

A Pilot Study on the Practice of Preserving Authenticity in Traditional Malay Kuih among Producers in Klang Valley

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Abstract

Within the food heritage topic, the traditional food has always been given the limelight for cultural celebration as well as a nation's identity representation. It has been researched more these days as the value in promoting it to the world promises national economic growth by the tourism activities. However, given the fact that the world is moving forward with globalization, standardization is becoming more apparent across the globe and the traditional food has been getting more threats than just age. In Malaysia specifically, the question of authenticity in the Malay traditional food in general is a never-ending debacle. The argument of what is authentic is still going on with plethora of justifications that are adapting to, and against the standardization. To investigate the matter, a qualitative research design is proposed, and pilot study was initiated. The traditional Malay kuih was chosen to be the object of the research as its product breadth is a range of dynamic delicacies to the sensory as well as traditions. The producers of traditional Malay kuih are the vital informants to expose the insightful meaning of authenticity in the delicacies, and the practices that they normalized to make them accordingly. Considering that these producers are well established in their production of authentic traditional Malay kuih for substantial years of operation, the

phenomenological approach is used to gain the lived experiences of the informants regarding the idea of authenticity that they embedded in their production. Having said that, this paper presents the pilot study as initiation for the exploration into the practices of preserving authenticity in traditional Malay kuih among producers in Klang Valley.

Keywords: Malaysia's Food Heritage, Traditional Food, Traditional Malay Kuih, Traditional Food Authenticity, Food Identity

Introduction

The multiethnicity status in Malaysia had blossomed into abundant unique refinements and blends of assets to the nation. Understood as the heritage, it accounts for the colourful and dynamic national image of Malaysia (Leong et al., 2012; Muhammad et al., 2016; Ramli et al., 2017). This is also translates as potency in tourism activities (Ismail et al., 2014) as a way to elevate the nation's economic growth by benefitting the cultural and heritage products (Leong et al., 2012; Timothy & Ron, 2013). As one of the long consumed product of heritage, food owns the ability to convey distinct identity of different groups of people (Bessiere & Tibere, 2013; Muhammad et al., 2013; Muhammad et al., 2016; Perry, 2017). Such group can be exemplified by the Malay ethnic group in Malaysia which is statistically ranked the majority community in Malaysia (Department of Statistics Malaysia, 2022) and due to its sub-ethnicities collection, they have their own dynamic food heritage worth experiencing.

Despite the image representation of heritage food, arguments about the extent of authenticity in which the rightful representation of heritage food has said to be progressively diluting within the Malay foods (Muhammad et al., 2016). Hamzah et al (2015) regard this to the standardization led by globalization as locals assimilate foreign cultures (Sukalakamala & Boyce, 2007) resulting in alterations in Malay heritage food. Ismail et al (2013) declare their utter disappointment in the change of traditional Malay food that has been taken its authenticity off in terms of the taste. This contradicts the importance of how authenticity in heritage food is to be taken as the quality benchmark (Omar et al., 2011; Rahman et al., 2018).

Noting to the above-mentioned issue, numerous reports on local media arose consistently on the issues of negligence over heritage food especially the traditional food (Dolhamid, 2015). This further obscures the market positioning of the delicacies to be an identity representation (Aziz & Pawi, 2016). Following the announced concerns, Karim (2018) also reported that the one of the Malay heritage food, namely the traditional Malay kuih is becoming more diluted of its authenticity. In contrary, the demand for authentically made traditional Malay kuih is rising (Hassan et al., 2015; Rosniyana et al., 2011). This discrepancy proved that the traditional Malay kuih is still a relevant product of food heritage and require an in-depth exploration of the authentic perception and practices as such scholarly documentation is noticeably limited (Aziz & Pawi, 2016).

Accordingly, this pilot study focused on the traditional Malay kuih as in this group of food, myriads of product line up with varying cultures and traditions (Kamaruzaman et al., 2022). This research has two goals and is expected to reach them with two research questions: (1) what is the meaning of authenticity in traditional Malay kuih among producers? and (2) how do producers preserve authenticity in preparing traditional Malay kuih? Having said that, this study is set to explore the practices normalized by the producers of traditional Malay kuih in the production of authentic traditional Malay kuih in the market.

Literature Review

Malaysia food heritage and the traditional Malay kuih

Heritage is widely known to be a collective tangible or intangible antiquities defining specific cultures and is passed from one generation to another (Cloonan, 2007; Hood, 2014; McKercher et al., 2005; Tibere & Aloysius, 2013). Hood (2014) adds that heritage in general acts as remembrance, reliving and teacher for current and future generations. Food heritage on in specific, has long been acknowledged to as symbolism in representing certain communities that further makes up a nation's. Tibere and Aloysius (2013) elaborate food heritage as having two elements of abundant cultural value and historical insights of differing communities.

Given the example of Omar et al (2011) study, Malaysia has historically evolving and had resulted being a melting pot of various cultures creating a collection of national foods. The nation is harmoniously living together with population of 32,447,385 as reported by (Department of Statistics Malaysia, 2022). The report indicates that in 2020, 69.4% of the population are Bumiputras making most Malaysians. The term Bumiputera was proclaimed to collectively represents citizens that are of Malay ethnicity and the indigenous citizens (Awang et al., 2009). 23.2% of the population are the Chinese, ranked the second largest population and the Indians at 6.7% as the third largest population in Malaysia. Apart from these three major ethnics, 0.7% of the entire population grouped as the minority of other ethnicities. Muhammad et al (2013) added that influences of these multicultural aspect had extended the breadth of the Malaysia food heritage with its traditional culinary offerings.

The traditional Malay kuih in Malaysia comes in numerous varieties of differing shapes and sizes and can be categorized into savoury and sweet flavours, dry and moist textured (Johnes et al., 2018; Kamaruzaman et al., 2022; Mok, 2016; Raji et al., 2017). Kuih relatively a snack that can be consumed in any time and is not bounded to a certain mealtime as how *nasi lemak* (coconut milk rice with spicy sambal and condiments) for breakfast for example. Being a traditional delicacy, traditional Malay kuih is almost always being associated with the rural areas (Zahari et al., 2013). On the other hand, Muhammad et al (2013) suggest that urban sites are incorporating contemporary food into their diet as moving parallel to the globalization. The common consensus on making such traditional delicacies believed to go through conventional route with long hours cooking, tedious and meticulous techniques that ensures unprecedented end product (Zahari et al., 2013).

Globalization change to food heritage

Globalization is understood as the connectivity of the world without boundaries (Boussaa, 2021). According to Ng and Karim (2016) and Oh, Razak, Wee, Ching, & Rahman, (2019), the mass connectivity had opened opportunities of trades for each corners of the world to access to foreign resources tremendously. However, globalization is said to impart changes to traditions of the locals including the diet (Ciliotta-Rubery, 2016; Mardatillah et al., 2019). This is in line with Aziz and Pawi (2016) who contend that alterations made upon heritage foods can misled it from its form and the identity it supposed to convey. The issue of standardization whereby individual characteristics of different community across the world seemingly diminishing and somehow equilibrated (Miele & Murdoch, 2002).

The issue of traditional authenticity is much debated within the globalization stress. Abidin et al (2020) explain that the easy access of parts of the world into acquiring international influences for example has changed the authenticity of local traditional food.

This change was coined by Aziz and Pawi (2016) to have created a hybridized Malay food with the western nuances. The inclining interests and creativity in gastronomy has taken alterations to another level with vast, easily, and readily available over-the-shelf modern ingredients, and convenient products as opposed to the scarce traditional ingredients (Engler-Stringer, 2010, 2011). Besides that, the traditional Malay kuih also is facing decline with the forgotten *petua* (traditional Malay cooking tips and tricks), lack of practices and tedious preparation posing risk of the extinction of traditional food (Ahmad, 2019; Karim, 2018).

Given the fact that standardization manipulate the authenticity in the Malay traditional food, Ahmad (2019); Rosniyana et al (2011) report that there is an increasing demand in home-made traditional kuih in Malaysia. This implied to a surplus of demand to be met by the supply. The scarcity of available authentic traditional Malay kuih opened an opportunity for the market to fill the gap of supply (Kamaruzaman et al., 2022). However, the discrepancy of this matter imposes production capacity of industrialization, where larger production output is anticipated to meet the surplus demands. This can challenge the traditional method of traditional Malay kuih production which is understandably tedious and time consuming (Sharif et al., 2016; Sharif et al., 2013; Sharif et al., 2013). Acknowledged by a local report, the traditional method of making the delicacies is essential to ensure quality to be offered to consumers (Arsad, 2018; Leman, 2016).

Traditional food authenticity and its preservation

Traditional food is intrinsic of its symbolism as it had evolved through historical times incorporating memories, traditions and cultures which then be inherited through generations (Muhammad et al., 2013). Having said so, traditional food is a relevant medium for true and immersive foreign cultures explorations (Muhammad et al., 2016). The individuality of certain traditional food that free from alterations, hybridizations, and standardization is claimed to be what authenticity is (Mohammad & Chan, 2011).

While authenticity connotes various meanings and interpretations owing to vast fields and justifications (Kamaruzaman et al., 2022), the concept of authenticity elicits the meanings of ingenuity, originality, real, true or true to itself within the gastronomy context (Zeng et al., 2014). In other words, authenticity in gastronomy is the accurate discipline of its novelty instilled within the food that utilized none of any sort of manipulation and changes as the sensory properties of the said products associated to, belongs to, and symbolizes the local place the food is born (Guerrero et al., 2009). Wahid and Mudor (2016) added that the characteristic of the traditional food is perceived to be important as well in accordance with the specific food product. Traditional food should confer memories of past childhood and further back, the heritage (D'Sylva & Beagan, 2011). Thus, the cultural essences within the traditional food should elucidate "comfort" that should be sustained. Needless to say that local ingredients contribute as lender to the food authenticity (Trichopoulou et al., 2006)

Trichopoulou (2012) argued on the side of undesirable effects of globalization which is the unknowing stake of traditional food. She further explores that this phenomenon leads to deterioration of skills and taste memory to the traditionally made food. This situation is feared to worsen in near future where new generations might not be able to recognize the authentic Malay heritage food (Hamzah et al., 2015; Zahari et al., 2013). Owing to the intangible characteristics of recipe and cooking techniques, it is not harsh to say that food heritage is not easily kept materialized and sustainable. In a different discipline but similar context, Mallik et al (2011) contend that the complexity and abstract of intangible heritage of

Indian classical dance presumed to be delicate that such heritage is often passed and practiced through generations anecdotally and not materialized in documents.

Ng and Karim (2016) express the concern on the effort to preserve the traditional food, which the authenticity could be compromised and commodified by the standardization. While this signify global economic opportunity, changes made in the effort of gaining monetary benefits threatens the authenticity (Merrill, 2015). Gao and Jones (2020) also mentioned that authenticity is also relating to how heritage should be conserved. Thus, it is not harsh to say that recent research in the topic of food heritage always involve the concern of globalization against the authenticity of the food and the commodification of the local diet (Mardatillah et al., 2019; Rahman et al., 2018; Som, Nordin, & Ghazali, 2020).

Conservation of Resources theory

Traditionally, the Conservation of Resources theory explains the inclination of individual to keep resources in hand to survive. The underlying essence of the theory is understood as possible stress, or pressure in future that could be led by resources depletion. This theory is used extensively in the studies of psychological stress. In example, Sungu et al (2020) argued that employee loyalty and performance are bounded to their benefits in a company they work. The salary, environment, and other benefits there is in the company play the part of resources, and the loyalty and performance are the instances that could be under stress if the said resources are depleting. Other than that, the overall wellbeing of individual is can also be understood as the resources of survival through tough times (Toh et al., 2022).

In this research, the use of Conservation of Resources theory is in metaphorical sense. It has never been used in exploring the stress (identity representation) of traditional Malay kuih is facing due to the allegedly lack of authenticity (resource) to its production. This stress is understood as identity disambiguation that the traditional Malay kuih projects to the public that may not accurately represents the culture and traditions of the Malays in Malaysia. Such stress is feared to potentially be putting the traditional Malay kuih to extinction without the distinct authenticity. Thus, in order to avoid the misrepresentation stress in the traditional Malay kuih, the resources must be conserved, or specifically in this research, to be preserved for a guaranteed authentic reproduction.

Methodology

Research Design

This is a pilot study on the practices of preserving authenticity in traditional Malay kuih among producers in Klang Valley. In that regard, this research is looking into intangible realities suggesting the form of data to answer the research questions are of the lived experiences of the informants (Creswell & Poth, 2018). The practices of producing authentic traditional Malay Kuih have limitedly been put to research before, therefore the fundamental knowledge of the phenomenon is to be gathered from the real setting, informants, and phenomenon as a holistic and untainted view of the phenomenon (Williams, 2007). Accordingly, exploration of new data is at this research core and qualitative research design was chosen to be the right design. Creswell and Poth (2018) explain that the lived experiences are collectively constructed by people. In line with this, the pilot study that was done excerpted the lived experiences through semi-structured in-depth interviews with three producers of the traditional Malay kuih. Phenomenology approach chosen for this study is to gain holistic and in-depth insight (Moustakas, 1994) into the meaning of authenticity and the

practices normalized by the producers of traditional Malay kuih in terms of their knowledge, expertise, skills, and experiences in producing such delicacies authentically.

Sampling

As this is a pilot study, the number of informants interviewed is not subjected to saturation point where the point of no new emerging data occurs (Patton, 2015). A nonprobability, purposive sampling was used which specify certain characteristics that the informants should meet. The producers of traditional Malay kuih are the target informants and the following criteria determine the eligibility of them to be the informant in this research:

1. Owns traditional Malay kuih business,
2. Produced traditional Malay kuih for at least 20 years in operation, and
3. In good health and willingness to share experiences.

The specification of the informants signifies individuals that are not obvious, thus snowball sampling techniques also utilized as to build the network from one traditional Malay kuih producer to another.

Data Collection and Analysis

Informant selection initiated through family friends networking and eligible producers were contacted through telephone calls and *WhatsApp* messaging inquiring permission to propose date for meeting and interview sessions. Informants for this pilot study were sent consent letters with information to explain on the research and its purpose and their signatures officiated the collaboration. The interview sessions were recorded and transcribed verbatim. Although the interviews went with *Bahasa Melayu*, the transcripts then translated to English before initiating the thematic analysis to ensure coherence of the data and the context throughout the process. Within the thematic analysis, a coding process begins the process by giving collective names to various data that fit within similar idea. With this, constant comparison of data from each interview were done grouping similar ideas within one code and others that do not, were opened and grouped into different code. These codes were then regrouped to form categories and further analysed into themes that each grouped related categories accordingly.

Trustworthiness

Trustworthiness issues in the qualitative research may be related to the term validity and reliability in quantitative research. However, both validity and reliability are treated differently between the two research designs. The validity of this pilot study lies in the exact reflection of data to the sources (Merriam & Tisdell, 2016). In other words, it sets the truthfulness of the findings to the crude data. Audit trail, member checks, and peer review are the strategies undertaken for this pilot study to ensure of its validity as suggested by (Merriam and Tisdell, 2016; Neuman, 2002; Seidman, 2006). Member checks were done between the researchers and the informants post interview transcription to ascertain the accuracy of the interview transcriptions and assigned codes according to the intended messages whilst in interviews (Creswell & Poth, 2018; Lincoln & Guba, 1985). And the peer reviews legislated researcher committee members involvement in rectifying the accuracy in language translation, as well as data and findings associations (Creswell & Poth, 2018).

Findings and Discussions

Informant Profile

Based on the pilot study data set, three informants are of Malay kuih business owners for about 20 to 30 years. All of them are in Banting, Kuala Langat. One informant has already established a larger business scale capable of catering for big occasions like weddings, office meetings and supply stocks of traditional Malay kuih to specialty food shops and stalls. Two informants are still small scale business owners. All informants are from womenfolk and of mature age group. The following **Error! Reference source not found.** draws out the details of the three informants in this pilot study:

Table 1

Informant Profiles

Informant	Age	Sex	Business Tenure (Years)	Note
Pro 1	61	Female	28	Large catering service
Pro 2	50	Female	20	Small scale stalls
Pro 3	53	Female	23	Small scale stalls

RQ1: What is the meaning of authenticity in traditional Malay kuih among producers?

The findings obtained for the first research question was through in-depth interviews with all of the informants on their perceptions on the authenticity of traditional Malay kuih. The interviews have resulted in two main themes and the Figure 1 shows the themes and categories that have been analysed for the research question 1. Discussion on the findings is followed accordingly.

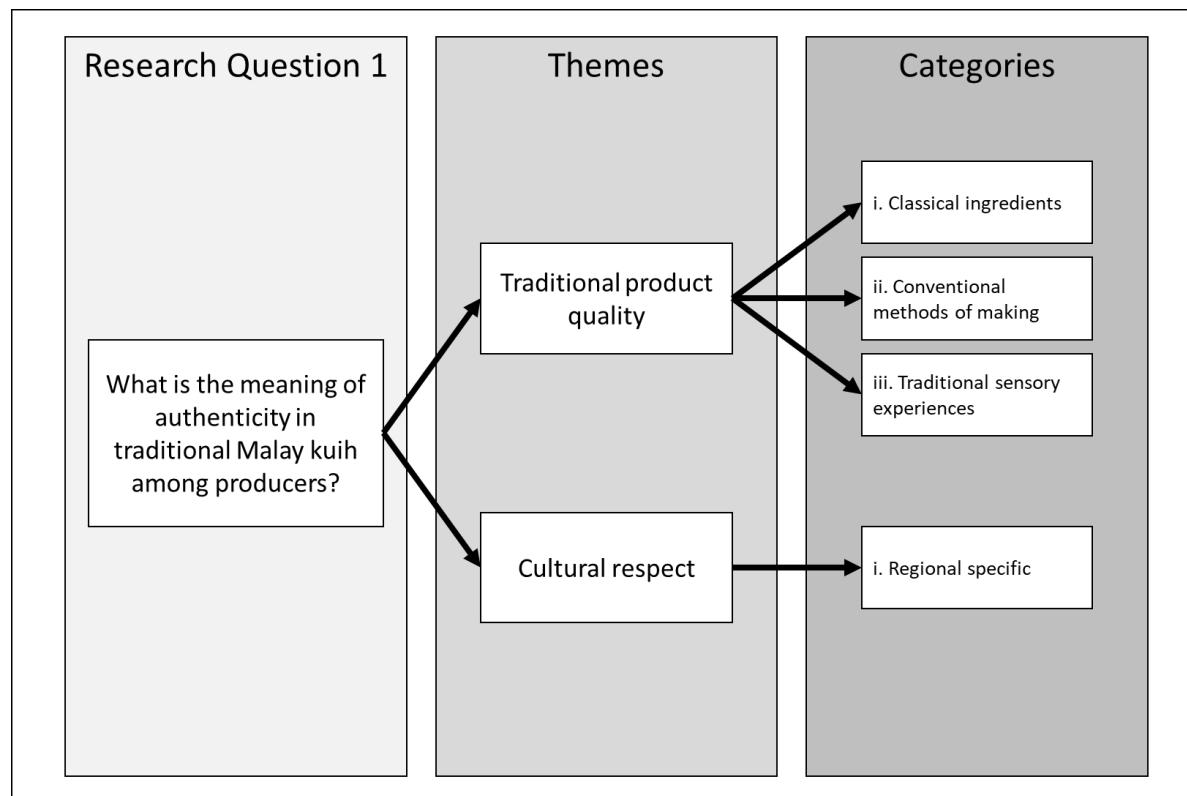


Figure 1: Themes for Research Question 1

Traditional Product Quality

i. Classical ingredients.

Ingredients play a significant role in the production of traditional food. The traditional Malay kuih is also deemed to be made using the traditional ingredients instead of modern and over the counter ingredients. The vast array of modern ingredients can lead one to opt for easy substitutes and claim to have similar result in the end products. It is controversial however as authenticity is at the core of the product which starts from the ingredient's selection. Pro 3 expressed:

"... a lot of newly developed ingredients nowadays, and the making of kuih has been changed with modern ingredients. These are not what we consider as authentic traditional Malay kuih as these ingredients are mainly influenced by western innovations..." [Pro 3]

Ingredient choice is incredibly important in assuring the quality of intended kuih. This refers to the representation of the old traditional Malay kuih quality which benchmarked the characteristics to be qualified as authentic.

ii. Conventional Methods of Making

Besides ingredient specification, methods of making also found to be one of the definitive means to ensure the authenticity of traditional Malay kuih. The science of mixing chemistry and the heat treatment over the ingredients are accustomed to traditional Malay

kuih in manual methods that changes upon these steps can alter the product indefinitely. Pro 2 deduced:

“Bare hands (manual methods) are the most reliable tools in the making of traditional Malay kuih! They did it before, and they will do it now and forever...”
[Pro 2]

Alongside the traditional methods of making, the modern era calls for technological advances in the food preparation also. The selection of machines to aid the production of traditional Malay kuih is understood to be as crucial as to opt for the ones that produce the same quality as the manual methods. Pro 1 expressed:

“... I have no qualm in using the manual and traditional way, however, in order for me to meet all my clients' demand, I have to invest in machinery that will help me to at least shorten the production time. Manual method requires a lot of patience and while I might have enough, my clients may not be as negotiable. I can't afford to lose my business...” [Pro 1]

These machines should cater to the traditional recipes needs instead of altering the recipes just to make the machine works. Needless to say, that the alteration of the method of making will result in altered kuih thus the whole sensory attributes of traditional Malay kuih should have.

iii. Traditional Sensory Experiences

Product sensory experience encompasses all of human's senses which include hearing, sight, smell, taste, and (physical) feel. In terms of the quality of traditional Malay kuih, these attributes are found to be important in the claim of its authenticity. Pro 2 claimed

“... what's traditional always means using traditional ingredients and this for sure result in the best kuih with all of the characteristics intact. Some kuih required to be firm, others maybe soft. While most of traditional Malay kuih fragranced with pandan (screw pine) leaves and coconut milk, others used rose water...” [Pro 2]

The utter dynamic senses that traditional Malay kuih are embedded since the historical time of its creation. Thus, the accurate representations of traditional Malay kuih are strict to each individual type to be considered as authentic.

Cultural Respect

i. Regional specific features

Due to the multiethnicity status of Malaysia, and how historical events took place in the nation, the influence towards old traditions may differ from one region to another. These differences acknowledged and celebrated within the characteristics of the traditional Malay kuih itself conferring its multitude varieties. Pro 1 expressed

"... some of our kuih can be different in other places. It could be sweeter on the east-coast region and not so much here in west-coast region. Most kuihs from east-coast are sporting more eggs in the variety and tend to be mostly yellow in colour whereas in the west-coast we always use pandan leaves for the colour and aroma hence the green colours most of the kuih here..." [Pro 1]

Cultural respect denotes the compliance of features to its place of origin. In the case of traditional Malay kuih in Malaysia, paying respect to the region that it is originated and made is considered to be of authenticity. With that being said, the authenticity of traditional Malay kuih may differ from one region to another.

RQ2: How do producers preserve authenticity in preparing traditional Malay kuih?

The findings for the second research question were gathered through interview and it has resulted in themes which are

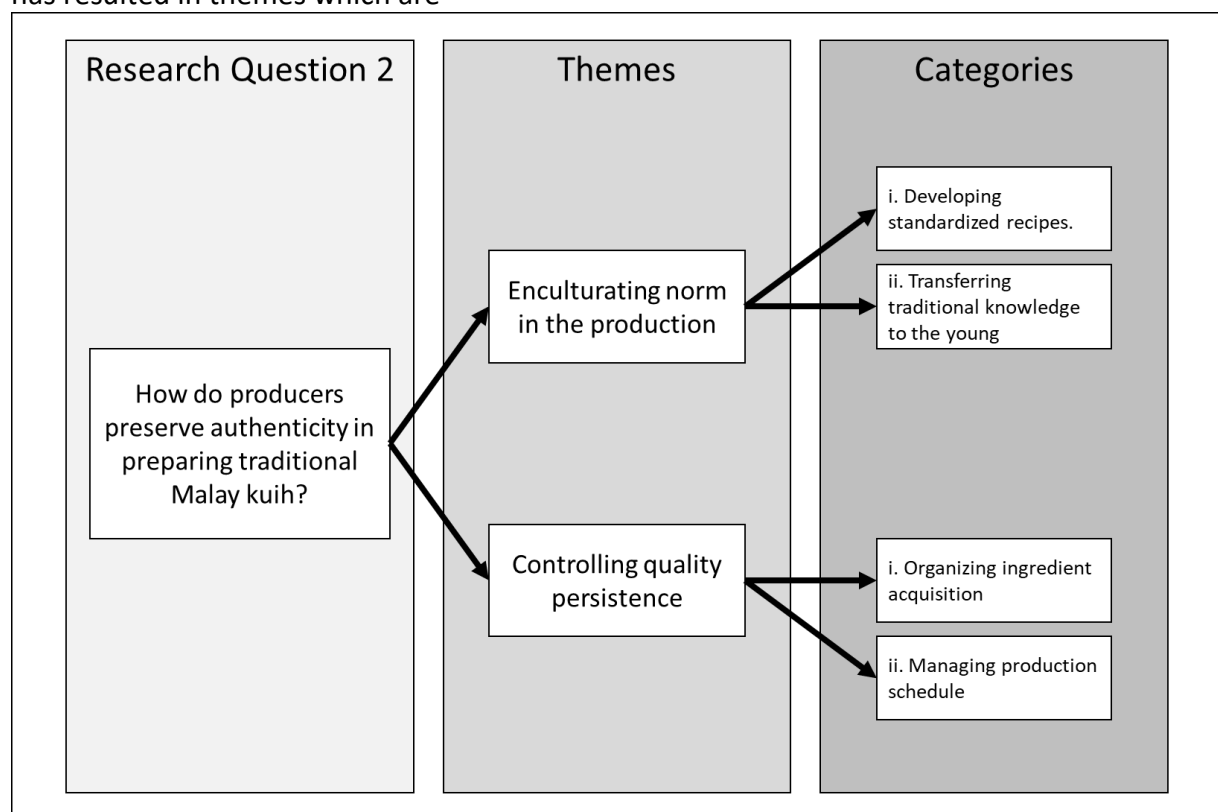


Figure 2: Themes for research question 2

Enculturating Norm in the Production

i. Developing Standardized Recipes

Having determined with the accurate authentic characteristics, documentations, or standardized recipe to produce traditional Malay kuih was analysed prominent. The standardized recipes refer to the manuals enlisting ingredients and measurements as well as the methods of making of varying traditional Malay kuih that each producers make. Pro 1 said:

"... I need to keep the taste of my kuih consistent... in any case that I'm not around, my staffs will make the kuih according to our recipe book. The recipes are tried and achieved to my set standard... anytime we need to make some, we just follow it." [Pro 1]

The use of such manuals in production ensures uniform products or consistent quality production. In terms of business, the standardized recipes are crucial in keeping the production running despite unforeseen scenarios like the absence of experts or cooks in the production team.

ii. Transferring traditional knowledge to the young.

The informants unanimously acknowledged the importance of teaching the youngsters on the authenticity of traditional Malay kuih and how to produce it accordingly. They are in favour of putting the faith into their next generation to keep producing authentic traditional Malay kuih. Two informants expressed:

"... despite my children's reluctance, I think I still need to teach them the right way on how to make authentic kuih. Otherwise, they will not know who they are as these kuih are the foods that feed them all this while..." [Pro 2]

"... I've built my reputation on these kuih, and I don't expect it to end when I died. My son will take care of the business accordingly as how I am managing it now and the recipes, tips and tricks, and other trade secrets will definitely be passed down to him..." [Pro 1]

Knowledge inheritance revolves around the transmission of knowledge from one generation to another. In order to ensure continuity of the production of authentic traditional Malay kuih, one will have to pass down the knowledge to the younger generation. It shows that a great deal to ensure conservation of authenticity lies in knowledge pass-down from generation to generation. Conversely, a great loss would have been occurred should the knowledge on the traditional Malay kuih taken for granted by elderly and neglected by the youngsters.

Controlling Quality Persistence

i. Organizing ingredients acquisition

A well-organized production of traditional Malay kuih is found to be linked with the good organization of pre-preparation. This means the stocking up of ingredients prior of making the traditional Malay kuih. One informant shared that she usually acquired the ingredients for *production* earlier than the actual production day. The orders or scheduled production may be of a future date, but she will make sure all of the ingredients needed ready in stocks days before. Pro 1 shared:

"Oh no! I need all ingredients ready before I even make any kuih! ... It's either for Ramadhan bazaar... or random orders from friends and others, I have to be ready before the date. I don't want to panic around looking for ingredients on the day of making them! Usually, the moment you need something is the hardest moment to find everything..." [Pro 1]

The issue with smooth operation lies in the preparation beforehand, therefore it is crucial for the traditional Malay kuih ingredients to be acquired before the production begins. This also led by the scarcity of certain ingredients that the availability is not consistent in the market.

ii. Managing Production Schedule

In conjunction pre-preparation of ingredients acquisition, the scheduling of production is equally important as the time is a valuable matter in the informants' businesses. Within the production hours also, periodic inspections on the quality of the product are also uttered by one informant to be crucial. This is to ensure predictable end products quality according to the set recipe standards. Two informants said:

"... making kuih can be finicky sometimes, a slight mistake at some point in the making can cost the whole batch. Woah! I do not want to waste any of my ingredients, those are money! Hahaha... got to check every step of the process closely..." [Pro 3]

"... I like things in order... when you have all the processes down, you are guaranteed the expected result. Same with my kuih, by making sure all the steps correctly performed, I can assure you the kuih that come out will be the best..." [Pro 1]

Technicality in the making of traditional Malay kuih is said to be one of the determinants to ensure quality products conferring to their authenticity. As a continuation from the standardized recipes manuals, production scheduling is also found to be important in making sure that the traditional Malay kuih consistently produced in its authenticity.

Conclusion and Recommendations

This pilot study was done to help the researchers to get first experience to the settings, phenomenon, and data collection in order to strengthen the confidence for the execution of the real research project. Initially, the exploration on the practices of preserving the authenticity in traditional Malay kuih among producers in Klang Valley resulted into a valuable finding that the efforts in preserving the authenticity of traditional Malay kuih lies in the understanding and practice of making the delicacies. In other words, one should have the knowledge of what is authenticity in the context in order to continue to preserve.

The findings thus far revealed that the meaning of authentic in traditional Malay kuih revolves around the intrinsic features of the product itself which encompass familiar traditional flavours including the tastes of sweet or spicy, aromas of pandan leaves or coconuts, even the textures of moist and dry that represent the complex Malay culture. In order to preserve the authenticity however, having the knowledge is only half the battle and documentation can be a tremendous help as concrete reference to ensure quality production guided through the traditional characteristics. Documentation also helps materializing the intangible knowledge of the traditional Malay kuih thus, eases the inheritance of it to the younger generations to come to sustain the authenticity.

Having said that, this pilot study summarized to a few recommendations for the future research. Series of reviewing and updating the interview protocol is in fact necessary to include more in-depth inquiries on the phenomenon in research. This correlates to the reaching of data saturation point where new emerging data should be included as inquiries for all of the informants. Besides, triangulations are also deemed to be a good strategy for the research to further strengthen the rigor especially the data triangulation from consumer perspective and observation triangulation to witness the actual activities practiced by the informants in the natural setting (Creswell & Poth, 2018).

Declarations

Availability of Data and Materials

All data and materials are used in accordance with the guideline and listed in the reference section. Images are owned and provided by the authors.

Conflict of Interest

The authors declared that there are no conflicts of interest.

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Authors' Contributions

All authors have contributed to the idea, overall construction, and the write up of this manuscript. All authors have responsibly reviewed and came to agreement on approving the final manuscript.

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Data Availability Statement

The authors confirm that the data used in this review paper are available within the article and its supplementary materials.

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