). Malay food terminologies: Understanding and usage. *Science Series Data Report*, 4(11).
- Zubaidah, S., & Arsih, F. (2021, March). Indonesian culture as a means to study science. *AIP Conference Proceedings*, 2330(1), 030037).