

EXPLORING THE POTENTIAL OF LOCAL FOOD IN PROMOTING CULTURAL HERITAGE TOURISM PRODUCT IN BANDAR MAHARANI, MUAR, JOHOR

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ABSTRACT

Cultural tourism is based on collecting products classified as 'culture' offered in a destination area. Tourism products are one of the main attractions for tourists to travel to a place that produces or introduces tourism products. This study focuses on the potential of local food as a cultural heritage tourism product in introducing the identity of Bandar Maharani, Muar Johor. This paper explores the perceptions of local residents and tourists on local food. The existence of local food can attract tourists to try and taste the differences and uniqueness of the local food. The research was conducted in Bandar Maharani, Muar District. This study utilised qualitative and quantitative methods: observation and questionnaire surveys. Probability sampling in the form of a random sample was employed. The data analysis utilised the SPSS software. The findings lead to recommendations for improvements in tourism development in Bandar Maharani, such as promoting local food through social media and upgrading tourism facilities around Bandar Maharani. This study can also help the local authority plan and boost the tourism sector in Bandar Maharani, Muar, Johor.

Keywords: local food; tourism product; cultural and heritage tourism

Introduction

At the start of the tourism industry in Malaysia in 1960, it was not considered a significant economic activity because, at that time, rubber and tin were the leading and most important commodity contributors to Malaysia. However, since 1970, the Malaysian government began to develop the tourism industry to meet several development objectives, including increasing income through foreign exchange, increasing job opportunities, encouraging regional development, diversifying the economy and increasing government revenue. In recent years, Malaysia has been recognised globally as one of the main tourist destinations, with a position among the top 10 in terms of tourist arrivals and the top 15 in terms of global acceptance. Based on the Gross Domestic Product, tourism is the 3rd most significant and most important contributor to the national economy (Malaysian Investment Development Authority, 2019). This

is because several tourism-related sectors, such as transport, accommodation, food, attractions, and services, have offered various job opportunities compared to other industries (Ruzanna et al., 2011). Additionally, according to MOTAC, Malaysia receives 25 million tourists each year on average.

However, the COVID-19 pandemic that has hit the world since 2019 has negatively impacted all economic industries, including tourism. It was estimated that 78% of international tourist arrival has dropped, which caused a loss of US\$ 1.2 trillion in export revenues in the tourism sector (World Tourism Organization (UNWTO), 2021). According to the Ministry of Tourism, Arts and Culture (MOTAC), the Tourism and Culture Recovery Plan is one of the strategies to restore the public's confidence to travel. Among them is encouraging Malaysians to travel within the country to help restore the tourism industry. This can be done effectively by following the standard operating procedures (SOP). Taking this strategy into account, Malaysia, which has diversity in terms of race, ethnicity, culture and heritage, is able to attract the interest of tourists to become a famous tourist destination both inside and outside the country.

Hence, among the current trends in tourism attractions in Malaysia is tourism with the concept of heritage and culture. This is because cultural values and national heritage need to be preserved and maintained as they have a very important role in improving the image of a tourism product in Malaysia and can be displayed to foreign and local tourists to show the uniqueness of a place. Kuala Kangsar is one of the Royal City that best portray its culture and heritage. The uniqueness of its heritage building such as Masjid Ubudiah, Istana Kenangan, Pavilion Building and Kuala Kangsar Malay College and the famous Laksa Kuala were part of attraction in Kuala Kangsar that attract tourist. Additionally, according to Blank (1994), tourism that promotes heritage and culture will be a mandatory destination for history buffs to get travel experience in the form of historical heritage, nature, humanmade history that are tangible and intangible. Heritage for a country not only involves tangible objects such as historic buildings but also intangible objects such as the traditional cultural practices of a nation (Hasnuddin, 2017).

Problem Statement

Bandar Maharani, Muar is rich in history and heritage from the Sultanate of Johor. Therefore, Bandar Maharani has its own uniqueness in terms of culture and heritage that can be reflected in the identity of Bandar Maharani in Muar district. However, due to several problems that occur, the unique culture and heritage found in Bandar Maharani, especially in terms of local food, become an obstacle for the promotion of the product to be developed. The issues are shortcomings in promoting tourism, unidentified local food, and the development does not focus on Local Tourism Products. Few research questions were outlined which are:

- i. Where are the locations of local food as a tourism product in Bandar Maharani?
- i. What is the potential of local food as a tourism product in Bandar Maharani?
- ii. What is the perception of residents and tourists towards local food as a tourism product in Bandar Maharani?

Research Aim & Objectives

Hence, the purpose of this study was to examine the potential of local food as a tourism product in introducing the identity of Bandar Maharani, Muar Johor. The following are the objectives of the study, namely:-

- i. To identify the locations of local food as a tourism product in Bandar Maharani
- ii. To analyze the potential of local food as tourism products in Bandar Maharani
- iii. To explore the perceptions of residents and local tourists on local food in Bandar Maharani

Literature Review

Definition of cultural

The word 'culture' comes from the Latin word 'colere' which means human life that always preserves and works on various actions that will produce cultural actions. Where a group of people living in one environment have their own identity in that group such as the way they manage their lives. Culture is a fuzzy concept, a term without fixed boundaries, meaning different things according to situations (Gjerde, 2004; Spencer- Oatey & Franklin, 2012). People create culture through shared practices in places, and culture shapes how people engage in practices and build places (Triandis, 2007). Culture is also inherited from one generation to another. So culture can be said to be a complete collection of intellectuals and material that meets the biological needs of society and adapts it to the surrounding conditions. In addition, according to the first person who presented the concept of culture in a comprehensive manner, Taylor, 1971 defined culture as "Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society". This means that the traits acquired by humans are the result of growing up in a society exposed to certain cultural traditions. The definition brought by Taylor shows the difference between culture and civilization.

Definition of heritage

The term heritage refers to the World Heritage Committee (1996) that heritage is a legacy of the past that is still practiced in the present and passed down from the present generation to future generations. The meaning of heritage based on the Guidelines for the Conservation of Heritage Buildings, Department of Heritage 2012 is something of value that is passed down from one generation to a new generation. Among them are customs, regional culture, buildings, archival materials and prints including writing books and magazines. Cultural heritage is a very valuable asset because it has aesthetic, archaeological, architectural, cultural, historical, scientific, social, spiritual, linguistic or technological value. Kuala Kangsar, as mentioned in the above section is one of the famous towns that portrays its heritage and cultural elements. This is a shared responsibility of the community to conserve and preserve a very valuable heritage that cannot be replaced. In addition, these legacies will be benchmarks, reference bases and symbolize identity for a community group.

Concept of cultural heritage tourism

Cultural heritage elements are taken from cultural tourism itself because heritage tourism has the same factors as cultural factors. According to Smith 1989, cultural tourism has two angles, the first angle is that tourists tend to go to a certain place due to cultural factors and activities

carried out by the local community related to culture. The tendency is due to the desire to see and gain cultural experience practiced by a society. For the second angle, cultural tourism is based on the factor collection of products classified as 'culture' offered in a destination area. Antra is like an old building that is a legacy of a place that must be held accountable to each generation to preserve it because it has a very valuable and irreplaceable heritage value. For example in Malaysia, the State of Malacca is famous for heritage and historic tourism because there are various unique historical monuments that make it a strength for tourism products that promote the aesthetic value displayed in every traditional house and shop. (Marzuki et.al., 2021). Heritage tourism that is supported by cultural element will boost the tourism spot. One of the trends is food as part of cultural tourism, as mentioned by *Dato' Dr. Mohmed Razip Haji Hasan*, Malaysian culinary arts is a story or representation of Malaysia's culture, the people and their heritage.

Cultural and heritage tourism products

Tourism products are one of the main attractions for tourists to travel to a place that produces or introduces tourism products, especially those that attract attention are tourism products based on culture and heritage. Tourism products are divided into two types, namely tangible and intangible which are man-made, but there are also natural tourism products such as mountains, rivers, waterfalls, flora and fauna. Additionally, according to McKercher and du Cros in the study of Mohamed Anwar (2008), the collection of products offered in a destination that is classified as culture becomes an attraction and as a visitor activity.

Cultural heritage (tangible)

Tangible cultural heritage is something fixed and immovable. According to the provisions of Section 2 which is subject to the National Heritage Act 2005 (Act 645) states "Significant cultural heritage includes areas, monuments and buildings". The area here means a place of residence built by humans as protection. The same goes for monuments built or erected by humans for the needs of life. While the artifacts that were shaped like statues in the past will be very valuable artifacts in the present and future. Buildings that were built according to human needs and in different eras have become something that is very valuable in terms of architecture and carved decorations on the walls and pillars of buildings.

Cultural heritage (intangible)

Referring to the National Heritage Act 2005 (Act 645) Section 2(1), states that intangible cultural heritage is "any form of expression, language, pronunciation, proverb, song produced through music, notes, audible lyrics, singing, folk songs, oral traditions, poetry, music, dance as produced through stage art, theatrical performance, sound and music composition, martial arts that have existed or exist in relation to the heritage of Malaysia or any part of Malaysia or in relation to the heritage of Malaysian society. Intangible Cultural Heritage also includes rituals and beliefs, traditional medicine, culinary traditions, sports and traditional games." The Act, serves as comprehensive legal tool that establishes various mechanisms for managing heritage properties, including documentation, registration, conservation, enforcement, funding, promotion and recognition for practitioners.

Malaysian Food Cultural Heritage Destination

Kuala Kangsar is a Royal City that has various historical stories and is the focus of tourists both in and out of the country because it is rich in a variety of unique and interesting local products. Kuala Kangsar is also nicknamed the oldest city in Perak which has many interesting

places including old and historic buildings such as Istana Kenangan, Ubudiah Mosque, Pavilion Building, Victoria Bridge, Kuala Kangsar Malay College and old shophouses by the river. In addition, Kuala Kangsar has a very famous traditional food which is Laksa Kuala. Most tourists travelling in Kuala Kangsar are looking for Laksa Kuala to experience the deliciousness and uniqueness of the traditional food. Kuala Kangsar is also famous for its handicraft industry such as saying gourds, gold threads, silver and copper items. In fact, tourism is also given the opportunity to see for yourself how Sayong pumpkins are made by visiting the Sayong pumpkin factory village located in Kampung Sayong. It clearly shows that Kuala Kangsar is the best practice for this study in highlighting heritage and cultural tourism products as the main attraction for tourists.

Research Methodology

The study was conducted in Bandar Maharani, Muar, Johor. The selection of case study because of its uniqueness in terms of local food and culture. Referring to the Johor State Structure Plan 2030 report, (2016), states that the distribution of tourism products by product category and district in the State of Johor found that for the category of food and shopping in the Muar District, there is only 1 product whereas at this point there are many local foods that can be found in the Muar District, especially in the study area around Bandar Maharani. This shows that research on local food in Muar District is still not carried out and highlighted by the local authorities in introducing and listing the local food available in the district. Additionally, the existing local food in Bandar Maharani can be used as food tourism or gastronomic tourism, which can be the main attraction for visitors to Bandar Maharani. This study adopted a qualitative and quantitative method by using observation and questionnaire survey. To analyze the potential of local food as tourism products in Bandar Maharani.

The use of mixed methods in the qualitative part had the advantage of eliciting more data and providing complementary insights. This study used observation and questionnaire survey to explore in-depth information and experiences among local community. This study used observation to achieve Research Objectives 1. The observation aims to answer the first research question which is "Where are the locations of local food as a tourism product in Bandar Maharani? Observations were made in Bandar Maharani to get familiar with the environment and engage with the communities. According to Veal (1997), observational visits are useful not only for gathering data on the number of users in a site but also for studying the way people make use of it. The observation is also used as a guideline to prepare the questionnaire surveys. Observation method have been done through collecting data using form. The form has been prepared in advance to facilitate the researcher to collect information in a more organized and detailed manner. Among the things that has taken into account are the type of food, the name of the shop, location and photos as evidence of the study being carried out.

The questionnaire survey is used to achieve Research Objective 2 and 3. A questionnaire is an efficient method to use for data collection for a descriptive study (Sekaran & Bougie, 2013). A questionnaire was developed in this study to analyse the potential of local food as tourism products in Bandar Maharani and to explore the perceptions of residents and local tourists on local food in Bandar Maharani. A sample is a group that is a source of information needed for a study. The sample size of this study is determined through the population of the study area which is Bandar Maharani. Based on the secondary source which is the Muar District Local Plan 2030, the number of residents in Mukim Bandar is 113,869 people in 2018 and the projection made by the year 2030 is 149,593 people. So, the estimated population of Mukim Bandar is 100,000. A probability sampling, that is, simple random sampling was employed in this study. Based on the reference for the sample size estimate from Taro Yamane, (1967) the

sample size for this study is 100 respondents with a confidence level of 90% and a margin of error of 10%. There are two target groups in data collection for this study which are local residents and local tourists to get the views of both sides in highlighting local food as a tourism product in Bandar Maharani. The respondents are selected using simple random sampling. The researcher gives a consent form to the respondents before they answer the questionnaire. A descriptive analysis was conducted to analyse the responses from the observation and a questionnaire survey, using SPSS software to analyse the data. To get valid data for this research, the researcher only focuses on the information on the selected case study because of the time limitation. Reliability is a method of data collection. Three types of reliability are related to quantitative results: (1) the degree to which a measurement, given repeatedly, remains the same (2) the stability of a measurement over time; and (3) the similarity of measurements within a given period (Kirk & Miller, 1986).

Findings and Discussion

Based on the data analysis, types and numbers of local food in Muar were identified. The findings also include the perception of local residents and tourists on the potential of local food being promoted as part of cultural heritage tourism. The study findings were obtained from the observation and questionnaire survey methods.

Observation analysis

Location of local food as tourism product

This study used observation to achieve Research Objectives 1. The observation aims to answer the first research question: "Where are local food locations as a tourism product in Bandar Maharani?" Based on the observation method, the location of local food was identified in Bandar Maharani. Referring to Table 1, five stalls, shops, or restaurants sell Mee Bandung and Satay in the study area around Bandar Maharani. Other than that, four shops sell Asam Pedas as the main menu in the restaurant, and for 'otak-otak', three shops sell them frozen or baked. Only one shop sells Kopi 434. The total number of shops that sell local food in Bandar Maharani is 18. From observations, the researcher found that almost all local food is available around Bandar Maharani except Mee Siput. This is because Mee Siput is an instant type of food found in grocery stores or food stores. Mee Siput is also found in restaurants and food stalls, not as the main menu but as a side dish.

Table 1: Number of Shops Selling Local Food

Types of Food	Number
Asam Pedas	4
Mee Bandung	5
Satay	5
Kopi 434	1
Otak-otak	3
Total	18

Findings from the observation also identified the location of all the local food in Muar, Johor. 'Muar Food Trail in Bandar Maharani' in Figure 1 was developed to locate local food distribution in Bandar Maharani. This 'Food Trail' can help the local residents and visitors to identify which restaurants or stalls sell famous local foods in Bandar Maharani. This food trail can also be printed as a pamphlet or pasted on an information board in Bandar Maharani. It can be concluded that Bandar Maharani is one of the attractions in Muar, Johor, because of its famous

local food. Moreover, local residents can promote their cultural heritage dishes to the visitors who appreciate their local culture.



Figure 1: Muar Local Food Trail in Bandar Maharani

Questionnaire analysis

The questionnaire survey is used to achieve Research Objective 2 and 3, which is “What is the potential of local food as a tourism product in Bandar Maharani?” and “What is the perception of residents and tourists towards local food as a tourism product in Bandar Maharani?” From the questionnaire survey, the researcher identified the potential of local food, the perceptions of local residents and visitors on local food in Muar, and the respondents’ suggestions for improving tourism development in Bandar Maharani.

The potential of local food as a tourism product

Most of the visitors who have come to Bandar Maharani, almost 87%, have tried Muar's local food.



Figure 2: Potential of Local Food

This shows they have tasted local Muar food such as Mee Bandung, Asam Pedas, Sate, Kopi 434 and Otak-otak. In addition, the large number of visitors who have tried local food shows that it has the potential to be used as the leading tourism product in Bandar Maharani. This is because, based on the assessment of the attractiveness of local food, it was found that each type of local food listed mainly was at a 'very attractive' level, including the assessment made by local residents. This shows that both community groups agree to make local food the leading tourism product in Bandar Maharani. However, visitors who have not yet tried Muar's local food still have the opportunity to try it as long as they stay in Bandar Maharani. This is because if they remain in Bandar Maharani, then they can find local food in Bandar Maharani easily.

Perception of local residents and visitors on local food in Muar

Information about Bandar Maharani

Based on the analysis, the information on local food is verbally known among visitors, which takes up about 42% of the results. This is followed by the internet, which takes up only 35% of the results. The information and promotions in mass media, including Facebook, Instagram, TikTok, radio, and print media, is still less. This shows that the promotion of local food in Bandar Maharani is still lacking, and visitors do not know about Bandar Maharani. They have only heard stories from other people, but they cannot imagine and see the place on the internet or information on local food in Bandar Maharani.

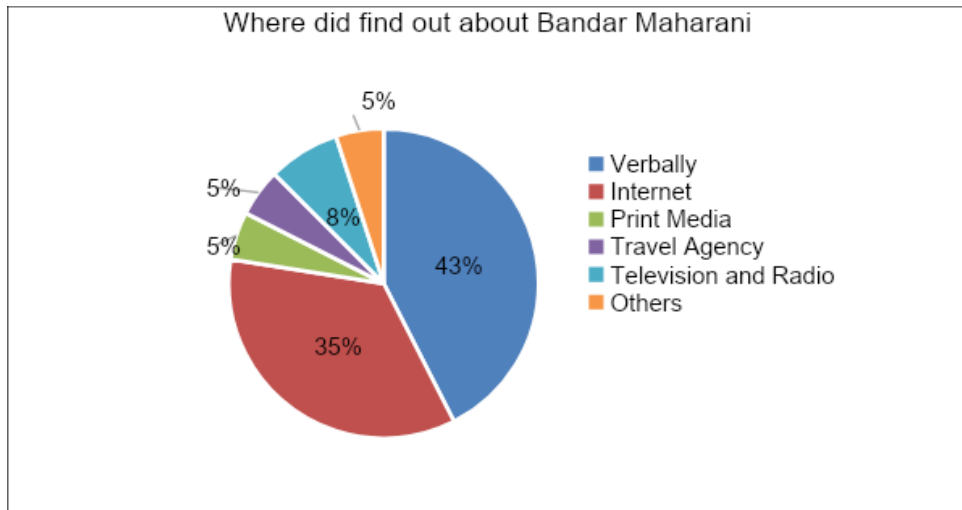


Figure 3: Information about Bandar Maharani

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Moreover, the analysis found that most of the local residents still do not know about local food in Muar. From the survey, a majority of the local residents which is 50%, have little knowledge of the existence of local food in Bandar Maharani. In contrast, only 14% know about the local food of Bandar Maharani.

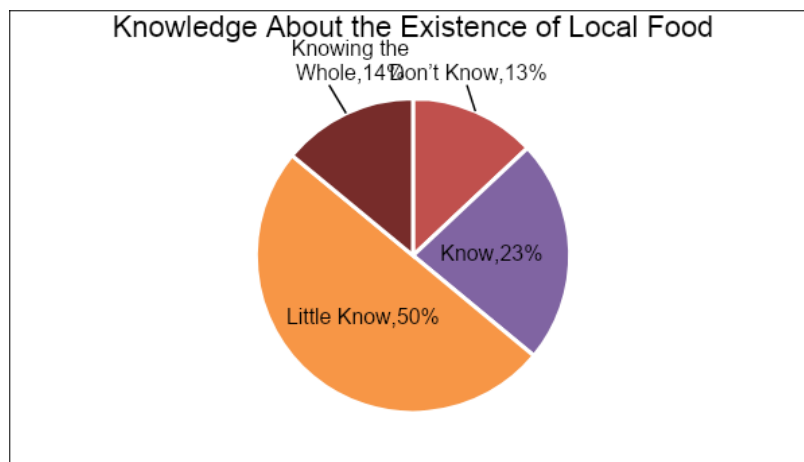


Figure 4: Knowledge About the Existence of Local Food

This is because most of them chose Mee Bandung and Asam Pedas as Muar's local food. However, referring to the Special Area Plan of Bandar Maharani Bandar Diraja, it is stated that apart from Mee Bandung and Asam Pedas, Muar's local foods listed include Mee Siput, Kopi 434, Otak-otak and satay which are known as famous menus for breakfast in Muar. This clearly indicates that local people in Muar do not know much about Muar's local food, which is traditional food and a heritage of Muar's local people since time immemorial.

As a follow-up to identifying the perceptions of local residents and visitors on the local food in Bandar Maharani, respondents were asked for recommendations to promote the local food in

Bandar Maharani. The most popular suggestion was to promote Bandar Maharani through social media, which is widely used by today's society in accordance with the increasingly technological modernisation trend. One of the ways to introduce Muar's local food as local tourism is to promote it on various platforms, including through social media such as Facebook, Instagram, Twitter, Tiktok and so on. Social media plays a very important role in introducing local food to the outside community through advertising and posting interesting foods that can be found in Bandar Maharani. Traders who sell such food also need to regularly do "Live" on social media so that the act of introducing local food is easy and quick to reach other social media users. In addition, modern society is easily influenced by information that is spread on social media, for example, viral food that is followed by many. So, through this opportunity, local food traders can also use the tagline 'Viral' itself to attract the interest of social media users to find out what local food is said to be 'Viral'.

Furthermore, other platforms that can be used for the dissemination of Muar's local food are mass media, such as advertising on television, radio, newspapers, magazines and so on. Although mass media has competition with social media, mass media is still relevant to use because there are still other community groups that are guided by the mass media to get current information, such as the elderly group. This is because most seniors are not interested and do not know how to use social media; they are 'IT Blind'. They still watch television to find out about current developments and issues compared to the young and middle-aged, who are adept at using social media. In addition, community groups living outside the city still rely on the mass media because the area where they live has low internet coverage, causing them to be unable to find out about current developments that are constantly updated on social media.

In addition to spreading about Muar's local food on social media and mass media, another way of promoting the local food is to hold a local food festival as an annual tourism event in Muar District. The festival will bring together all the local foods found throughout the Muar district, including the study area, among which the famous foods are mee bandung, asam pedas, coffee 434, otak-otak, etc. Previously, a Thai food festival program was held for 3 days at the Sultan Ibrahim Stadium, Muar, where people flooded. This indicates that the Thai food festival needs to be replaced with the Muar local food festival in promoting and introducing local food by introducing the unique identity of the Muar District, which is rich in delicious local food and offers much lower prices than Thai food. Through that activity, it can attract the interest of visitors, whether inside or outside Bandar Maharani. It can indirectly introduce existing local food in Muar, which is part of the heritage and culture of the people of Muar.

Other improvement recommendations for tourism development in Bandar Maharani

Apart from utilising social media, mass media and local food festivals as the most effective ways to promote the local food in Bandar Maharani, there are also respondents who suggested upgrading tourism facilities around Bandar Maharani in terms of accommodation, transport facilities, environmental cleanliness and so on to provide the best facilities for visitors who come to Bandar Maharani. Many respondents believe that this suggestion can indirectly have a good effect on the tourism sector in Bandar Maharani thus opening up an opportunity to introduce to visitors about local food products that will be used as a main tourism product, thus, capable of attracting many visitors to Bandar Maharani.

Another suggestion for developing local food is to gather local food or create a one-stop food centre in an area. This is because the various local food of Muar is dispersed to other places and areas. For example, if visitors want to get mee bandung, they will go to a shop that only sells mee bandung, but if they want to get side dishes such as otak-otak or satay, they have to go to another place to get the food. Therefore, with the existence of a one-stop food centre

that has a variety of local food in just one place, such as a food court that sells various types of local food and each shop is only allowed to sell 1 type of food, this also enables other traders who sell other foods also to be able to sell and do business there.

Other than that, respondents suggested applying the food truck business concept, which is to sell local food using a truck because it has a different uniqueness compared to selling food in restaurants and stalls. This food truck business concept has become popular among local traders because it is very easy and quick for traders to start a business. In addition, the concept has its own uniqueness and can attract the attention of visitors, especially young people who like the current trend. Furthermore, the suggestion for developing local food is to create a 'Muar Local Food' application that can place a variety of information about local food in one application. The application will consist of several main components. The components of the application include:-

1. Place – The user is given the option to choose how the search mode will be:
 - i) Search by area
 - ii) Search by food category
2. View list – The user can view the list of food spots available
3. Choose place – The user will choose the desired food spot to go
 - i) View the details of the place
 - ii) View the reviews about the place
 - iii) View the place on the map

Role of local authorities

Other than efforts that traders and the local community can make, it is important to acquire the cooperation from the Local Tourism Authority in jointly achieving the goal by involving several things, including upgrading tourist facilities such as providing sufficient parking spaces in shops that sell the local food. Apart from that, other required facilities, such as accommodation facilities, must be sufficient and comfortable to allow visitors who want to stay for a few days in Bandar Maharani to get accommodation easily. This is because visitors who stay longer in Bandar Maharani have the potential to try other local foods available around Bandar Maharani. In addition, public transport facilities also need to be improved to encourage visitors to use public facilities such as minibuses, taxis, grabs, vans, and so on that can take them to restaurants around Bandar Maharani without having to bother looking for them. Visitors would also not have to face parking issues and traffic congestion that often occurs in urban areas.

Furthermore, the Local Authority needs to improve the food business environment by beautifying the environment by placing attractive landscape elements divided into soft landscapes such as flower trees or decorative trees and bold landscapes, such as footpaths that have connectivity between shops. In addition, footpaths need to have elements such as bollards and lights for pedestrians that can be used at night, as well as improving damaged or broken pedestrian pavements to ensure the safety of pedestrians from any unwanted accidents. With the presence of these elements, in addition to guaranteeing the security of pedestrian users, it can also provide facilities for visitors to move from one place to another. In addition, the presence of landscape elements in the restaurant area can provide a cleaner and more comfortable environment for visitors to eat in the shop area.

Limitations of Study

Among the limitations of this study is that it only focuses on the Bandar Maharani area. Apart from that, the respondents for this study only involved residents and local tourists aged 18 and

over. Another limitation is that this study only focuses on intangible heritage, the local food of the Muar district.

Contribution Cultural Heritage Tourism Impact

Cultural heritage tourism has a multifaceted impact on the economy, infrastructure development, local culture, and the local food industry. Economically, it can be a significant revenue generator, injecting funds into the local economy through expenditures on accommodations, dining, and local products, thereby supporting local businesses. Infrastructure developers benefit from the need to expand and improve transportation, accommodation, and other tourist-related facilities, stimulating economic growth in the region. Culturally, it fosters a sense of pride and preservation of heritage as local traditions and historical sites are celebrated, revitalising cultural practices. However, maintaining the authenticity of culture and traditional food practices in the face of commercialisation for tourism is also challenging. For the local food industry, cultural heritage tourism offers new opportunities for income and recognition. Still, it must be managed carefully to balance the demands of tourists with the preservation of local food traditions and the way of life they represent, thus ensuring a sustainable future for both culture and cuisine.

Conclusion

Overall, Bandar Maharani has the potential to be used as the leading tourism attraction for visitors to Muar. The existing local food can attract tourists to Bandar Maharani to try and taste the differences and uniqueness of the local food dishes. The existing local food found around Bandar Maharani today is the cultural food and tradition of the local population. If local food is elevated as the leading tourism product, it can indirectly introduce the identity of Bandar Maharani that is unique and easily remembered by local visitors. Although local food has existed since long ago and has become a heritage food for the local population, the types of traditional Muar food are still not explicitly documented and not properly patented as the identity of the Muar District. In addition, most of the planned development activities do not focus on tourism products that can be the main attraction for visitors to Bandar Maharani and can generate the local economy. The lack of focus on tourism products causes less attraction for visitors to Bandar Maharani. Therefore, it is suggested that future research be conducted on the improvements of tourism development in Bandar Maharani. For example, a study can be carried out on the projection of tourist arrivals so that the parking areas can accommodate the number of tourists in the future.

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