

The Malay's Traditional Delicacy:  
The Practice of *Bubur Anak Lebah* in Perak Society  
**Muhammad Haikhal Afiki Muhammad Idrus<sup>1</sup>, Yusup Apriyanto<sup>1,2\*</sup>**

<sup>1</sup>Universiti Teknologi Mara, Malaysia

<sup>2</sup>Lombok Tourism Polytechnic, Indonesia

\*Email Correspondence: [yusupapriyanto@gmail.com](mailto:yusupapriyanto@gmail.com)

**Abstract**

**Introduction:**

This paper qualitatively explores the significance of *Bubur Anak Lebah* including the preparation, cooking methods, food decorum, and its practice in the current day.

**Methodology:**

The study informants are people who understand the practices of *Bubur Anak Lebah* from the past times until recent days who live in Ipoh, Perak. Data was collected through field observations and analyzed using narrative methods.

**Findings:**

This study found that *Bubur Anak Lebah* is a traditional Malaysian dish made from rice flour, tapioca flour, and pandan leaf. It is prepared through three steps: mixing the ingredients, boiling the liquid, and pressing the dough. The dish is served warm or hot, with a chewier texture similar to cendol. It can be colored brownish, green, or pale, depending on the sugar type. Historically, it was eaten by mothers after abstinence and *Majelis Cukur jambul* for babies and today it is served during Ramadhan bazaars or family times.

**Conclusion:** This study highlights that there are some different practices in using ingredients, cooking methods, and usage of *Bubur Anak Lebah* in local events in the past and recent days.

**Keywords:** *Heritage, Malay, Traditional, Food, Bubur*

DOI : <https://doi.org/10.55701/mandalika.v3i1.143>

Received : 26 January 2024

Accepted : 27 February 2024

Published : 29 February 2024

Copyright Notice

Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution 4.0 International License](#) that allows others to share the work with an acknowledgement of the work's authorship and initial publication in this journal.



## 1. INTRODUCTION

Traditional food holds significant importance in today's society due to its cultural, social, and health-related implications. Symbolically, traditional food is synonymous with the cultural identity of a particular community (Yakin et al., 2022). It represents a country, religion, and culture that brings out the

unique identity of the society (Rahmat et al., 2021). Furthermore, traditional food plays a crucial role in preserving cultural heritage and identity, as it is deeply rooted in the traditions of various cultures and regions (Ellyzabethania et al., 2023). The consumption of traditional food is crucial for preserving culture in general (Aris et

al., 2022). Additionally, traditional food practices have been recognized as a remedy to many health, social, and environmental concerns within Indigenous communities today (Muller, 2018).

Moreover, traditional food is not only a symbol of cultural identity but also a means of cultural preservation. Revitalization of traditional culture through the vocabulary of traditional food names has been emphasized in the context of developing culinary tourism (Pamantung et al., 2023). Efforts to preserve public interest in traditional culinary products have been highlighted as a means to improve the community's economy (Askarno, 2020). Furthermore, the maintenance of traditional food and beverage names is considered an important part of culture and language preservation (Atrinawati, 2019).

In addition to cultural significance, traditional food also has implications for health and well-being. The consumption of ultra-processed foods is associated with modern retailers, but the use of traditional stores and kiosks is positively associated with the consumption of traditional foods, suggesting that traditional food consumption is linked to healthier dietary patterns (Khonje & Qaim, 2019). Furthermore, the taste of food has a significant positive effect on the target audience's preference for traditional food, indicating that traditional food holds a special place in people's food preferences (Grahadita et al., 2022).

Beyond the importance of traditional food as a healthy choice and people's preferences, the preservation and promotion of a community's identity, customs, and values are significantly influenced by the traditional food cultural legacy. The sign of cultural identity aims to unite individuals via a sense of common ownership and pride (Mardatillah, 2020). The importance of culinary legacy is apparent in its capacity to elicit recollections, foster a feeling of affiliation, and even function as a means of generating revenue for communities (Alonso & Krajsic, 2013). In addition, food and gastronomy play a crucial role in cultural heritage, as they contribute to the formation of local identity and the advancement of knowledge-based endogenous development (Csurgó & Megyesi, 2015). Preserving intangible cultural legacy, such as eating traditions, is crucial for the promotion of cultural variety and the safeguarding of heritage (Cang, 2018). Furthermore, culture, along with cultural and natural heritage, is recognized as a factor that contributes to economic growth, social inclusion,

and environmental sustainability in rural areas. This reinforces the significance of culture as the fourth pillar of sustainable development (Egusquiza et al., 2021).

The significance of culinary cultural legacy extends to its influence on the development of tourism. The organizational and institutional elements of the cultural sector play a vital role in using cultural assets to promote sustainable tourism development (Perić et al., 2021). Furthermore, comprehending the essence and significance of culinary cultural legacy is crucial for the process of modernization and fulfilling the need for tangible cultural heritage (Kruzmetra et al., 2018). Food culture heritage is an intricate and multifaceted notion that has a crucial function in conserving traditions, fostering cultural variety, and supporting sustainable development.

In Malaysia, each state has its character, including diverse elements such as historical background, attire, flags, natural surroundings, traditional weaponry, language, and cuisine. The uniqueness of these identities is ascribed to the independence of Malaysian states in terms of land use and resource regulations (Wicke et al., 2011). Food traditions have a crucial role in preserving the cultural legacy and genuineness of Malaysia, acting as a unifying factor for the country (Liew & Hassan, 2021). Furthermore, Malaysian society is distinguished by the presence of fixed ethnic identities, where Malaysians tend to identify more strongly with their ethnic group rather than with the country as a whole, particularly among the Malays (Bing et al., 2021). The significance of ethnicity, religion, and language as decisive factors that shape Malaysian politics, rights, and society is further strengthened (Albury, 2021). The cultural variety of Malaysia is apparent via the coexistence of several ethnic groups, including Malays, Chinese, Indians, and indigenous communities like the Iban, Bidayuh, Kadazandusun, and Bajau, as documented by (Chan et al., 2021).

The culinary legacy of Perak State is characterized by a distinctive combination of South Indian, Malay, and Nyonya cuisines (Fikri et al., 2021). This mixture exemplifies the many cultural influences that have molded the culinary traditions of the area throughout history. Moreover, the state's natural surroundings, namely its use of the North-South Highway, have been recognized as a significant allure for tourists, hence enhancing the overall perception of Perak as a desirable destination (Jamaludin et

al., 2018). Moreover, influential individuals from history, such as Sir Frank Swettenham, have had significant impacts on the development and administration of Perak and the neighboring Malay states. They have influenced many elements of life, including culinary customs (Lim, 2013). The historical setting includes relations with foreign powers, shown by the discussions between the Queen of Aceh, the Sultan of Perak, and the Dutch colonialists about the tin trade in the Malay Peninsula (Badri, 2021). Tons of food traditions have been lingering around for a long time as Perak's culinary heritage such as *Rendang Tok*, *Bubur Anak Lebah*, *Nasi Lemuni*, *Gulai Tempoyak*, *Gulai Kemahang*, *Kebebe*, *Laksa Kuala*, *Daging Masak Hitam*, *Kuih Limas* dan *Kuih Kalakatar* (Itawrah, 2023).

The current generation's lack of proficiency and information in the creation of traditional Malay foods is the issue statement for this study. (SinarHarian, 2021) mentioned that *Bubur Anak Lebah* is already on the brink of extinction as it is hard to find in the modern day as few people have the knowledge and skills to execute the recipes. Some traditional Malay dishes are on the verge of extinction, endangering their quality (Ismail et al., 2021). This particularly affected Malay desserts as well as sweets, which have increasingly lost appeal to younger generations. They had never heard of, much less eaten, Malay cuisine. Safeguarding the Malay culture requires preserving the Malay legacy, and this should start with having a thorough grasp of all aspects of the culture (Ismail et al., 2021).

Recent studies on Malaysian heritage food have focused on various aspects such as the perception of international tourists towards Malaysian heritage food (MHF) as a tourism attraction (Omar et al., 2015), the role of consumption values in the development of behavioral intentions related to heritage food (Saad et al., 2021), and the cultural significance of specific Malaysian traditional foods such as Malay traditional kite, dresses, and food (Yusoff, 2019). Additionally, there has been a focus on the sustainability of gastronomic tourism in Malaysia and the role of gastronomic tourism education in sustaining Malaysian heritage food (Sanip & Mustapha, 2020). Furthermore, studies have explored the nuances of traditional Malay kuih in specific regions such as Mersing district in Johor (Kamaruzaman et al., 2022) and culinary heritage

practices among the younger Chetti generations in Melaka (Fikri et al., 2021). The impact of Malaysian food culture and tourists' food culture involvement on intentional loyalty has also been investigated (Omar et al., 2015). Moreover, the branding of Malaysia and the re-positioning of cultural heritage in tourism development, including intangible cultural heritage such as food heritage, has been a subject of study (Hussin, 2018). The influence of food image attributes on tourist repeats visitation and the consumption of Malay traditional snack food among young Malay adults have also been examined (Aris et al., 2022; Zaeimoedin et al., 2022).

The continuous investigation into the *Bubur* research paper in Malaysia has uncovered a noticeable gap in current scholarly works, particularly the scarce reference to *Bubur Anak Lebah* in prior publications. This article provides a significant contribution by highlighting the unique culinary tradition linked with *Bubur Anak Lebah*. To address the limited availability of information, the study aims to clarify the customs, techniques, formulas, and culinary procedures that are essential to this traditional cuisine. By thoroughly examining these aspects, the research seeks to fill the academic gap and provide a thorough comprehension of the culinary artistry inherent in *Bubur Anak Lebah*. The paper aims to fill the gap in academic discourse by exploring the specifics of its preparation. It provides unique insights into a culinary heritage that has been neglected in earlier studies. The main goal of this research endeavor is to enhance the current knowledge base, ensuring the preservation and recognition of the cultural heritage reflected in the distinctive culinary craftsmanship of *Bubur Anak Lebah* in Malaysia.

## 2. METHODOLOGY

This study implies a qualitative approach to explore *Bubur Anak Lebah* in Perak from the preparation, methods of cooking, decorum, and how it is applied to some practices. The unit analysis is every Perak society who understands the practice of *Bubur Anak Lebah* from past times until nowadays. A snow bowl sampling is used for this study, as there is still a limited number of people who understand and have experienced *Bubur Anak Lebah* since past time. Some very limited operators sell *Bubur Anak Lebah* itself.

The informants of the study will grow

until the data is saturated. At the first spot, the data was collected through one of the people who knew *Bubur Anak Lebah* in Ipoh, Perak. The first person was determined as one of the researchers who had a prolonged engagement in the Ipoh Society before collecting data. As referral methods are employed, the next informants are gathered from previous recommendations until data is saturated. Ultimately, the study includes interviews with 7 individuals, to explore the current practice of *Bubur Anak Lebah* in Perak. Here are the details of the informant that interviewed for the study;

**Table 1. Profile of Informant**

No	Informant	Age	Gender	State
1	Informant 1	58	Female	Perak
2	Informant 2	59	Female	Perak
3	Informant 3	60	Female	Perak
4	Informant 4	62	Male	Perak
5	Informant 5	59	Female	Perak
6	Informant 6	60	Male	Perak
7	Informant 7	61	Female	Perak

Semi-structured interview questions or open-ended questions were developed to obtain detailed and in-depth information. Those are used to avoid potentially biased answers and focus on the ideas that have been determined. The list of the primary questions as a research guide can be seen in the table below.

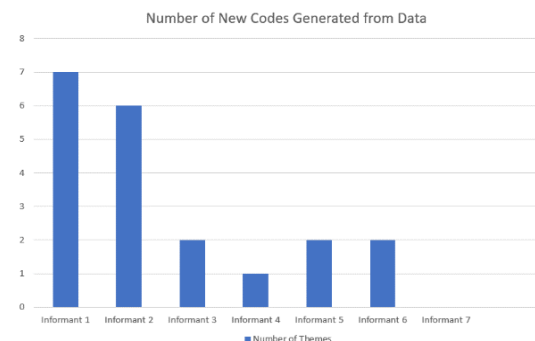
Four topic questions explored the practices of *Bubur Anak Lebah* from the preparation, methods, decorum, and events related to the dish. Those questions are adapted from Shariff et al. (2022) with modifications on the variables that differentiate the study. Previous studies focus on the food transmission process, while this study focuses on the exploration of food practices particularly on *Bubur Anak Lebah*. Due to the inconvenience during the interview, the questions will be translated into *Bahasa Melayu* first including the result, and then translated into English after the interview. The primary objective of applying the observation method for data collection is to acquire information from key informants who have personal experiences, attitudes, opinions, and beliefs about the issue of interest in this study. On the other side, one of the researchers will be the instrument in this study because he is of Perak-

Malay descent and will immerse himself in the study and data collection.

**Table 2. Primary question as the guidance of research**

No	Topics	Question
1	Preparation	Do you know how to recognize and identify the raw material Ingredients for <i>Bubur Anak Lebah</i> preparation?
2	Methods	Do you know the process of making <i>Bubur Anak Lebah</i> Would you explain in detail the methods?
3	Decorum	Did you learn any specific traditional food presentation of <i>Bubur Anak Lebah</i> How is it served?
4	Practices in event	Could you explain to us when people usually make <i>Bubur Anak Lebah</i> Is there any difference to today's practices?

Data saturation was achieved at the seventh informant, where there were no more new codes garnered after the interview. The interviews are transcribed into a narrative and analysed with the help of N-Vivo to organize the results and easier to manage the codes, as depicted in the below graph.



**Figure 1. Data saturation information**

### 3. RESULT AND DISCUSSION

Adequate observations and interviews have been done to explore the complex practice of *Bubur Anak Lebah*, this finding will cover some important aspects including **preparation, methods, food decorum, and the current practice** of the dish. Each point is conveyed through the narrative of the observations which is enhanced by some pictures documented as some direct quotations that resulted from the interviews. These findings provide an in-depth understanding of the whole process, revealing the numerous particulars involved in creating this gastronomic delicacy. The study also provides

both the traditional methods and modern modifications involved in the preparation and presentation of *Bubur Anak Lebah*.

### **Preparation**

Based on the data collection, the preparation for making *Bubur Anak Lebah* was obtained from the previous generation such as the mother, mother-in-law, and aunty who lived in Ipoh, Perak. The ingredients are generally similar, such as rice flour, tapioca flour, pandan leaf, sugar, and coconut milk. Besides that, the types of equipment that are used today have shifted to the easier ones compared to the older ones that were not sophisticated due to their huge size. As the first informant has explained;

*"I learn from my mother but the information is not that perfect since I'm from Gerik. After I got married to my husband and moved to Ipoh, I learned a few things from my late mother-in-law including Bubur Anak Lebah. Of course, there were all traditional methods since back then, the equipment is not that sophisticated. So, I got to use the traditional huge mold. The ingredients are relatively cheap and easy to use compared to other types of porridge in Perak but in terms of attractiveness this sweet porridge is not much."* (First Informant)

Meanwhile, there are some differences in ingredients for example; types of sugar usage could be palm sugar/ gula Melaka or white sugar, lime paste for pandan mixture, and green food coloring as the additional food coloring and wheat flour to replace the tapioca flour. As the second informant has explained;

*"I learned from my late husband's mother after getting married for quite some time. I also learned from my mother too though there are a few differences in terms of ingredients such as types of sugar used, usage of limestone paste, food coloring usage, and wheat flour if you want. But the method is particularly the same."* (Second Informant)

Those are also supported by the third informant that has explained that usage of the sugar type is preferable. Sometimes people use white sugar and other people also use palm sugar to enhance the color and the sweetness of the porridge. It has described as follows;

*"To be honest, I learned Bubur Anak Lebah during my visits to my aunt's house a few years ago. It happened that she was preparing*

*Bubur Anak Lebah. for our big family day. I watched her prepare Bubur Anak Lebah. from scratch starting with ingredients, step by steps preparation. The measurement might be off but the rest is still strong. As my aunt used sugar in the ingredients, I used palm sugar since it goes well with coconut milk and helps to enhance the color of the sweet porridge."* (Third Informant)

Therefore, *Bubur Anak Lebah* can be prepared from main ingredients such as; rice flour, tapioca flour, pandan leaf, water, coconut milk, and palm sugar. However, some adjustments can be made by using wheat flour instead using tapioca flour; pandan leaf is used not only for the fragrance of *bubur*, it is also for making green coloring that is combined with lime paste, and it still can be added or adjusted with green food coloring; besides that, the usage of the sugar for the liquid base is not only palm sugar, instead of using white sugar.

### **Methods**

Based on the data that has been obtained, the methods for making *Bubur Anak Lebah* are categorized into three main steps first one is making the mixture and the second one is making the liquids and the last is forming the dough over the simmering liquid. In making the mixture of *bubur*, all ingredients such as rice flour and tapioca flour are combined with blended pandan leaf and cold water until un-sticky dough is formed and then press the dough using a moulder over a mixture of boiled water, sugar, and coconut milk as the first informant explained that;

*".....to make it, firstly we strained 1 cup of rice flour with ½ cup of tapioca flour. Then, blend the pandan leaf with cold water and pour it into the flour mixture. Mix it until un-sticky dough is formed. Boiled some water in a pot along with sugar and coconut milk. Mix it well until fully combined..... when the liquid is boiled, press the dough using the molder. Nowadays, people use the grater since it comes in smaller shapes."* (First Informant)

The second informant has clarified similar methods, yet it has some differences in making the dough of *bubur* by using pandan paste. It is made from the blended pandan and water but there is additional lime paste and/ or adding some green coloring to the mixture. As it is explained;



“... It depends on those who make it. For me, I rarely make it and moreover, I learned this recipe from my late husband's mother. First, we mix rice flour with tapioca flour. We can change it with wheat flour if you want. Make a limestone paste mixture along with pandan paste and some green coloring. Poured it bit by bit into the flour mixture and mix it until the flour are not sticky to the fingers. Then, boiled water with pandan leaf and palm sugar. Stirred it until it dissolved. Pour in coconut milk and let it boil. Lastly, press the flour mixture to the grater and let it drop to the boiled coconut mixture.” (Second informant)

It is also supported by the other informant that stated similar steps for making *Bubur Anak Lebah*. Start by making the dough by combining rice and tapioca flour and mixing until unstick to the hand, make a liquid by boiling coconut milk and palm sugar, and then press the dough over the liquid using a moulder. However, these informants highlighted that using just coconut milk without water is preferred in order to get ticker consistency as it is depicted as follows;

“I have done it myself in a small portion just for me to enjoy it. The method for “anak lebah” is quite the same as the other people. Some of them might use wheat and rice flour, but I used rice with tapioca flour. I might have used a little bit of limestone paste too. But foremost, typically people would love it a bit watery but as for myself, I enjoyed it thickening a bit almost like stew texture. Because I used more coconut milk rather than the water itself. I add it with pandan leaf for fragrance and palm sugar for sweetness and color. (Third Informant)



Figure 2. The process of making *Bubur Anak Lebah*

Generally, it can be concluded that the process of making *Bubur Anak Lebah* starts with making the dough by mixing rice flour, tapioca flour, and pandan juice with or without lime paste until un-sticky to the hands. Then, boil water and sugar and then pour the coconut milk with pandan leaf, ticker consistency can be achieved through eliminating the water instead of using coconut milk and sugar or palm sugar. Lastly, press the dough using a molder over simmered the coconut milk, boiled and ready to serve.

### Decorum

Based on the findings, there is no specific food presentation on *Bubur Anak Lebah*. But in terms of the color might be different from the others. This happened because some of them used a few different ingredients as the third informant explained;

“.... No. Actually, there is no specific traditional food presentation of *Bubur Anak Lebah*. This sweet porridge is best to eat when hot. *Anak lebah* texture is almost the same as *cendol* but it is chewy more than *cendol*. The color of this porridge also comes in different colors. Some are green because they used green coloring, some are a little brownish since they used palm sugar and some are pale white because they only use sugar. (third informant)”

It is also supported by the other informant who stated a similar answer in terms of *Bubur Anak Lebah* food's presentation. The informant also mentioned various colors of *Bubur Anak Lebah* in Perak as stated below;

“.. I didn't learn any traditional preparation methods. There may be some but not all. Some people make this porridge green, white and brown. This is because it depends on the ingredients used in the porridge. (fourth Informant)”

In the end, there is a consistent answer in terms of the traditional food presentation of *Bubur Anak Lebah*. Both informants mentioned that *Bubur Anak Lebah* is different in terms of

colors. Both informants stated that it happens due to green food coloring usage and different types of sugar used such as palm sugar and white sugar which resulting a brownish or pale colour.



Figure 3. The variation on how to serve *Bubur Anak Lebah*

### Current Practice



Figure 4. *Bubur Anak Lebah* sale on Bazar Ramadhan

According to the data collected, both informants said that *Bubur Anak Lebah* only can be found when there is a newborn baby. Malays normally will have almost like Western's baby shower called *majlis cukur jambul bayi* or *aqiqah*. The informants also mentioned that the *Bubur Anak Lebah* will be cooked by a group of people. It is a gathering of village people called "merewang" as stated below;

*"In the past, Bubur Anak Lebah was eaten by mothers who had just finished confinement. According to the elders, Bubur Anak Lebah is what people eat during "berendoi" So, every time a new baby is born, the villagers "merewang" cook Bubur Anak Lebah for everyone to enjoy. But the new generation's berendoi ceremony no longer serves baby Bubur Anak Lebah. There may be in other places, but most of them have switched to simpler foods such as fried noodles, or spaghetti. (fifth Informant)"*

*"If we take a look according to history, this porridge can be said to be a special food for certain occasions only, such as rendang tok which was only for the royal family of Perak once upon a time. This is because this porridge is only available at the Majlis Cukur Jambul Bayi. Villagers at that time cooked in the community or were rewarded for preparing various dishes. However, nowadays, Bubur Anak Lebah is not limited to the ceremony of majlis cukur jambul bayi and akikah. This sweet porridge also can be found in the month of Ramadan. (fifth Informant)"*



Figure 5. *Bubur Anak Lebah* served at *majlis Cukur Jambul*

Based on the findings, it is known that *Bubur Anak Lebah* is being consumed outside ceremonial or cultural occasions. It is now often seen in many settings, including business contexts and daily meals with relatives. The business circumstances at Bazar Ramadhan have a crucial role in determining the long-term sustainability of the food. Local communities are using the dish to earn income and support local economic initiatives. This approach aligns with the idea that culinary tourism involves local food as a key factor, drawing in tourists and promoting economic development in the region (Agustina, 2021; Everett & Aitchison, 2008; Julita et al., 2022). The rise in popularity of street food culture in Bazar Ramadhan has enhanced local economies and encouraged entrepreneurial initiatives. These findings are supported also by the research conducted by (Misran et al., 2021) and (Suleiman, Sharif, & Fuza, 2023) which noted that business sectors have a vital role in ensuring the enduring viability of traditional food.

Moreover, *Bubur Anak Lebah* still can be found in Perak because of knowledge transfer from the older generation, the skills and knowledge about preparation, methods, and food decorum are transferred from the older

generation. This finding is in line with the previous research on how the importance of skills and knowledge transfer (Fikri et al., 2021; Shariff et al., 2022; Suleiman, Sharif, Fuza, et al., 2023).

Overall, *Bubur Anak Lebah*, a sweet porridge, is traditionally found during newborn baby showers in Malays, known as *majlis cukur jambul bayi* or *aqiqah*. It is cooked by a group of people called "*merewang*" and was traditionally eaten by mothers who had just finished confinement. However, the new generation's berendoi ceremony no longer serves baby *Bubur Anak Lebah*, and instead, simpler foods like fried noodles or spaghetti are served. Nowadays, *Bubur Anak Lebah* is not limited to these ceremonies but can also be found during Ramadan.

#### 4. CONCLUSION

To summarize, the preparation for making *Bubur Anak Lebah* was obtained from previous generations. The ingredients include rice flour, and tapioca flour, and some of them replaced it with wheat flour, and pandan leaf for fragrance and also for food coloring; as the coloring, it can be added as pandan juice or pandan paste mixed with lime paste and enhanced with green food coloring; water, coconut milk, sugar or palm sugar. Those ingredients are processed through three main steps: make the *bubur* mixture by mixing rice, tapioca flour, and pandan juice or paste until unsticky to the hand. Secondly, boil the liquid of *bubur* including water, coconut milk, and sugar; lastly, press the dough using a mold over the simmering liquid. *Bubur Anak Lebah* is served in a warm or hot condition where the texture is similar to *cendol*, but chewier. It can be served in three types of colors; brownish, green, or pale depending on the sugar types, and using pandan paste as a food coloring. In the past time, *Bubur Anak Lebah* was eaten by mothers who had just finished abstinence and *berendoi* or *majlis cukur jambul* for babies. However, in recent days, sometimes *Bubur Anak Lebah* is no longer served at *Berendoi* instead other meals such as fried noodles still can be found during Ramadhan bazaar or daily when family times.

The research's findings provided a clear understanding that there are modest variations in the cooking techniques, culinary expertise, and eating etiquette of *Bubur Anak Lebah*. The community members should be made aware of the significance of maintaining the Malay culinary gems by spreading traditional

gastronomic wisdom to the next generation. It will provide a possibility for the younger generations to study and learn traditional Malay culinary practices, with the long-term goal of sharing, maintaining, and implementing traditional food understanding among generations. Although the knowledge and experiences of the study participants were drawn upon for this study, future researchers may explore visiting Perak Tengah, particularly the *Bota* area, to explore more about this delicacy.

#### 5. REFERENCES

- Agustina, N. K. W. (2021). Culinary Tour a La Millennials (An Exploratory Study in Ubud). *Journal of Business on Hospitality and Tourism*. <https://doi.org/10.22334/jbhost.v7i1.277>
- Albury, N. J. (2021). Forging and Negating Diasporic Linguistic Citizenship in Ethnocratic Malaysia. *Lingua*. <https://doi.org/10.1016/j.lingua.2018.08.003>
- Alonso, A. D., & Krajsic, V. (2013). Food Heritage Down Under: Olive Growers as Mediterranean 'Food Ambassadors.' *Journal of Heritage Tourism*. <https://doi.org/10.1080/1743873x.2013.767807>
- Aris, M. M. M., Abdul Rahman, A. E., Noh, I., & Jalis, M. H. (2022). The Consumption of Malay Traditional Snack Food-Kerepek among Young Malay Adults. *International Journal of Academic Research in Business and Social Sciences*, 12(11). <https://doi.org/10.6007/ijarbss/v12-i11/15645>
- Askarno, A. (2020). Efforts to Preserve Public Interest in Traditional Culinary Products in Order to Improve the Community's Economy. *Devotion Journal of Community Service*. <https://doi.org/10.36418/dev.v1i2.62>
- Atrinawati, A. (2019). Javanese Culture Maintenance by Keeping Traditional Javanese Food and Beverage Name in Tegal Regency Traditional Culinary Tourism. *Culturalistics Journal of Cultural Literary and Linguistic Studies*. <https://doi.org/10.14710/culturalistics.v3i2.6651>
- Badri, K. N. B. Z. (2021). The Authority of the Queen of Aceh and the Sultan of Perak in Tin Trade Negotiations With the Dutch 1640-1670. *Historia Jurnal Pendidik Dan Peneliti Sejarah*. <https://doi.org/10.17509/historia.v4i2.32842>
- Bing, S., Fee, L. Y., Samsu, K. H. K., & Ismail, M. M. (2021). The Voices of Malay and Chinese University Students in Klang Valley Towards National Identity Formation in Malaysia. *International Journal of Academic Research in Business and Social Sciences*. <https://doi.org/10.6007/ijarbss/v11-i8/10790>



- Cang, V. G. (2018). Japan's <i>Washoku</i> as Intangible Heritage: The Role of National Food Traditions in UNESCO's Cultural Heritage Scheme. *International Journal of Cultural Property*.  
<https://doi.org/10.1017/s0940739118000267>
- Chan, H. L., Yaakob, A. R., & Pinjaman, S. (2021). Effect of Support From Lecturers and Host Country Nationals on Cross-Cultural Adjustment Among International Students: Evidence From a Malaysian University. *Pertanika Journal of Social Sciences and Humanities*.  
<https://doi.org/10.47836/pjssh.29.2.25>
- Csurgó, B., & Megyesi, B. (2015). Local Food Production and Local Identity: Interdependency of Development Tools and Results. *Socio Hu.*  
<https://doi.org/10.18030/socio.hu.2015en.167>
- Egusquiza, A., Zubiaga, M., Gandini, A., Luca, C. D., & Tondelli, S. (2021). Systemic Innovation Areas for Heritage-Led Rural Regeneration: A Multilevel Repository of Best Practices. *Sustainability*.  
<https://doi.org/10.3390/su13095069>
- Ellyzabethania, G. E., Khusyairi, J. A., & Rosyidah, U. N. D. (2023). Learning Method for Local Identity Through Traditional Food in Tulungagung "Ayam Lodho." *Journal of Education Humaniora and Social Sciences (Jehss)*.  
<https://doi.org/10.34007/jehss.v5i3.1554>
- Everett, S., & Aitchison, C. (2008). The role of food tourism in sustaining regional identity: A case study of Cornwall, South West England. *Journal of Sustainable Tourism*, 16(2), 150–167. <https://doi.org/10.2167/jost696.0>
- Fikri, N., Rahman, A. E. A., & Noh, I. (2021). Exploring Culinary Heritage Practices Among the Younger Chetti Generations in Melaka. *Journal of Ethnic Foods*.  
<https://doi.org/10.1186/s42779-021-00101-8>
- Grahadita, M., Suharno, S., & Gunawan, D. S. (2022). Preference Patterns & Demand Analysis Of Traditional Food Using Logistic Regression And Almost Ideal Demand System Approach. *Jurnal Pangan Dan Agroindustri*.  
<https://doi.org/10.21776/ub.jpa.2022.010.01.3>
- Hussin, H. (2018). Branding Malaysia and Re-Positioning Cultural Heritage in Tourism Development. *Journal of Southeast Asian Studies*.  
<https://doi.org/10.22452/jati.sp2018.no1.6>
- Ismail, N. A., Karim, S. A., Ishak, F. A. C., Arsyad, M. M., Karnjamapratum, S., & Sirison, J. (2021). The Malay's Traditional Sweet, Dodol: A Review of the Malaysia's Heritage Delicacy Alongside With the Rendition of Neighbouring Countries. *Journal of Ethnic Foods*.  
<https://doi.org/10.1186/s42779-021-00095-3>
- Itawrah. (2023). 20 Makanan Tradisional Perak Sedap Yang Dilupakan (Sedap Kena Cuba). *Saji.My*.  
<https://saji.my/makananan-tradisional-perak/>
- Jamaludin, M., Mokhtar, M. F., & Aziz, A. (2018). Destination Image Through the Perspectives of Travellers to State of Perak, Malaysia. *International Journal of Academic Research in Business and Social Sciences*.  
<https://doi.org/10.6007/ijarbss/v8-i2/3967>
- Julita, J., Sari, L., & Felisa, H. (2022). Visit Interest in the City of Solo. *International Journal of Applied Sciences in Tourism and Events*.  
<https://doi.org/10.31940/ijaste.v6i2.164-172>
- Kamaruzaman, M. Y., Karim, S. A., Ishak, F. A. C., & Arshad, M. M. (2022). Exposing the Nuances of Traditional Malay Kuih in Mersing District, Johor, Malaysia. *Journal of Ethnic Foods*.  
<https://doi.org/10.1186/s42779-022-00139-2>
- Khonje, M. G., & Qaim, M. (2019). Modernization of African Food Retailing and (Un)healthy Food Consumption. *Sustainability*.  
<https://doi.org/10.3390/su11164306>
- Kruzmetra, M., Rivza, B., & Foris, D. (2018). Modernization of the Demand and Supply Sides for Gastronomic Cultural Heritage. *Management Theory and Studies for Rural Business and Infrastructure Development*.  
<https://doi.org/10.15544/mts.2018.32>
- Liew, T. S., & Hassan, H. (2021). The Search for National Identity in the Discourse Analysis of YouTube Comments. *Journal of Language and Linguistic Studies*.  
<https://doi.org/10.52462/jlls.131>
- Lim, P. H. (2013). The Diffusion and Transmission of Cricket Among European, Indigenous and Migrant Communities in the British Straits Settlements and Malay States During the Late Eighteenth and Nineteenth Century, 1786–1899. *The International Journal of the History of Sport*.  
<https://doi.org/10.1080/09523367.2012.755346>
- Mardatillah, A. (2020). The Enterprise Culture Heritage of Minangkabau Cuisine, West Sumatra of Indonesia as a Source of Sustainable Competitive Advantage. *Journal of Ethnic Foods*.  
<https://doi.org/10.1186/s42779-020-00059-z>
- Misran, N. N., Sharif, M. S. M., Saad, M., Karim, S. A., & Ramly, A. S. (2021). Family Traditional Bakery Business Sustainability: An Analysis on Its Contributing Success Factors. *International Journal of Academic Research in Business and Social Sciences*.  
<https://doi.org/10.6007/ijarbss/v11-i16/11232>
- Muller, M. (2018). Promoting or Protecting Traditional Knowledges? Tensions in the Resurgence of Indigenous Food Practices on Vancouver Island. *International Indigenous Policy Journal*.  
<https://doi.org/10.18584/iipj.2018.9.4.4>

- Omar, S. R., Karim, S. A., & Omar, S. N. (2015). Exploring International Tourists' Attitudes and Perceptions: In Characterizing Malaysian Heritage Food (MHF) as a Tourism Attraction in Malaysia. *International Journal of Social Science and Humanity*. <https://doi.org/10.7763/ijssh.2015.v5.474>
- Pamantung, R. P., Katuuk, V. C. G., & Modjo, J. K. (2023). Revitalization of Minahasan Culture Through Vocabulary of Traditional Food Names in the Context of Developing Culinary Tourism in North Sulawesi Province. *Jurnal Ilmiah Global Education*. <https://doi.org/10.55681/jige.v4i1.536>
- Perić, B. Š., Šimundić, B., Muštra, V., & Vugdelija, M. (2021). The Role of UNESCO Cultural Heritage and Cultural Sector in Tourism Development: The Case of EU Countries. *Sustainability*. <https://doi.org/10.3390/su13105473>
- Rahmat, N., Ramlan, M. N., Ghazali, P. N. A., & Ngali, N. (2021). Intention to Eat Traditional Food Among University Students. *International Journal of Academic Research in Business and Social Sciences*. <https://doi.org/10.6007/ijarbss/v11-i13/8510>
- Saad, M., Kamarizzaman, N. A., Ishak, N., & Pratt, T. J. (2021). Do Consumption Values in Heritage Food Play a Role in the Development of Behavioural Intentions? *Journal of Asian Behavioural Studies*. <https://doi.org/10.21834/jabs.v6i19.392>
- Sanip, M. N. A. bin M., & Mustapha, R. (2020). *The Role of Gastronomic Tourism Education in Sustaining Malaysian Heritage Food*. <https://doi.org/10.2478/9788395720406-002>
- Shariff, S. M., Zahari, M. S. M., Hanafiah, M. H., & Ishak, N. (2022). Traditional gastronomy knowledge transfers among Malay women: an exploratory study. *Journal of Foodservice Business Research*, 25(3), 277–301. <https://doi.org/10.1080/15378020.2021.1942748>
- SinarHarian. (2021, April 18). *Bubur Anak Lebah masih ada “sengat.”* <https://www.sinarharian.com.my/>
- Suleiman, M. S. M., Sharif, M. S. M., & Fuza, Z. I. M. (2023). The Practices of Nasi Ambeng Among Modern Javanese Community in Malaysia. In *Journal of Tourism, Hospitality & Culinary Arts (JTHCA) 2023* (Vol. 15, Issue 1).
- Suleiman, M. S. M., Sharif, M. S. M., Fuza, Z. I. M., Azwar, H., & Author, C. (2023). *Determinants of Traditional Food Sustainability: The Case of Nasi Ambeng Practices in Malaysia*. 2398–4287. <https://www.amerabra.org>
- Wicke, B., Sikkema, R., Dornburg, V., & Faaij, A. (2011). Exploring Land Use Changes and the Role of Palm Oil Production in Indonesia and Malaysia. *Land Use Policy*. <https://doi.org/10.1016/j.landusepol.2010.06.001>
- Yakin, H. S. M., Totu, A., Lokin, S. A., Sintang, S., & Mahmood, N. (2022). Tamu: Its Roles as a Medium of Cultural Identity Preservation Among Sabah Ethnic in the Era of Information Technology and Industrial Revolution 4.0. *E-Bangi Journal of Social Science and Humanities*. <https://doi.org/10.17576/ebangi.2022.1905.10>
- Yusoff, N. (2019). Cultural Heritage, Emotion, Acculturation, Ethnic Minority, Valence. *Journal of Ethnic and Cultural Studies*. <https://doi.org/10.29333/ejecs/259>
- Zaeimoedin, T. Z. B., Susanti, R. t., & Rosdi, E. (2022). Does Food Image Attribute Influence the Tourist Repeat Visitation? Evidence From Malaysia. *Malaysian Journal of Social Sciences and Humanities (Mjssh)*. <https://doi.org/10.47405/mjssh.v7i9.1705>