

CONSUMERS' KNOWLEDGE, PERCEPTION OF FOOD IMAGE AND ACCEPTANCE TOWARDS FOOD HERITAGE IN KELANTAN

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ABSTRACT

Heritage food is an integral part of consumers' eating habits because it is made from original recipes passed down from generation to generation. However, due to changing lifestyles, there is a lack of knowledge among the younger generation, and consumption of heritage food is declining. Furthermore, researchers appear to disregard and dismiss research on food image and food tourism. The objective of this study is to determine consumer's knowledge, food image perception, and acceptance of Kelantan heritage food. People's eating habits are changing due to social trends and information technology. A convenience sampling method was used in a selected area of Kelantan. A questionnaire was distributed to the general public in the Kelantan district of choice; Kota Bharu, Tanah Merah, and Machang. The findings revealed that respondents have a high level of knowledge about Kelantan's heritage foods, with 92.3 per cent at good knowledge levels. Additionally, respondents have a positive perception of food image, with a high mean score of 4.81 ± 0.59 . Respondents showed a positive result in acceptance of heritage in tradition and culture, appearance, taste, quality, and healthiness with all mean scores of each attribute is more significant than 4. All of the study's objectives had been met. All respondents expressed their positive and negative feelings about consumers' knowledge, perception of food image, and acceptance of food heritage in Kelantan.

Keywords: Food heritage; knowledge; perception of food image; acceptance.

1.0 INTRODUCTION

Every country has delightful and authentic attractions. For instance, each state in a country has heritage foods that are symbolic or unique to its identity. Kelantan is a Malaysian state on the peninsula's east coast. Kelantan's unique cultural heritage, natural environment, and local hospitality, as well as the state's unique cuisine, influence tourism development in the state (Syahida & Zainal, 2014). According to Hamzah et al. (2015), everyone is concerned about tradition, authenticity, heritage, and sustaining food. As a result, consumer knowledge, perception of food image, and acceptance of food heritage must be studied in Kelantan. Despite previous literature stating that food can be common regardless of ethnicity and belief, the study on knowledge of food heritage has established interesting findings on public perceptions (Ramli et al., 2016). Food heritage awareness is increasing as a result of technological and development advances. As a result, this study is needed to assess consumer's knowledge of food heritage. Hanan and Hamid (2017) claimed that food image and food tourism research is ignored. When evaluating food image, the main factor to consider is the food itself; how its uniqueness is demonstrated to capture consumer's attention. Kelantan's cultural representation, including destination and food image, is still understudied despite the growing number of tourists (Hanan & Hamid, 2017). Chi et al. (2013) studied food image, food satisfaction, culinary quality, and tourist behaviour in Malaysia. However, they did not measure the food image and satisfaction of tourists as a draw to visit the destination. According to Omar and Omar (2018), globalization is threatening the authenticity of Malaysian

heritage foods. For people to accept heritage foods, they must first understand what they are. Consequently, this study must investigate consumer's acceptance of food heritage. As opposed to other Malaysian heritage foods, the study will benefit the researcher by providing additional information. This study would also help the Ministry of Tourism, Arts and Culture Malaysia (MOTAC), particularly in Kelantan. Kelantan's cuisine may also entice tourists to visit. Heritage food is generally healthier and more nutritious than processed foods, which contain more food additives and colouring. This study may encourage consumers to consume and accept food heritage. This study aims to determine consumers' knowledge level of food heritage, food image perceptions, and acceptance of food heritage in Kelantan.

2.0 LITERATURE REVIEW

2.1 Kelantan Heritage Food

Kelantan is known as the "Cradle of Malay Culture," thanks to its distinct cultural heritage, natural environments, the unrivalled hospitality of the locals, as well as its unique cuisines, all of which influence the state's tourism development (Syahida & Zainal, 2014). There are a few types of Kelantan food heritage that are still popular among consumers today, such as *Nasi Kerabu*, *Laksam Kelantan*, *Ayam Percik*, *Kerabu Sare*, *Kuih Akok*, *Bahulu*, and others. Furthermore, several foods have been designated as heritage foods by the Jabatan Warisan Negara portal, including *Nasi Kerabu*, *Nasi Tumpang*, *Kuih Lompat Tikam*, *Budu*, *Akok* and others.

2.2 Consumer Knowledge

Deciding requires knowledge. The ability to understand consumer behaviour such as information search was critical. Knowledge also influences food preferences because cultural values influence knowledge. Bowen and Devine (2011) defined traditional food knowledge as exchanging knowledge, experience, and food skills between family members. This is why heritage food education should begin from childhood and continue throughout life. Heritage food is defined as traditional food, and there is a significant relationship between genders and food heritage (Ramli et al., 2016). Huh (2002) found that knowledge of heritage significantly impacts a community's quality of life by reinforcing national pride, establishing good rapports among citizens, and providing a constant and harmonious milieu. Food knowledge successfully exposes youngsters to local traditional cuisines to increase their awareness, thus safeguarding the food in the Lofoten region (Bertella, 2011). Apart from that, historical facts can educational. It can be said as a part of effort to instil a national ethos that brings people together. The knowledge will then help people learn and negotiate their cultural differences. Thus, knowledge of heritage foods is crucial in preserving our food heritage identity. The younger generation could promote and protect heritage foods if knowledge of traditional food practices is passed down from older to younger generations (Md. Nor et al., 2012).

2.3 Perception of Food Image

Perceptions can be defined as the process by which people recognize and interpret sensory stimuli. According to Schacter (2011), perceptions is one method of identifying and analyzing sensory information to understand presented information. The image is defined as a person's beliefs, attitudes, ideas, and impressions about something (Nelson, 2016). According to Ismail (2016), the image of Kelantan is still that of an eco-tourism destination, despite efforts to promote and attract people to visit Kelantan to promote cultural tourism, including food tourism. The perception of food image has been determined by consumers who consumed food heritage in this study. These consumers' perceptions were linked to both value and quality. Although several researchers, including Karim and Chi (2010) and Chi et al. (2013), have produced research in this specific area, the study in food image appears to be very

young in Malaysia, with limited information available. According to Promsivapallop and Kannaovakun (2018), food image factors significantly influence food preference more than food consumption. Nowadays, consumers have high expectations for appealing food in terms of taste, colour, and texture. Essentially, consumers will be more inclined to purchase and consume food that is high-quality, healthy, and safe to eat. Consumers are more confident in buying and consuming healthy and high-quality foods. As a result, food image is critical in enticing consumers to consume the food. According to a Thai food research conducted in Thailand, one of the aspects impacting the meal's positioning process is food image. The findings appear hopeful in areas where tourists are well-versed in Thai cuisine (Lertputtarak, 2012).

2.4 Consumer Acceptance

Acceptance is the act of accepting. According to Omar et al. (2015), Malaysia's Malaysia's heritage foods reflect its rich culture. Texture, colour, flavour, and aroma can influence consumers' consumption as well as food choices. Malaysian food is prepared and consumed based on culture, beliefs, and values (Radzi et al., 2010). Malaysia has a diverse food heritage. Kelantan's food is sweeter than Terengganu's (Sharif et al., 2008). Dalilah (2012) asserts that consumers prefer, choose, and accept high-quality food. Dietary advice is taught to children from an early age. It led them to accept *kuih* and other cultural foods (Hamzah et al., 2015). Food heritage information is frequently passed down from generation to generation. Food memories are also influenced by previous meal experiences (Barker, 1982). Previous meal experiences and trips acquaint a consumer with the food available at a destination. Tourists are more likely to try heritage foods and either accept or reject them in this case. It is essential to know how Kelantan heritage food is rated and appreciated in Kelantan. The rise in obesity and other food-related diseases has also made consumers more health-conscious. Health-conscious consumers are changing their buying habits, paying closer attention to nutrition labels, and seeking products with health benefits. As a result, people prefer and accept healthy foods.

3.0 METHODOLOGY

The research was carried out in Kelantan, Malaysia. Kelantan is divided into several districts, but this study concentrates on three of them: Kota Bharu, Tanah Merah, and Machang. The research design was characterized as a framework of data gathering methods and procedures adopted for the study. The information gathered in this investigation was examined quantitatively. These tests are usually carried out in a reasonably short amount of time and at a minimal cost.

The sample size was determined using a statistical method that estimated the Kelantan population. According to Yamane (1967), a sample size (n) formula is used with a 92 per cent confidence level and $p=0.08$. Kelantan had a population of approximately 1,860,000 people (Department Statistics Malaysia, 2018).

$$n = \frac{N}{1+Ne^2} (1)$$

Where:

n = sample size

N= population of Kelantan.

E= margin of error.

92 per cent confidence level, $p=0.08$

The sample size was calculated using the following formula:

$$n = \frac{N}{1+Ne^2} = \frac{1,860,000}{1+1,860,000(0.08)^2} \quad (2)$$

$$n = 156$$

As a result, 156 people were chosen for this study. According to Smith (2013), good confidence levels are 90%, 95%, and 100%, with a margin of error of less than 10%. The convenience sampling method was used to select respondents for this survey. Convenience sampling is a non-probability sampling technique in which subjects are chosen based on their ease of access and proximity to the researcher. Using this sampling technique, every person in the selected areas of Kelantan had a chance to be chosen for this study. This type of sampling made it easier for the researcher to collect data, and the data was more reliable. This study's data was gathered from respondents in three different areas of Kelantan. The data was gathered using a questionnaire form. During the sampling procedure, the researcher stayed near the respondents to ask if they had any queries about the questionnaire. The respondent must be familiar with Kelantan's heritage foods. Furthermore, respondents must be people who had consumed Kelantan's heritage foods, whether or not they are from. In this research instrument, a questionnaire was used. A questionnaire was commonly used to conduct a survey that could aid researchers in gathering information. The questionnaire in this study was divided into five sections: Section A: Socio-demographic profile, Section B: Consumption of food heritage, Section C: consumer knowledge, Section D: consumers' perception of food image, and Section E: consumers' acceptance. A nominal scale was used for sections A and B. The 5-point Likert scale was then used in sections D and E.

The Statistical Package for Social Science (SPSS) version 23.0 was used to analyze the data following the study's objectives. Because the sample size was large ($n > 50$), the data was normal. The total sample size for this study was 156 respondents. A descriptive test was used to determine consumers' knowledge score about food heritage in Kelantan, the perception of food image, and acceptance of food heritage in Kelantan. The data obtained in this study was not normal after being analyzed using the normality test. However, based on the central limit theorem rules, the data was assumed to be normal. According to Andrew and Robert (2019), the central limit theorem states that, even if a population probability distribution is not normal, the distribution of mean values of samples from the distribution will be approximately normal for large enough sample sizes. As the sample size grows, the sampling distribution of the sample mean will approach normality (Islam, 2018). Because the sample size was greater than 50, the Kolmogorov-Smirnov test was used to determine the normal distribution of the data. Table 1 depicts the Central Limit Theorem.

If	Then
$n \geq 100$	It is always safe to relax the normality distribution
$50 \leq n \leq 100$	It is almost always safe
$30 \leq n \leq 100$	It is probably safe
$n < 30$	It is probably not safe

Source: Sirkin (2006)

Table 1: Central Limit Theorem

4.0 FINDINGS

4.1 Socio-demographic profile of respondents

In this study, 156 people were contacted, with 85.3 per cent from Kelantan and 14.7 per cent from elsewhere. 28.2% were men and 71.8% were women. 93.6 per cent of respondents were Malay, followed by 4.5 per cent Chinese and 1.9 per cent Indian. It is the country's demographic makeup, according to Sawe (2019). Other indigenous Bumiputra groups comprise of 11.8 per cent of the population, while 6.7 per cent are Indian, and 0.7 per cent are others. The Malays are the country's largest ethnic group. Kelantan's Malay population is also the largest ethnic group at 95.7% (Department Statistics Malaysia, 2018). 70.5 per cent of respondents had a degree, followed by 12.2 per cent of diploma holders and 8.3 per cent SPM students. Most respondents were still in school. Students made up 54.5 per cent of the respondents, followed by full-time workers at 36.5 per cent. Finally, respondents' monthly income was mainly below RM1,000 (59.5%) and above RM5,000 (19.2%). Most respondents were students with no income. Table 2 below shows the socio-demographic profile.

Socio-demographic profile	Frequency	Percentage (%)
Geographic location		
Kelantan	133	85.3
Not from Kelantan	23	14.7
Gender		
Male	44	28.2
Female	112	71.8
Age		
18-25 years old	108	69.2
26-35 years old	12	7.7
36-45 years old	9	5.8
46-55 years old	27	17.3
Above 55 years old	0	0
Ethnicity		
Malay	146	93.6
Chinese	7	4.5
Indian	3	1.9
Others	0	0
Educational level		
SPM	13	8.3
STPM	7	4.5
Diploma	19	12.2
Degree	110	70.5
Master	5	3.2
PhD	2	1.3
Working status		
Full-time	57	36.5
Part-time	4	2.6
Self-employed	10	6.4
Student	85	54.5
Monthly income		
Below RM1000	93	59.6
RM1,000- RM2,999	18	11.5
RM3,000- RM4,999	15	9.6
Above RM5,000	30	19.2

Table 2: Socio-demographic profile

4.2 Consumption of Kelantan heritage food

The Kelantan heritage food consumption attributes included three questions about food types, as well as times and frequency of consumption. In Section B, all questions were closed-ended with multiple-choice answers. The first question was about their diet. Six dishes were served: *Nasi Kerabu*, *Budu*, *Akok*, *Lompat Tikam*, *Nasi Tumpang*, and *Laksam*. *Nasi Kerabu* is consumed the most by respondents (89.7%), followed by *Laksam* (58.3%), *Budu* (59.6%), *Akok* (53.2%), *Lompat Tikam* (42.9%), and *Nasi Tumpang* (21.2%). The east coast state of Kelantan is a charming destination with colourful traditions, enjoyable pastimes, and superb handicrafts that it's no exception to the Malay cuisine, which is *Nasi Kerabu* (Kenny, 2014). The second question was about when Kelantan heritage foods were eaten. Each meal included breakfast, lunch, dinner, and snacks. Most people ate heritage foods for breakfast (68.6 per cent). They were less consumed during lunch (58.3%), snacking (29.5%), and dinner (26.3 per cent). According to the findings, most respondents prefer *Nasi Kerabu* for breakfast, possibly to provide energy before studying or working. It provides sustenance and energy or whatever activities lie ahead (Spence 2017). Third, how often do they eat heritage foods? There were three options: daily, weekly, and monthly. The majority of respondents ate heritage foods daily or several times per week. Therefore, it is crucial to preserve each ethnic group's food practices. Table 3 below shows the consumption of Kelantan heritage food.

Consumption of Kelantan heritage food	Frequency	Percentage (%)
1. What types of Kelantan heritage foods are usually consumed?		
Nasi kerabu	140	89.7
Budu	93	59.6
Akok	83	53.2
Lompat tikam	67	42.9
Nasi tumpang	33	21.2
Laksam	91	58.3
2. When do you consume Kelantan heritage food?		
Breakfast	107	68.6
Lunch	91	58.3
Dinner	41	26.3
As snack	46	29.5
3. How often do you consume Kelantan heritage food?		
Daily	48	30.8
Several times per week	61	39.1
Once per week	32	20.5
Once per month	21	13.5

Table 3: Consumption of Kelantan heritage food

4.3 Consumers' knowledge of heritage food

As shown in Table 4, the phrase "Heritage cuisine is handed from generation to generation" received the highest responses (92.9 per cent). There was some confusion about what heritage food was (34.6 per cent), even though most respondents understood the definition and criteria. Question 4 had the highest mean and standard deviation (0.9 ± 0.30257). Wahid et al. (2009) defined heritage food as classical and traditional foods passed down through generations without significant alteration. So, the majority of respondents' knowledge of heritage foods was inherited. It is also a means of generational transmission in the community (Hamzah et al., 2015). Question 6 had the lowest mean and standard deviation (0.65 ± 0.477). Responses to the statement "Heritage food can be associated with celebrations or festivals" were unsatisfactory.

Items	The correct answer, n (%)	The false answer, n (%)	Mean ± Standard deviation
1. Heritage food is the same as traditional food.	110 (70.5)	46 (29.5)	0.71 ± 0.457
2. Heritage food can be related to the cultural background.	140 (89.7)	16 (10.3)	0.90 ± 0.304
3. Heritage food is made from original recipes and ingredients.	139 (89.1)	17 (10.9)	0.89 ± 0.313
4. Heritage food can be related as food passed down from one generation to another generation.	145 (92.9)	11 (7.1)	0.93 ± 0.257
5. Heritage food use authentic cooking methods (e.g cooking style and preparation).	128 (82.1)	28 (17.9)	0.82 ± 0.385
6. Heritage food can be associated with celebrations or festivals.	54 (34.6)	102 (65.4)	0.65 ± 0.477
7. Heritage food can be related to sensory properties (e.g. taste, aroma and texture).	28 (17.9)	128 (82.1)	0.82 ± 0.385
8. Heritage food can be associated with common or daily food.	36 (23.1)	120 (76.9)	0.77 ± 0.423
9. Heritage food can be associated with representing the image of the country.	136 (87.2)	20 (12.8)	0.87 ± 0.335
10. Heritage food can be associated with the food representing the identity of the country.	139 (89.1)	17 (10.9)	0.89 ± 0.313
11. Heritage food can be associated with the preservation of authentic traditional food.	128 (82.1)	28 (17.9)	0.82 ± 0.385
12. The characteristics of heritage food should have traditional values such as cultural values and historical values.	125 (80.1)	31 (19.9)	0.80 ± 0.400
13. Heritage food can be categorized into categories such as dessert, noodles, rice-based, and appetizer.	114 (73.1)	42 (26.9)	0.73 ± 0.445
14. Heritage food includes agricultural products, ingredients, dishes, techniques, recipes, and food traditions.	126 (80.8)	30 (19.2)	0.81 ± 0.395

Yes = correct answer, No/Not sure = False answer.

Mean is based on the 5-points Likert scale (1= strongly disagree to 5= strongly agree).

Table 4: Frequency, percentage, the mean, and standard deviation of consumers' knowledge of heritage food

4.4 Consumers' perception of food image and acceptance towards Kelantan heritage food

According to Table 5, respondents in Kelantan had a favourable opinion of food heritage with a mean score of 4.37 and a standard deviation of 0.52. Meanwhile, the average score for consumer acceptance of food heritage is 4.28, with a standard deviation of 0.65. Consequently, there was a moderate rating on consumers' impression of food image and acceptance of heritage food. Consumers believe that local products are fresher, more nutritious, tastier, and more authentic (Chambers et al. (2007). It demonstrates that customers feel that local items are superb quality, particularly food that can provide them with health benefits. Local food image has a favourable impact on local food consumption (Promsivapallop & Kannaovakun, 2018). Food image includes food quality factors such as safety, labelling, health, flavour, pricing, and organic features (Seo & Yun, 2015). Food image is significantly influenced by factors specific to food establishments such as ambience, menu, menu variety, accessibility, and service staff (Karim & Chi, 2010). So, it can be concluded that food image is crucial in influencing customers' food intake decisions.

Dimension	Mean ± Standard deviation
Consumers' perception of food image	4.37 ± 0.52
Consumers' acceptance	4.28 ± 0.65

Mean is based on the 5points Likert scale (1 = strongly disagree to 5 = strongly agree).

Table 5: Overall mean and standard deviation of consumers' perception of food image and consumers' acceptance of heritage food

4.5 Consumers' perception of Kelantan food image

The image of Kelantan food in the minds of consumers was moderately rated. The collected results suggested that the question "I think the Kelantan food image reflects a cultural experience" has the most outstanding mean and a standard deviation of 4.81 ± 0.59 . It showed that the Kelantan food image had reflected a positive cultural experience alongside food presentation. According to a previous study, the statement "Thai food images providing cultural experiences" ranked first among tourists (Lertputtarak, 2012). Thus, it can be argued that eating Kelantan food was another means for tourists visiting Kelantan to learn about Kelantan's culture. Aside from that, the question "I think the Kelantan food image reflects a well-known cuisine in the world" had the lowest mean and a standard deviation of 4.10 ± 0.95 . According to Lertputtarak (2012), tourists' perception of Pattaya as a well-known cuisine in the world was ranked lowest. Thus, it may be inferred that in this study, consumers' perceptions were regarded as respondents tending to disagree with the given statement. However, there was also research on the perception of food images. It can be stated that the primary aspects to consider when gauging food image are the food itself and the location where the food is offered, which can represent the originality of the meal and food serving style along with value for money (Lertputtarak, 2012). Table 6 below shows the mean and standard deviation of consumers' perception of food image.

Consumers' perception of food image	Mean ± Standard deviation
1. I think the Kelantan food image reflects a well-known cuisine in the world.	4.10 ± 0.95
2. I think the Kelantan food image reflects an attractive food presentation.	4.38 ± 0.73
3. I think the Kelantan food image reflects good food hygiene.	4.12 ± 0.98
4. I think the Kelantan food image reflects exotic cooking methods.	4.33 ± 0.87
5. I think the Kelantan food image reflects delicious food.	4.15 ± 1.01
6. I think the Kelantan food image reflects nourishing food.	4.24 ± 0.97
7. I think the Kelantan food image reflects a cultural experience.	4.81 ± 0.59
8. I think the Kelantan food image reflects fantastic food.	4.65 ± 0.67
9. I think the Kelantan food image reflects local food ingredients.	4.42 ± 0.73
10. I think the Kelantan food image reflects a variety of food.	4.54 ± 0.68

Mean is based on the 5-points Likert scale (1 = strongly disagree to 5 = strongly agree)

Table 6. The mean and standard deviation of consumers' perception of food image

4.6 Consumers' acceptance towards heritage food

Above is a breakdown of respondents' customer acceptance. Results show the mean values of 4.31 ± 0.71 , 4.37 ± 0.73 , and 4.16 ± 0.73 for quality and healthiness. Consumers like Kelantan heritage food, according to this survey. Based on the findings, heritage foods are widely accepted. The majority of responses are from Kelantan natives. Everyone, whether they reside in Kelantan or not, is familiar with traditional Kelantan cuisines. Overall, look and flavour earned the highest mean score. Therefore, respondents care more about the appearance and taste of traditional cuisine. This evolution results in the emergence of eating culture, rituals, and food preferences based on environmental and social circumstances (Camillo et al., 2010). The appearance of the goods usually influences purchasing intent. Hatcher and (2009) discovered that the product's colour, brightness, and lack of discolouration are essential criteria. The mean score for quality and wellness is 4.16 ± 0.73 . People often categorize foods as either healthy or harmful to one's health. Health affects our total well-being. The majority of respondents were concerned about the quality and health of their meals. Finally, consumer acceptance of tradition and culture is 4.31 ± 0.71 . Malaysian cuisine relies heavily on heritage foods (Sharif et al., 2008).

Attributes of consumers' acceptance	Mean \pm Standard deviation
Tradition and culture	4.31 ± 0.71
Appearance and taste	4.37 ± 0.73
Quality and healthiness	4.16 ± 0.73

Mean is based on the 5-points Likert scale (1 = strongly disagree to 5 = strongly agree).

Table 7: Composition of consumers' acceptance

5.0 CONCLUSIONS

All of the study's objectives had been met. Overall, all respondents expressed their feelings about customers' knowledge, perception of food image, and acceptance of food heritage in Kelantan. Furthermore, it was shown that respondents had a high degree of awareness about Kelantan's historical foods, with a 92.3 per cent score for good knowledge levels. Moreover, respondents with a higher mean score of 4.81 ± 0.59 had a good view of food image. It demonstrated a good outcome on acceptance of legacy in terms of tradition and culture, beauty and taste, as well as quality and healthiness, as all of the mean scores of each feature were greater than 4.

There were some limitations to this study that should be considered. The data was gathered through convenience sampling, and the results cannot be extended to the entire population. As a result of the study's focus on the state of Kelantan, the data obtained may not be completely accurate. It also lacks cognitive and practical correlation, which could affect the outcome. Some improvements are required for future research to obtain accurate results. For instance, increasing the sample size in other locations in Kelantan to strengthen the study's objectives.

Furthermore, improving the questionnaire would make the results more reliable in future research. The current study only determined and examined the consumers in Kelantan, which included knowledge, perception of food image, and acceptance of heritage food. The results of this study may differ if data was collected in other countries. As a result, a detailed survey is required to analyze Malaysians' opinions further so that researchers could analyze them.

6.0 CONTRIBUTION/PRACTICAL IMPLICATIONS

The study will help the researcher obtain more information and expertise about Kelantan legacy food rather than other heritage foods in Malaysia. This study is also helpful in identifying the relationship between food image perception and consumer acceptance of food heritage. This study also benefits the Ministry of Tourism, Arts and Culture Malaysia (MOTAC) in Kelantan. It is because heritage food promotes the country's tourism economy. It can also entice tourists to visit Kelantan and eat cultural foods. The preservation of food heritage was crucial for the young generations in terms of flavour, cooking skills and techniques, and so on. Consumers, especially younger generations, can learn more about culinary history preparation and ingredients through this research. Because of this, today's youth must learn about traditional Malaysian cuisines so that future generations can continue to enjoy them. The study can also assist consumers in their purchasing decisions because most of heritage foods were better and more nutritious than processed food, which contain a lot of food additives and colouring. As a result, this study can encourage consumers to eat and accept food heritage. Heritage foods must be protected and sustained to guarantee that we do not lose our food culture and identity.

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