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Editorial

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The papers in this Special issue focused mainly on Halal Gastronomy Tourism. Tourism activities and supplies are not limited to those associated with accommodations, leisure, recreation, sports, culture, transportation, or business. International tourism organizations are continuously attempting to identify new tourism goods and activities that provide a huge market potential and may be marketed as exciting and motivational reasons to attract travelers to a specific place. Recently the need for new product development in Tourism Industry led to the introduction of Halal gastronomy tourism.

Halal gastronomy tourism plays an important contribution in Southeast Asia and all-around world, investigation regarding factors that influence the Muslim tourist intention to choose halal gastronomy tourism. Subjective norm, religious ideology, halal awareness, Islamic self-identity, and food quality.

As a unit the papers indicate in a very definite manner that halal gastronomy tourists were motivated to choose the halal products that insures them the food safety and identify potential threats, opening the door to more widespread adoption of precautionary, well-coordinated, comprehensive approaches to ensuring food safety. A key strength of this special issue is the presentation of current and diverse research insights on a variety of aspects related to enhancing gastronomy tourism experience in the various Islamic aspects.

The aim of the special issue, therefore, is to provide both empirical and personal insights into the Halal gastronomy tourism and how to relate it with the cultural aspects. The Journal issue considers these cultural and religious aspects and their related to Halal gastronomy

Albattat

An analysis of the Literature on Understanding Consumer Awareness, Attitudes and Knowledge Regarding Food Safety

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Abstract

The term "food safety" refers to a wide range of concerns, that are related to the handling, storage, and consumption of food. The fundamental goal of food safety programmes is to reduce the incidence of human illness caused by consuming unsafe foods. Customers routinely purchase goods from supermarkets without knowing the safety and quality of the food, and consumers frequently mishandle food at home, both of which are reasons why food safety is of the highest significance. Reviewing the relevant literature, study wanted to learn how previous approaches has taken by researchers and emphasise the most pressing issues surrounding this topic. By assessing consumers' levels of food safety knowledge, attitude, and practise at home, this literature review will help in estimating the likelihood of foodborne disease from improper use of food safety management techniques. The study assessed how people are concerned about food safety. The findings from the analysis helped to identify potential threats, opening the door to more widespread adoption of precautionary, well-coordinated, comprehensive approaches to ensuring food safety.

Keywords: Food Safety, Consumer, Safety Practices, Awareness, Knowledge, Attitude

Introduction

According to the World Health Organization, food distribution has accelerated and expanded because of globalisation. Many food-borne illness outbreaks are either unrecognised or unreported, and hence, no investigations are ever done. One in ten people throughout the world will become unwell after eating tainted food, and an estimated 4.2 million people each year die from eating tainted food. Of these deaths, 125,000 are children younger than 5 years old. The annual cost of lost productivity owing to foodborne infections is estimated to be US\$110 billion in low and medium income countries by the World Bank Report on 2021. (WHO (World Health Organization), 2022).

The Ministry of Health (MOH) reports that 288 people were ill due to ingesting contaminated food in 2020, with an additional 123 cases recorded by September of 2021. Thus, it is the duty of the Food Quality and Safety Programme to ensure that all raw materials and food sold at regional markets adhere to the requirements of the Food Act 1983. The Ministry of Health (MOH) analysed 2,654 samples out of more than 45,000 meats, fish, vegetable, and fruit samples and raw items from local markets between August 2018 and July 2021. The native culinary products in the marketplaces were also tested. There were violations of both the Food Act of 1983 and the Food Regulations of 1985 in (5.9%) of the samples. As reported by the Ministry of Housing and Local Government, 273 public markets around the country were inspected that same year. This was done because people often shop at such venues on a regular basis (MOH, 2022).

Literature Review

Researchers claim that metals in the water are cycled through food webs, beginning with plankton and algae, moving up the food chain to herbivorous fish, and finally ending with us. It is estimated that (73.13%) of Malaysians, followed by (70.59%) of Chinese and (69.18%) of Indians, consume processed fish each year. The purpose of this research is to determine the potential dangers to the health of Malaysian women posed by exposure to certain heavy metals found in processed seafood. The results indicated that the quantity of heavy metals digested in seafood samples was adjusted for dilution and sample size. The geometric mean of 0.88 (SE 0.09mg/kg) for mercury (Hg) in salted four-finger

thread fin was much higher than the 0.5mg/kg limit set by the Malaysian Food Regulations (1985) (Jeevanaraj, 2020).

A study was conducted (2019) in Shah Alam, Malaysia, to see if and how shoppers make use of nutrition facts labels. Food labels are reported to go unread because consumers either do not comprehend the language used or do not place enough value on the information provided. Most consumers care most about the production date out of the five categories (expiration date, list of components, quality symbol, and nutritional information). According to the results of this study, the lack of consumer understanding of food label information is the primary reason consumers do not read them. This is because fewer than half of all buyers always read food labels, even though they might contain small print sizes, technical terminology, and lengthy paragraphs (Ponnudurai, 2019).

Research Methodology

The review of the relevant literature was the primary source of information for this study; secondary data were acquired from research that had been undertaken previously on the subject. Within the confines of this inquiry, a detailed review of the topic that was being researched was provided here. To construct the variable that will be used in the research, study first conducted a comprehensive review of the relevant theoretical and empirical literature.

Findings and Discussions

Food Safety Attitude Influences Food Safety Practices.

Respondents to research conducted by Soon in 2020 indicated a high level of knowledge, attitudes, and self-reported behaviours. This study found that the researcher has new empirical data on thermometer usage among Malaysian customers, who prefer to use visual clues to evaluate whether food is perfectly cooked or not, with the device's complexity serving as the primary obstacle. It is stated that attitude was a key aspect in influencing the food safety procedures, and that knowledge and attitude have a modest association that suggests they are the traits that independently influence food safety practises. (Soon et al. 2020).

Dairy products, meat, fruits and vegetables, and other common food value chains were investigated. Only an exceedingly small percentage of research covered the varieties of commodity or value chain. Observations of the sellers working in unsafe and unclean settings, such as inappropriate food handling and storage methods, demonstrated that food seller competence was frequently little to non-existent. In several instances, unsatisfactory adherence to pre-existing food safety standards, laws, and regulations was seen, which was mostly related to a lack of knowledge regarding how to implement them or a lack of awareness of their existence. However, in general, the sellers had positive attitudes concerning the safety of the food they sold (Wallace, 2022).

Furthermore, roughly (63.8%) of the chicken suppliers had good outlook on the food safety procedures. Mostly vendors maintained an adequate degree of knowledge and attitude about hand washing, the use of personal protective equipment (apron, hand gloves, and mask), the cleaning of utensils (knife and chopping board), and the routine disinfection of shops. In addition, there was a statistically significant association between education level and knowledge, education and practices, experiences and practices, and age and practices. The correlation between education level and income was statistically significant ($p < 0.05$) and the correlation between age and income ($p < 0.05$). It is recommended that vendors receive ongoing education, hands-on training, awareness training, and encouragement to improve their food safety understanding and processes (Siddiky, 2022).

Food Safety Awareness Influences The Food Safety Attitudes

This predictive correlational study assessed the resources, knowledge, attitudes, and level of compliance among street food sellers with the Implementing Rules and Regulations (IRRs) on food safety and cleanliness in the SOCCSKSARGEN Region of the Philippines. For both hygiene and food safety, the degree of conformity with IRRs was "satisfactory." There was a strong correlation between resources and civil rank, kind of establishment, food sold, and capital. Knowledge of IRRs on cleanliness related to this type of premise. Attitude strengthens the connection between resource availability, awareness, and compliance with IRRs on food safety and sanitation. Awareness and resource accessibility strongly predicted the degree of compliance with IRRs on cleanliness and food safety, respectively. Compliance with IRRs on food safety and sanitation is influenced by awareness

and attitude, with attitude having a moderating effect. Instead, awareness was a greater predictor of compliance with sanitation IRRs than resource availability (Palapar, 2022).

A study that evaluated the impact of the food safety attitudes and organic labelling awareness as the mediating variables on the relationship on green product awareness and consumers' intentions to purchase organic foods, the total indirect effect of either food safety attitudes or organic labelling awareness on these intentions was considerable, whereas the effect of green product awareness was insignificant. In addition, attitudes towards food safety explained (51.8%) of the overall indirect effect on intentions to purchase organic products, whereas knowledge of organic labels explained (48.2%) of the total indirect effect. In addition, the two mediating variables—knowledge of organic labelling and food safety attitudes—explained (21.1%) of the total variance in intentions to purchase organic foods. However, awareness of organic labelling had a greater influence on intentions to purchase organic food than perceptions of food safety. The total indirect effect of either food safety attitudes or organic labelling awareness on these intentions was significant, as green product awareness did not influence these intentions (Wong, 2021).

A study investigated the comprehension and use of food safety practises by Saudi Arabian families. The findings of research indicate that gender, age, and educational level influence respondents' understanding of food safety. Based on responses to the questionnaire, the results show that the participants had healthy food safety practises. Overall, female participants performed better on all food safety knowledge exams.

Therefore, female participants had a significantly stronger understanding of proper food handling procedures than male participants. However, just (26.3%) of men and (31.1%) of women are aware that tasting or smelling food does not suggest its safety for consumption. In addition, (42.1%) of male participants and (30.8%) of female participants knew that the poultry sink drain must be cleaned more regularly than once per week to prevent food poisoning. In addition, based on their knowledge of food safety, the majority of survey respondents answered positively to questions on food safety practises (Ayad, 2022).

The Influence of the Food Safety Awareness on Food Safety Practises

According to findings of the study, factors such as halal awareness, health, and perceived value had a positive effect and significant towards the purchasing decisions of consumers. This indicates that

consumer interest in purchasing halal food products is increasing due to a greater understanding of the halal status of products, their health, and their perceived value. To analyse the relationship between latent variables and indicators in the PLS programme, a SEM-based path diagram analysis is done. The outer loading value is subsequently calculated by an analysis of the measurement model, which additionally evaluates the relationship between the construct variables and the manifest indicators. According to the R Square value of 0.700, food safety, halal awareness, halal certification, halal marketing, and brand image all have a 70% influence on purchase intent. Variables associated with food safety have an indirect effect on purchase intent via health. This implies that even though many consumers do not expressly consider food safety when making purchases, there are health reasons for them to pick halal food products (A. Purwanto,2021).

Personal hygiene, equipment hygiene, and premises hygiene were utilised as the foundation for a quantitative approach using the face-to-face interviews and an online through platform survey to quantify food hygiene practises and their link with respondents' degree of Food Hygiene Regulation (FHR) awareness. According to the results, there is a high association between the levels of respondents' understanding of food hygiene standards and their food cleanliness practises. To guarantee food safety and compliance with FHR in Negeri Sembilan, it is essential to increase awareness of food hygiene practises such as personal cleanliness, equipment hygiene, and facility hygiene.

The Cronbach's alpha value of 0.836 suggests good reliability for this study. In addition, the five-item and seven-item equipment hygiene and premises hygiene scales have achieved values of 0.71 and 0.82, respectively, indicating good and acceptable reliability in this study. Finally, the dependent variable, level awareness on FHR has a Cronbach's alpha value of 0.779, indicating that its reliability is adequate for this study. Personal hygiene has the highest Cronbach's alpha with a score of 0.836, whilst Equipment hygiene has the lowest with a value of 0.710 (Azizi & Mohamed, 2021).

Food Safety Knowledge Influence Food Safety Attitude

The results indicated that there are weaknesses related to the Romanian consumers' knowledge, with the majority not being able to tell the difference between no hazards, like additives, and risks, and not recognising some diseases, especially those that may damage their health today and are designated as

emerging pathogens. However, the study also found some discrepancies, such as consumers' reliance on science books without necessarily incorporating this information into their food purchasing decisions, their familiarity with certified food labels without knowing precisely what they stand for, and their fear of pathogens while also including non-hazards in their food-related anxieties. This created an argument that misunderstanding must be eliminated by making knowledge more accessible to the general audience. Moreover, the CFA model suggested that consumer trust might be increased if intervention techniques are implemented to improve food safety understanding about dangers (Borda et. al, 2021).

In 2020, a study conducted in examine the knowledge, behaviour, and the attitudes of college students in Gondar City, northwest Ethiopia, about food safety. 430 were randomly selected among the college students that had participated in a cross-sectional study that revealed low levels of food safety knowledge, practises, and attitudes among college students. Students' food safety procedures were independent of their attitudes, yet there was a strong association between knowledge and practise. According to their disparities in department, food safety training, and academic year, this finding revealed a statistically significant difference in the students' food safety understanding. Based on the general attitude questions, only (29.1%) of the participants in this study held a favourable opinion of food safety. Other research has showed the positive attitudes helps to motivate food handlers in boosting the effectiveness of their food safety measures more than education and experience (Azanaw,2021).

The impact of food safety education on the knowledge, attitudes, and practises of veterinary medicine students at Kirikkale University, Turkey was analysed. Eight experts administered the questionnaire and scored it for clarity based on their understanding of the topics covered. Gender, career goals related to food safety, and previous food poisoning experience had no effect on degree of knowledge ($p > .05$). Five-and-a-half times as many students from rural areas as urban areas graduated with advanced degrees because they had lived in a rural area before attending college. The results show the student knowledge of food safety improves when food safety education is incorporated into the regular school curriculum. Increases in knowledge had a positive effect on students' attitudes about food safety, but students had trouble putting their newfound information into practise. (Cufaoglu, 2022).

Food Safety Knowledge Influences Food Safety Practices

The online questionnaires related to the consumer handling practises and knowledge of the dangers flour poses to food safety were explored. Researchers surveyed consumers to determine which of three food safety messages were most helpful in getting them to stop being careless with flour. Consumers were not overly concerned that a flour recall or outbreak would negatively affect them, and many were not even aware that such events had occurred. Half of shoppers would switch to a different brand of the same flour for a few months if the kind they normally buy were recalled. (66%) of flour-baking consumers have admitted to consuming raw cookie dough or batter. It was more difficult to persuade "eating" of raw dough to stop from ingesting the raw flour than "non-eaters." Compared to non-eaters, those who consumed undercooked dough were less receptive to food safety messages. Although there are few studies to corroborate consumers' self-reported flour handling, most consumers felt educated and confident about their safe food handling practises. According to earlier studies which had related various safe food handling techniques, consumers' actions were not always match the consumer's understanding, and were frequently overstated practises in self-reported surveys (Feng, 2021).

Hygiene management is comprised of two parts which are staff knowledge and management. Service orientation and focus on the consumer are essential in the catering industry. Environmental context includes both place management and place design. In addition, CSR (Corporate Social Responsibility) encompasses both social duty and concern for workers. The next step entailed completing a CFA, demonstrated that the scale was a good fit overall. Good discriminant validity, convergent validity, and reliability were demonstrated based on the results. When compared to other models, the two-level, six-factor model emerged as the clear winner. The work of food handlers in the food supply chain is vital for guaranteeing food safety and quality. Food handlers are well-known vectors of foodborne pathogens, and their inability to comply to hygiene regulations in food preparation is the primary source of food contamination. This is the reason, when it comes to ensuring that food is safe to eat, most of a food handler's knowledge is concentrated on how to safely store and prepare food. Finding suggests that university canteens should effectively familiarise themselves with food (or catering) safety and hygiene standards, train their staff on food (or catering) safety and hygiene, risk hazards, and pollution prevention techniques, and pay close attention to employee enrolment regulations. Cafeteria staff members connect the eatery to its consumers. According to the findings of this study,

the performance of service employees has a direct impact on teacher and staff satisfaction (Yu-Gang, 2022).

Chemicals and insects were identified as the primary perceived causes of unsafe food; whereas bacterial infections were frequently cited as causes of digestive symptoms, they were not always associated with food in consumers' views. Price was the top factor in selecting a market, followed by product accessibility with the suitable location. Additionally, awareness/habit and essential had been suggested. The most common reason for an unsatisfactory or failed market trip was high pricing. In addition, two of sixteen Phase 1 consumers which both are women, spontaneously mentioned food safety or cleanliness as a reason for market preference, naming "neat" or "clean" as a good attribute (Nordhagen, 2022).

Food Safety Attitude Mediates the Relationship Between The Food Safety Awareness And Food Safety Practises

This research compared the demographic characteristics of food handlers (chefs and waiters) at small hotels, restaurants, and diners in Lahore, Pakistan, with their knowledge, attitudes, and practises (KAP). The vast majority of those who work with food have an interest in and are committed to improving food safety, and they follow FSPs very well. However, they are often lacking in some basic knowledge of food safety (FSK). Significant ($p < .05$) predictors of FSK, FSA, and FSP were found among the demographic features of food handlers, including education level, professional category, current job tenure, and overall experience in the food service sector. There was a strong relationship between FSA and FSP ($R_s = 0.733$), while there was a moderate-to-strong relationship between FSK and FSP ($R_s = 0.675$) among those who worked with food. All demographic factors were shown to be significantly related to the FSP of food handlers except for gender (age, level of education, professional category, current work tenure, and job experience). The food self-knowledge and food self-perception of food industry workers were positively related ($p < .05$) (M.H. Ahmed et. al 2021).

Background is an element that is new to this inquiry, that is a first (genus; experience of cooking and handling different food items; experience of a food safety education courses; the foremost sources of food safety knowledge). The factors were developed by grouping together a set of variables with high enough factor loadings, and then organizing them in a structured way. that was validated by prior

research. The results, as evidenced by regression coefficients across variables, indicate that Background significantly influenced Knowledge (0.842). Knowledge, on the other hand, had a major influence on Attitude (0.605) but not on Behaviour (0.301). Attitude had a greater impact on Behaviour than Knowledge (0.438). Thus, Attitude appeared to serve as a mediator between the Knowledge and Behaviour. It had been suggested that students' perceptions of the significance of food safety may influence their food safety practises, which should have consequences for the expansion of food safety education (Marklinder, 2022).

A cross-sectional survey of 396 Malaysian food-truck owners was conducted by convenience sampling. As part of the Recovery Movement Control Order issued in response to the pandemic caused by the COVID-19 virus, a tested self-administered questionnaire was utilised to collect data, which was subsequently analysed using SPSS version 25. Data showed that during the COVID-19 pandemic, food truck vendors had an average level of knowledge about food safety ($M = 78.8$, $SD = 9.09$), a positive outlook ($M = 94.8$, $SD = 5.95$), and good practises ($M = 84.7$, $SD = 6.62$). Furthermore, hierarchical regression analysis showed that food truck vendors' levels of education and food safety awareness are important predictors of their food safety practises (Nawawi, 2022).

Food Safety Attitude Mediates Food Safety Knowledge and Food Safety Practises

According to the results of a multiple regression analysis, there was a positive relationship between knowledge and attitude ($= 1.28$, $SE = 0.11$, $p 0.001$, adjusted $R^2 = 0.235$) and between knowledge and practise ($= 0.83$, $SE = 0.12$, $p 0.001$, adjusted $R^2 = 0.174$). After accounting for confounding factors, the study indicated that attitude mediated 29.1% ($= 0.24$, $SE = 0.05$, $p 0.001$) of the effect of knowledge on behaviour, whereas 70.9% ($= 0.59$, $SE = 0.14$, $p 0.001$) was direct. Attitudes served as a mediator between theoretical understanding and actual implementation (Sayuti et al. 2020). The knowledge-mediated practise hypothesis was also verified. Knowledge on practise mediated by food safety attitude accounted for 75.7% among 430 university students in Malaysia, according to research by Sayuti et al. (2020). (Shu-Chuan Kuo, 2020).

Study by (Wandee, 2021). This study intended to predict food handlers' knowledge, attitudes, and practises in Bangkok, Thailand. The study also examined food handler demographics, workplace aspects, and employee contentment. This study found moderate food safety knowledge, attitudes, and

practises. Work experience, education level, and employee satisfaction predicted food handlers' knowledge, attitudes, and practises. Except for nationality, all independent variables correlated with at least one dependent variable. The connection correlations between age, employment experience, higher education, and employee happiness were poor to moderate ($r = 0.08-0.45$). Training only affected food safety practises. Model's adjusted explanatory power for food safety knowledge was $r^2 = 0.32$ ($p < 0.05$). Knowledge and work experience correlated well.

Conclusion

Each of the KAP components pertaining to food safety does have an influence on practises, and the model growth of knowledge affecting attitudes regarding food safety will lead to changes in how food is handled and stored. This has shown that when consumers' knowledge of food safety improves because of the food safety components based on the advice on food safety offered by food suppliers, consumers' attitudes about food purchasing begin to correlate with this improvement. This occurs when a consumer's awareness of food safety improves because of the food safety features based on the food safety guidelines provided by Its commonly known that acquiring and preparing food safely requires a depth of understanding about, a positive outlook on, and specific actions related to food safety. Even if the information and beliefs have nothing to do with food safety, they nevertheless apply. There have been several research aimed at raising consumers' awareness and education about food safety. The focus of these studies has been on the habits of regular people about food safety. Therefore, from the perspective of consumers, the external hurdles that impact handwashing are those that are produced by the need to enhance the environment and hygiene brought about by the implementation of organised food safety and the education of consumers.

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Coffee Culture Cultivation as Influencing Factors on Consumer Purchase Intention

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Abstract

The research focused on boosting consumer preferences in Klang Valley coffee intake. They were swayed by customer purchasing intent. As a result, there is a disconnect between competitive marketing challenges and personal aspects such as demography, age and life-cycle stage, income level, lifestyle, and personality, and identifying exactly to distinct types of customers comply with their requirements when purchasing intention. The primary goal of this study is to get an in-depth understanding of the elements that impact consumer purchase intentions of coffee and to investigate the link between personal aspects and purchasing intentions of coffee culture cultivation. The primary source of data for this study was a survey of the literature; secondary data was acquired from prior results on the subject issue. For this study, they presented a comprehensive explanation of the research topic. Literature reviews were conducted to find out the theme of behavioural changes amongst consumers that influence the preference the rise of coffee culture of the research topic.

Keywords: Coffee Culture; Consumer Behavior; Purchasing Intention; Age and Life-Cycle Stage; Income Level; Lifestyle.

Introduction

Globalisation began to show some effects in the early 1980s, which affected marketing strategies and other commercial practices. As a result of these developments, all firms are now in rivalry with one another (Ekmekçi, 2009). According to Flanders Investment & Trade, Malaysia Office (2020), the

Malaysian food and beverage (F&B) sector is quickly expanding, and Malaysians' rising urbanisation has increased their need for a unique coffee experience, boosting demand for the F&B industry. The hot coffee category is expected to increase at the fastest annual growth rate (CAGR) of 5.8% from 2019 to 2024, driving the expansion of the beverage sector (Global Data, 2022).

As coffee culture has evolved, there are now several sorts of coffee enterprises, such as coffeehouses and shops that provide hot and cold espresso, latte, and cappuccino. Coffee Bean and Starbucks, who are beginning to rework their corporate identities while still delivering service and creating a "third place" ambience, nowadays are influencing the local coffee shop. Coffee shops may be found everywhere in Kuala Lumpur (Mohamud et al., 2017; Yahya, et al., 2022), and coffee culture is becoming increasingly popular among young people in the Klang Valley (Lee, et al., 2017; Yahya, et al., 2022).

The habit of coffee intake becomes more common in Malaysia (Ong, 2021), a historically tea-drinking country, especially among young people and professionals (Thomas et al., 2021). Since 1997, Malaysian branded retail locations such as Coffee Bean and Starbucks have served coffee. As a result, a local coffee culture has emerged. It began with the branding of neighborhood coffee shops and the sale of "kopitiam," and it has since extended to include services such as selling things and investigating how to invest in technology as part of marketing initiatives to attract younger generations (Thomas, et al., 2021).

Thus, in this new global economy, establishing client views and expectations has become vital to success. Executives of the firm must evaluate both their products and the essential characteristics of the market to compete (Ekmekçi, 2009; Lee, et al., 2017; Thomas, et al., 2021). To preserve their competitive edge, local premium coffee shop owners must grasp the critical aspects that will aid in raising consumer buy intention. Understanding client views and expectations are now essential for success in the new global economy. Offering products made for certain goals, such as employment, lifestyle, age and lifecycle, money, and personality, is the only way to achieve this goal (Njeru, 2007).

Literature Review

Intentions or actions of consumers when making purchases are traits of human behavior in general. Based on relevant purchasing behavior theories, this study has deployed several concepts that focus on the study's purpose. The reference viewpoint determines the subjective norms or perceived social power to carry out a certain action, which is the social pressure applied to users by their family,

relatives, or close friends and taken into consideration before the person engages in the activity (Ajzen, 1991). People's judgments of how easy or difficult it is to complete an action are reflected in perceived behavioral control (PBC) (Ajzen, 2002).

It reflects how individuals feel they have access to the opportunities and resources needed to carry out the activity, such as money, time, and other resources, as well as how confident they are in their ability to do so. Customers are more likely to engage in an action when they have more favourable perceptions and intentions to stop a habit (Ajzen, 1991). The model includes a thorough list of social, psychological, and marketing aspects that influence purchasers' ability to logically perceive product information. According to the hypothesis, consumer's buying behavior is reasonable and that the process is repeated with subsequent transactions. The diagram depicts how people decide to make purchases once a certain amount of time has elapsed (Njigua, 2018; Yahya, et al., 2022).

According to Lewsley (2021); Fraser, et al., (2022), youngsters aged 13 to 18 consume the most coffee daily. Furthermore, according to the statistics above, 37 percent of youngsters in this age range consume these beverages daily, up from 23 percent in 2014 and 31 percent in 2016. A 2014 survey found that 10% of youngsters between the ages of 2 and 11 consumed coffee in the years 1999–2000. That ratio had more than quadrupled to 24 percent of caffeine usage a decade later. Following that, prominent health organizations such as the American Academy of Pediatrics (Castle, 2017; Yahya, et al., 2022) recommend that children under the age of 12 refrains from consuming caffeinated foods or beverages. Finally, Hirschmann (2021); Yahya, et al., (2022) cites Starbucks and The Coffee Bean & Tea Leaf as examples, as well as homegrown coffee brands like Oldtown White Coffee, which helped boost its acceptance among Malaysia's youth.

Previous studies defined income as the amount of money gained from one's work. The amount of money a person can spend depends on their work and income. A higher-income individual would virtually always buy goods that a lower-income person would deem expensive. The quantity of a person's salary and financial obligations influence their capacity to purchase a service or product. The capacity of a customer to buy a product was assumed to be significantly influenced by a person's economic level (Njigua, 2018); Yahya, et al., (2022). Lautiainen (2015); Maroufkhani, et al., (2022) previously investigated the elements that impact customer purchase decisions when selecting a coffee brand and discovered that personality influences consumers' opinions of themselves, their surroundings, and others. Additionally, the views, values, and people around have an impact

on personality. An individual's personality adapts as they mature and travel about. Many individuals consume many cups of coffee each day.

Research Methodology

The primary source of data for this study was a study of the literature; secondary data came from prior results on the subject issue. It provided a full explanation of the research issue for this study. The research variable was developed by a theoretical and empirical examination of the literature (Yahya, et al., 2022).

Findings and Discussions

Consumers are still searching for lower prices of the same quality with respect to private label goods because they are very price aware (Retnawati et al, 2018; Mathur, et al., 2021; Yahya, et al., 2022). Identifying the aspects that influence consumers' decisions and how they make decisions will aid in the creation of efficient marketing techniques aimed at retaining customers and attracting new ones (Abdullah, et al., 2016; Mathur, et al., 2021; Tangerang, et al., 2022). The interests, choices, preferences, views, and opinions of consumers, as well as their lifestyles and regular manifestations in different activities, even within the same culture, class, and socioeconomic occupation, all have an impact on their purchasing behaviour. A style of life is a distinct model of a person's existence and expression in a society where individuals buy items based on their actions and opinions (Maroufkhani, et al., 2022). The way people live and spend their money is reflected in their consumer behaviours. It is predicated on a confluence of present conditions, inherent traits, and prior experiences. Lifestyle influences consumer product selection (Rehman, et al., 2017; Yahya, et al., 2022).

Concept/ Theory Of Purchase Behavior

Depending on the direction, the buying channel can be split into online and offline networks. Online channels include ordering products online via the Internet and smart devices, while offline channels include cash purchases and purchasing in physical shops (Hansen, 2015; Widyanto, et al., 208; Li, et al., 2019; Thomas, et al., 2022). The marketing strategy is to generate desire for the goods and profit of the firm, in fulfilling the consumer desires, either now or in the future (Tangeren, et al., 2022). For such a purpose, the reactions of buyers mostly in case of various existing characteristics in different

cost, payment, and even the procurement and travel methods are essential besides market analysts (Yahya, et al., 2022).

Thus, it is important to consider the variables that influence the purchasing cycle and the purchase decision of your advertising department and promotional staff (Sangurde, et al., 2019; Yahya, et al., 2022). Buyers do not just buy a good and service for some of its specific usefulness, as well as for its expected value (Hofmann, et al., 2017; Boukhobza, 2022). There are many explanations for why a person buys things. There are indeed explanations for why a person buys things. This emphasizes the significance of promoting consumers' purchase intention and evaluates the theory and potential impact of consumer buying (Rathore, 2017; Mehrohta, et al., 2022). Numerous research studies have also sought to explore and explain client purchase intentions, food product identification, and used (Bimbo, et al., 2017; Ashraf, et al., 2021; Yahya, et al., 2022).

Personal Factors Towards Purchasing Intention Of Coffee Culture Cultivation

Personal aspects such as a buyer's age and life phase, employment, financial status, environment, personality, and identity all impact their choices (Parment, et al., 2013; Thomas, et al., 2021). Individuals vary throughout their lives, and their product purchases fluctuate based on their age and stage of life. Taste in food, dress, entertainment, and furnishings are all age-related characteristics (Thomas, et al., 2021). Furthermore, the environment, beliefs, lifestyle, hobbies, and purchasing habits change throughout time. The stages of family life influence shopping behavior and brand preference (Patel, et al., 2022). Traditionally, only young singles and married couples with children were included in the family life cycle. Marketers are increasingly focused on unconventional, alternative phases such as unmarried couples, childless couples, same-sex couples, single parents, and individuals marrying later in life. It might be expected that customers' tastes evolve over time and have an impact on coffee brand choices at various periods of life (Kotler, et al., 2017; Dibie, et al., 2019).

Considerations on what to buy and how much to spend are influenced by a consumer's job and income. What customers can afford and their attitude toward money are influenced by their income level (Yahya, et al., 2022). Comparable interests in music, fashion, and leisure activities are frequently shared by people with similar employment. Since they have similar beliefs and ideals, they frequently interact socially. Buyer affordability and attitude toward money are influenced by income level (Solomon, 2004; Suhaily, et al., 2017; Yahya, et al., 2022). Less wealthy people are more eager to spend money on necessities like food and clothing than they are on expensive brands or trendy brands.

Consumer spending patterns and lifestyle reveal how an individual life is. It is a synthesis of prior encounters, current circumstances, and innate traits. Buyer preferences are influenced by environment (Mehtora, et al., 2022).

Behavior Age And Life- Cycle Stage Toward Consumer Purchase Intention Of Coffee Culture Cultivation.

Throughout their lifetimes, people purchase many items and services. With age, a person's needs and desires change. Marketers must be aware of changes in customer purchasing habits as a result of the human life cycle (Tangeren, et al., 2022). The amount of time a person or thing has lived to this point is called their age, experience and wisdom come with age according to Orji, et al., (2017); Yahya, et al., (2022). However, as individuals get older, their demands, lifestyles, and personal convictions change, which has an impact on the trends they follow and the products they choose to buy (Njigua, et al., 2018; Tangeren, 2022). When individuals are younger, they focus more on their lifestyle requirements, including entertainment, movies, and fashion. As people become older, their spending on these goods decreases (Orji, et al., 2017; Yahya, et al., 2022). Age had a bearing on the purchasing of opulent goods and had a part in motivating the purpose to acquire the brand, according to research by Njigua, et al., (2018); Boukhobza, (2022). In comparison to older people, younger consumers under the age of 40 exhibited a strong preference for monetary ideals, according to the survey. People above the age of 50 were more interested in a product's distinctiveness, while people under the age of 40 were more focused on a product's tangible value (Njigua, et al., 2018; Boukhobza, 2022).

Behavior Occupation Towards Consumer Purchasing Intention Of Coffee Culture Cultivation

The primary source of income for consumers was their employment, and they often made purchases that were aligned with their line of work (Sheth, et al., 2020; Mehrotra, et al., 2022). People with comparable employment frequently seemed to share the same preferences for holiday destinations, clothing, and musical genres (Lasmi, et al., 2021; Maroufkhani, et al., 2022). Additionally, mixing and adhering to the same views and values was common among these groups of individuals. Consumers' purchase preferences in terms of services and commodities are guided by their livelihoods, according to Rugiman, et al., (2018), Yahya, et al., (2022) stated that marketers were required to identify tactics that were successful in influencing the purchasing decisions of distinct people.

A study on the elements that contributed to customer decisions to purchase home goods and appliances was undertaken by Machi, et al., (2022); Tangerang, et al., (2022). Age, gender, employment, and education were used as demographic factors in the study, while lifestyle, social class, personality, and behavioral aspects were used as psychographic variables in the consumer approach (Yahya, et al., 2022). The study discovered that occupation was the most crucial component in customer decisions (Machi, et al., 2022).

An individual's employment has an impact on their purchasing choice, according to Shamri, et al., (2021); Rehman et., (2022) study on consumer purchasing behavior. People chose products that were related to their occupation and were required in their job. A study on the role of occupation on Saudi Arabian retailers' decision-making about the kind of retail outlets was undertaken by Khan, et al., (2020); Alatawy, (2022).

The findings of the study show choosing a retail store was significantly influenced by the store's qualities and occupation. Demographic parameters including age, income and employment impact online buying behavior, according to Lele, et al., (2021); Kabir, et al., (2022) study on the determinants of consumer online shopping behavior. Lele, et al., (2021); Tangerang, et al., (2022) investigated how individual variables influence customer purchasing decisions. Age and life cycle stage, employment, economic condition, lifestyle, and personality were the personal factor characteristics studied in the study (Machi, et al., 2022). The findings revealed that occupation did not affect the buyer's selection (Lewsley, et al., 2021).

Behavior Income Level Towards Consumer Purchasing Intention Of Coffee Culture Cultivation

Income was defined by Standish, et al., (2022) as what a person earned from their employment. A person's income and earnings convert into their purchasing power (Kotler et al., 2017; Lee, et al., 2022). Most of the time, someone with more money would purchase items considered excessive by someone with less money (Ahmad, et al., 2022). An individual's capacity to purchase a service or good was determined by the level of their income and financial responsibilities (Kotler et al., 2016; Lee, et al., 2022). A principal factor that may impact a consumer's ability to purchase a product was thought to be that person's income level (Palani, et al., 2013; Yahya, et al., 2022). According to a study by Shamri, et al, (2021); Konar, et al., (2022) on purchasers' preferences for qualities, consumers from different socioeconomic brackets were sensitive to the various functional and product types of items.

As consumers were lured to characteristics discovered that income was a defining factor (Chatterjee, et al., 2021; Reddy, et al., (2022).

A person's willingness to buy a thing depends on their ability to pay (Chatterjee, et al., 2021; Reddy, et al., 2022). The kind and quantity of items that consumers buy depend on their income (Nekmahmud, 2022). If the customer had a larger income, it is more likely that they would purchase luxury products. A fall in income influenced a buyer to buy inferior items (Tu, et al., 2022). People choose status-related things when traditional indicators of social status, such as wealth or respect from the workplace, are not available (Tu, et al., 2022). Consumers' choice of a product was influenced by the price looked at the elements that drive consumer behavior (Carter, et al., 2018; Nekmahmud, 2022). However, when consumers moved from having a low monthly income to having a higher income generating, the impact of price on their decision-making was shown to be less significant (Carter, et al., 2018; Nekmahmud, 2022).

Behavior Lifestyle Towards Consumer Purchasing Intention Of Coffee Culture Cultivation

The definition of lifestyle was a systematic impression that incorporated the characteristics of a certain group of people or culture and was distinct from other groups (Heijis, et al., 2009; Njigua, 2018; Krongyut, et al., 2022). The manifestation of a person's propensities, attitudes, and willingness to engage in the political, social, and economic sectors of their domains may be seen in their lifestyle (Hui, et al., 1994; Njigua, 2018; Yahya, et al., 2022). A person's lifestyle includes a variety of lifestyle elements (Khan, et al., 2020; Siddiqui, et al., 2022). Other characteristics included interests, which are the consumer's preferences and top priorities like food, house, or family (Siddiqui, et al., 2022). Activities describe how a person spends their time, such as hobbies, jobs, or holidays; views describe how they feel about diverse topics or situations, such as politics, goods, or oneself (Heijis, et al., 2009; Njigua, 2018; Rossolov, et al., 2022).

Lifestyle trends offer a viewpoint of purchasers that enables marketers to assess consumers (Ng, et al., 2022). Due to their significant impact on each person's typical buying selections believed that lifestyle distinctions were crucial in marketing (Carter, et al., 2018; Chen, et al., 2022). More specific and detailed information about customers is provided by these lifestyle traits (Chen, et al., 2022). The expectations of a complex and competitive market may be met using this information, which can then be exploited by advertising (Njigua, 2018; Vriens, et al., 2022). A person's spending habits and way of life were shown through their consumer behaviors (Njigua, 2018; Rossolov, et al., 2022). It

combined a person's present circumstances, past experiences, and hereditary features and significantly affected the product decisions (Heijis, et al., 2009; Njigua, 2018; Rossolov, et al., 2022).

Behavior Personality Towards Consumer Purchasing Intention Of Coffee Culture Cultivation

Personality is defined as a person's constant pattern of responding (Mehmet, 2012; Mehmet, et al., 2022). Behavior and experiences are carefully interwoven to form an innate configuration known as personality (Mehmet, et al., 2022). The assortment of psychological characteristics collectively called a person's personality influences their capacity to respond to environmental cues consistently and long-lastingly (Mullin, 2010; Schrage, et al., 2022). Personality is the collection of a person's defining behaviors, characteristics, and attitudes (Kotler, et al., 2016; Negrea, et al., 2022). Feist, (2006); Al-Abyadh, et al., (2022) proposed that personality influenced how people saw themselves and their surroundings, and how others perceived them, and personality was shaped by their values and views. Personality might be understood as consistent qualities that explain how a person behaves in a particular way (Mullin, 2010; Mehmet, 2012; Mehmet, et al., 2022).

The previous study investigated the relationship between personality characteristics and aggression in children and discovered a significant link between personality and aggressiveness components in children's purchasing behavior (Ritchie, et al., 2022). All disputed that there was a link between personality and purchasing behavior (Hui, et al., 1994; Mehmet, 2012; Mehmet, et al., 2022). The study by Mehmet, (2012); Mehmet, et al., (2022) was limited to goods and services with an experiencing component. Without knowledge of the buyers' intentions, beliefs, demographic profile, and attitudes, he believed it was challenging to assign a precise value to personality as a universal complete construct or single hypothesis that predicts purchasing behavior (Siddiqui, et al., 2022; Tangerang, et al., 2022). According to Akin (2011); Yahya, et., (2022), personality traits should frequently be the first thing that researchers consider since they have a significant and important impact on determining intents and attitudes about a brand or product.

Conclusion

In conclusion, the impact of customer behavior on demographic levels, marketing, lifestyle, and consumer sentiments is demonstrated. This study would be interested in identifying the personal aspects that affected customer purchase intention and learning about the consumer's demographic

information. This study would look at whether consumers are more eager to buy coffee or whether the ambience to repeat order affects the consumer's cognitive thoughts. Buyer behavior is the study of people's reactions to commodities and the purchase intention of items and services. The purpose of this research is to examine customer identification behavior of purchase intention. Future studies ought to investigate the elements that impact customer purchase intentions and learn more about the consumer demographics that may be addressed in this study. To improve the Malaysian coffee industry, coffee shops should exchange suggestions on how to improve their goods and services. Because, according to reviews, customers expectation customer care into account when selecting products and services, and customers are the most significant set of personal variables. Furthermore, just a few studies address the critical psychological factors that impact customers' purchasing intentions in the coffee industry.

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Gastronomy Traditional Culinary Names at Gadri Restaurant, Yogyakarta Palace Through Ethnolinguistics History and Culture

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Abstract

Culinary is everything related to food and cooking. Nowadays, culinary tourism has become a tourism for the wider community when they visit an area or tourist attraction. This study discusses the naming process of the Yogyakarta Palace traditional culinary names served at Gadri Resto by applying ethnolinguistic study. This study describes the origin of the naming process of these traditional dishes. The method used in this study was descriptive qualitative method by applying ethnographic and folklore research method (Dundes, 2007). The results of this study found that the food name is created based on the type of the ingredients used to produce it and the shape of the food itself which looks like the animals such as manuk (Javanese word means birds) and elephants.

Keywords: Culinary Tourism, Dishes, Folklore, Naming/Defining

Introduction

The tourism industry recently experiencing rapid development is the culinary field since providing food and beverages. Nowadays, one of the most attractive tourism industries is gastronomy. Gastronomy is the art or science of good eating related to the enjoyment of food, where gastronomy studies the various components of culture with food as a culinary art (Gillespie & Cousins, 2012). In doing so, culinary is one of tourist sporting systems that existed in every city of a country. Moreover,

culinary tourism is one supporting tourism type for all marine, natural, cultural and historical tourisms. According to Nugroho & Putu (2020), although culinary tourism serves as a supporting tourism, it attracts many tourists coming simply to taste the culinary provided in the related tourism destinations. Culinary tourism is also frequently considered as a complementary tourism product, yet potentially to be developed since the visiting tourists are usually interested in trying to taste the local food. One most visited culinary tourism sites in Yogyakarta is Gadri Resto.

The vision introduced by the founder of Gadri Resto is to preserve the traditional recipes from the typical Yogyakarta palace food. In addition, Gadri Resto has a unique building divided into several functional rooms. Gadri Resto building area is 1900 M². The restaurant front part has a terrace or known as "pendopo". In Javanese architecture, Gadri is a space in the middle of the house, open and closed, for family and dining room. This building layout is like the common Javanese noble house. Gadri Resto was opened in 1984. Gadri Resto was Prince Joyokusumo's house also functioning as restaurant and museum containing nDalem Joyokusumo's relics. In addition to serving both Indonesian and western food, this restaurant also serves typical food and beverages from Yogyakarta Palace, such as daging lombok kethok, brongkos ayam asat, gudeg, nasi gurih, bistik Jawa, pandekoek, manuk enom, kolak kencana, wedang secang, beer Jawa, and others. The reason the researcher selected Gadri Resto as the research site is because Gadri Resto is the only restaurant with the uniqueness lying on the concept of a prince's house also functioning as restaurant and museum. Moreover, the visitors can luckily meet the owner of the house face to face and without hesitation become a museum guide at Gadri Resto.

This restaurant has become one culinary tourism destination in Yogyakarta to taste the typical food loved by the members of Yogyakarta Sultanate and had their own stories in the creation processes. Visitors are interested in tasting various dishes offered at this restaurant since they want to know the uniqueness of the offered typical food, drinks and snacks reflected in taste, appearance, presentation, ingredients, making process, utensils for making and serving the dishes, place, and of course the origin of those culinary names. One of the most popular foods at Gadri Resto is "Bistik Djawa" (Javanese Steak). According to Anik (2013), the word "Bistik" comes from the word "Biefstuktjes" in Dutch language. This "Bistik Djawa" is usually served in noble (priyayi) families, especially the royal family. The Bistik Djawa making processes includes: first, the beef is first mashed or ground, showing that this is the way meat is processed by Javanese people. The cooking habit of Javanese people is by first mixing the ingredients to ease eating. Bistik Djawa is served into one plate in which between the

beefsteak, carrots, potatoes, and vegetables, a sauce is poured. The taste of the sauce is sweet, showing the uniqueness of Javanese dishes. This sweet taste is a form of acculturation with the Dutch steak recipe. The origin of "Bistik Djawa" name is from the way it is processed, which is fried, not roasted, like how the Dutch people cook meat or steak. The sauce is used with the addition of Javanese sugar as one characteristic of Javanese dishes commonly having a sweet taste.

Several linguists (Fransiska, et al., 2019; Mulyadi, 2019; Munjidah, 2019; and Nuari, 2020) also show similar analysis results with those obtained by Hadiyanayah (2016). They also identified the food naming bases referring to one element of linguistic units forming the food names without considering the other linguistic units. The naming base according to Chaer (2013) is sound imitation, meaning that the names given to creatures, objects, activities, and events are formed based on the sound of the object or the sound created by the object. For example, a small reptile-like animal crawling on the wall is called Cicak (lizard) because it sounds "cak, cak, cak". In addition, the other naming base is due to its similarity, meaning that the names given to creatures, objects, activities, and events can be determined through their similarity, such as kue terang bulan (full-moon-like cake), permen payung (umbrella-like candy), permen kelereng (marble-like candy) and others. Furthermore, the naming base is referring to its place of origin, meaning that the names given to creatures, objects, activities, and events can be determined through a place where the object was found, such as jeruk Bali (orange from Bali), petis Madura (shrimp paste from Madura), and asam Jawa (Tamarin from Java) (Kusumangtyas, et al., 2013). Thus, comparable items are also found in many Indonesian culinary names, especially on Java Island. The culinary names in Java are usually taken from Dutch or places in Java.

To identify the problems studied in this research, appropriate and relevant concepts and theories are required. The theory used in this research is ethnolinguistic theory. According to Kridalaksana (2013), ethnolinguistics is (1) a branch of linguistics investigating the relationship between language and rural communities or those having no writing. This field is also called anthropological linguistics; (2) a branch of anthropological linguistics investigating the relationship between language and linguistic attitudes towards language. One prominent ethnolinguistic aspect is dealing with language relativity problems.

Language has its function as a means of communication to convey messages, concepts, and thoughts as well as to reveal culture. This is in line with Mahadi and Jafari (in Hestiyana, 2022) mentioning that thought is a single entity illustrated as a coin with two sides: one side as language and the other side

as thought. Furthermore, Sugianto (2017) explained that language has a close relationship with culture. The relationship between language and culture was also conveyed by Chaer (in Anggraeni 2019) stating that to analyze and figure out the meaning of a language, it is required to make a practical classification of users' cultural life. Hestiyana (2020) also said that language can be the horizon for certain cultures. Sugianto (2017), states that culture is a result of the actualized expression in language in the concrete forms of creation and intention. Kistanto (2015) stated that culture is common sense. The previously mentioned aspects (language and culture) are inseparable units since both aspects support each other and cannot be separated from each other. Language without culture will not properly develop and culture without language may not be manifested. The language's functions include cultural development, a pathway of cultural successor, and inventory of cultural characteristics. In other words, culture can be interpreted more widely since there are many relationships between language users and their environment. Therefore, many names appear referring to places or foods.

Based on the above explanations, the cultural aspects contained in the nomenclature system of naming the typical food from Yogyakarta palace found at Gadri Resto have their own uniqueness. To deeper study the typical food found at Gadri Resto, an ethnolinguistic study is required. Ethnolinguistics is a science examining the intricate relationship between various language uses and cultural patterns in a particular society or a science trying to find a relationship between language, language use, and culture in general. Meanwhile, ethnology studies language in its relationship with ethnic factors.

In this article, the researcher focuses on the use of typical culinary names found at Gadri Resto of Yogyakarta Palace to find the origin of its food names.

Theoretical Framework

Gastronomy

According to Rao, et al., (2018), Gastronomy is the influence of the environment (geography and climate) and culture (history and ethnicity) on the components of aroma, texture, and taste in food and beverages. Gastronomic identity is the importance of a region (country) in determining cultural diversity and culinary rhetoric. According to Taqwani (2012: 55), Gastronomy is the study of the relationship between culture and food, whereas gastronomy studies the components of food culture as its center. Furthermore, the relationship between culture and gastronomy is formed because gastronomy is a cultural product in agricultural activities, so the color, aroma, and taste of a food can be traced to its origin from the environment where the raw materials are produced.

Naming Processes

Naming and defining are two processes of symbolizing a concept referring to a certain reference outside the language. The object, event, or a certain occasion, there are several symptoms of the emergence of idioms. In human life, people often, of course including us, find it difficult to give names or labels to the objects or events that are around them, because there are too many objects or events in this world. Therefore, there are many names of object groups or things, for example the names of animals, names of plants, names of fruits, or names of foods.

Words or idioms are the way of naming something experienced by the speaker. In naming an object, event, or occasion, it can be classified as (1) Naming based on sound/vocal imitation (onomatopoeia). It is a primitive basis for naming objects. Onomatopoeia is a naming process because of the similarity of the sound produced by the object; (2) Naming process based on the part of the whole object assumption. This phenomenon occurs because we are not able to mention the item as a whole and in detail but only its special characteristics; (3) Naming process based on its prominent characteristics. This process happens based on semantic events due to the transposition of meaning of its usage in a sentence such as the change of a certain characteristic/behavior to be an object; (4) The naming based on the appellative. It is a naming process of an object, event, or occasion based on its inventor, manufacturer, or the name of a person in history; (5) Naming based on place of origin. Several object names that can be traced based on the name of the objects' place of origin such as the origin of the food names; (6) Naming based on materials which establish an object. There are several objects taken from the substance of the object itself; and (7) Naming objects based on the similarity. It happens when the object and its name have the same characteristics.

Traditional Cuisine

Food can be considered a tradition. It is because at first food was used in various rituals and traditional ceremonies and was made from generation to generation. In making or producing food, both methods and the ingredients are passed down from generation to generation continuously. Food is not only used for human consumption, but it is also a medium in establishing a relationship between humans and God or ancestral spirits, fellow humans, and their nature. Food can also be seen as a form of cultural acculturation. The concept of nowadays food and drink is not only related to the things which are used to make us feel full. However, its understanding shifted to environmental, health, and cultural issues

(Savitri and Nugroho, 2018). In the context of health, humans are encouraged to consume foods that are nutritious and healthy.

According to the Sundanese people, food or kadaharan is an object that can be eaten. In Sundanese culture, "a person has not been said to have eaten rice with its side dishes" (Yani, 2016). For example, even though someone has eaten one plate of boiled cassava, three boiled sweet potatoes, boiled corn, and three slices of bread, he even eats kupa tahu and lontong (both dishes are made from rice), he still thinks that he has not eaten because he has not eaten rice until now.

According to Sastroamidjojo (2019), what can be categorized as traditional food is any food that has the following criteria: (1) commonly consumed by generations to generations, (2) has a taste that matches with what the community wants, (3) does not have any contradiction with the religion and beliefs of the local community, (4) made from food ingredients and spices available around the local environment. In producing a traditional food, the role of culture is especially important. It is in the form of skills, creativity, a touch of art, tradition, and taste.

If the culture of a community is getting higher, the forms of its traditional foods are getting more various too. Moreover, the process of producing the food is getting more complex. The traditional food found in the Special Region of Yogyakarta is the original food of the Special Region of Yogyakarta itself. From every region in Yogyakarta, there are various kinds of food with various variations too. It is a regional wealth owned by the Special Region of Yogyakarta. With the development of traditional food, it will provide opportunities for traditional food to compete in the free market era. It includes the effort in supporting the Special Region of Yogyakarta as one of the world-class tourist destinations. Yogyakarta as a tourist destination has so many traditional foods. The diversity of traditional foods strongly supports the realization in making traditional food as a culinary tourism attraction. In this study, what is meant by traditional food is all types of food and traditional snacks which use local ingredients. It is served with local stuff and reflects the identity of the local community.

Ethnolinguistics

Ethnolinguistics comes from the word ethnology and linguistics, which existed as a combination between approaches by ethnologists or cultural anthropologists with linguistic approaches. Ethnolinguistics can be classified into two, namely, (1) linguistic studies that contribute to ethnologists and (2) ethnological studies that contribute to linguistics. The study of a society's linguistic problems

is a cultural phenomenon and can be used to understand a culture. From this understanding, it contains two important interconnected aspects: language and a community's culture.

According to Duranti (2017) terms ethno-linguistics with Anthropological Linguistics (Linguistik Antropologi)⁷ (Anthropological Linguistics) ⁸. Anthropological linguistics is defined as the study of language as a source of culture and speech as a cultural habit or practice. In line with this concept, Foley (2008), anthropological linguistics is an interpretive discipline which explores more about language to find cultural understanding. According to Mbeti (2022) states that cultural linguistics is an interdisciplinary study examining the covariate relationship between the language structure and a society's culture.

The establishment of ethno-linguistics is closely related to the "Sapir-Whorf" hypothesis. The "Sapir-Whorf" hypothesis is considered as language relativism from the mind of Boas, this hypothesis states that human language shapes or affects the human perception about the environment of the reality of its environment. It can also be said that human language affects the environment in processing and creating categories of surrounding reality Sampson (2017).

Methods

The research method used in this study is qualitative method by using an ethnographic research approach and folklore method (Dundes, 2007). Bramwell (2017) says that the naming practice used in a society can be investigated by ethnographic research. According to him, in ethnographic research, researchers mingle in a society for a certain time. He then records all findings by writing field notes aimed at gaining understanding from the perspective of the restaurant owners or culinary experts of the Yogyakarta Palace. Meanwhile, in collecting data, the researcher used participant observation techniques, interview techniques, and literature study techniques (Sudaryanto, 1993). The data source in this study is Gadri Resto, near the entrance gate of the Yogyakarta Palace. While the object of research is the traditional foods of the Yogyakarta Palace served at Gadri resto.

Findings and Discussions

Based on the results of observations and interviews with the informants from Gadri Resto, some food samples were explained below.

Nasi Blawong

Nasi Blawong is usually served in a commemoration ceremony of "tinggalan ndalem", a series of ceremony held for the commemoration of coronation or ascension of the Sultan's throne. Nasi Blawong has existed since the reign of Sri Sultan Hamengkubuwono I in 1755 when he was crowned as the first King of Yogyakarta (Nuraida, 2008). Nasi Blawong is not made from brown rice although the color is reddish. According to BRAY, Nuraida Joyokusumo, the owner of Gadri Resto, the red color was because the rice was cooked with spices, such as cinnamon, nutmeg, clove, lemongrass, and coconut milk then added with salt as a flavor enhancer. Nasi Blawong is served with side dishes consisting of (whole not shredded) Daging Lombok Kethok, Telur Pindang, Ayam Bacem Goreng sprinkled with whole fried onions. BRAY Nuraida Joyokusumo also said that Daging Lombok Kethok is the favorite of Sri Sultan Hamengkubuwono VII. This dish is made from beef stir-fried with chilies (lombok) cut into pieces (dikethok-kethok). The picture of Nasi Blawong is as follows.

Figure 1. Nasi Blawong



Source: Field Observation (2022)

From the picture above, nasi blawong is served with its side dishes, such as Daging Lombok Kethok, Telur Pindang, Ayam Bacem Goreng, and peyek sprinkled with whole fried onions. The underlying creation of this food's name is because the utensil used to serve this dish is on Blawong, a blue plate, in which the word "Blawong" comes from the Dutch language of "Blauw" which means blue. The use of blue colored utensils was because during the Dutch colonial period, the nobles (priyayi) prioritized the aesthetical aspects, so that the food appearance looked more luxurious.

The underlying reason this dish is named daging Lombok kethok is due to the food processing which is slowly stewed to make the meat become tender. During the reign of Sri Sultan Hamengkubuwono I, the meat cooking technique by stewing was adopted from that of Dutch people, known as "smoor"

(stew)". Meanwhile, the addition of Lombok kethok (chili cut in large pieces) was intended to make the taste produced by Daging Lombok kethok has a distinguishing taste.

Ayam bacem is a dish completing nasi blawong. "Bacem" or "Membacem" means stewing food ingredients (tempeh, tofu, and chicken) into water added with brown sugar and seasoning. The stewing process must be until dry, so that the spices and soy sauce can perfectly seep into the food ingredients. "Bacem" or "Membacem" is a food preservation technique by adding sugar to dishes. This makes ayam bacem become a dish completing nasi blawong, because during the Dutch colonial era, Yogyakarta people always preserved the food due to its scarcity.

Nasi Punar

Nasi Punar or people outside Yogyakarta palace usually call it Nasi Kuning is one favorite dish of Sri Sultan Hamengkubuwono I until Sri Sultan Hamengkubuwono X. Nasi Punar has been existing since the 16th century or around 1586. In its presentation, Gadri Resto arranges this dish in the form of cone (tumpeng) surrounded by the side dishes. According to Nur Riski et al. (2021), in Javanese culture, tumpeng is usually used as the main dish during the thanksgiving (syukuran), feast (kenduri), salvation (selamatan) and certain traditional ceremonies including wedding processions. Meanwhile, according to the informants, Nasi Kuning has been existing since the ancient Mataram kingdom in around the 8th century during the reign of Syailendra dynasty with Hindu and Buddha as their religions. Furthermore, it was explained that Nasi Punar was maintained by the Islamic Mataram kingdom until now. Nasi punar is made of rice added with turmeric, coconut milk, and spices to result in a distinguishing taste, so that the rice color turns yellow. The picture of Nasi Punar is as follows.

Figure 2. Nasi Punar/Nasi Kuning



Source: Field Observation (2022)

From the picture above, the shape of nasi punar or nasi kuning is cone and surrounded by side dishes, such as irisan telur dadar (sliced omelet), kering kentang, sambel goreng, ayam kremes and lalapan (fresh vegetables). It is named Nasi punar (Nasi Kuning) because it is a symbol of gratitude to celebrate happiness since yellow symbolizes happiness and prosperity.

Ongklok Kentang

Ongklok Kentang is one favorite dish of Sri Sultan Hamengkubuwono VIII and Sri Sultan Hamengkubuwono IX. This dish has a western food taste since combining potatoes, milk and butter. It is known as Ongklok Kentang since it is cooked by adding boiled potatoes with pepper salt. To improve the flavor, milk and butter are mixed and added into a covered pot. After cooked well, the potatoes are then shaken (diongklok-ongklok), so that the potatoes are crushed but not until smooth like mashed potatoes. According to the informants, this ongklok kentang was made because during the reign of Sri Sultan Hamengkubuwono VIII in 1925, he loved eating western (Dutch) food, such as "bestik" (in Dutch "Biefstuktjes"). Agustina (2020) states that "bestik" is one of typical foods from both Surakarta and Yogyakarta Palaces. Some people say that bestik is a name taken from the word "beef steak".

However, its presentation is adjusted to the local tastes and ingredients to become a typical food adopting non-local culture to local culture. If the steak is served in thick gravy, Bestik is served in light (watery) gravy. Ongklok kentang is a combination of western and Javanese culinary cuisine in which the difference lies on the texture of potato. The mashed potato has a smooth and soft texture, while ongklok kentang has a coarse texture.

BR Ay Nuraida Joyokusumo as the owner of Gadri Resto and younger sister of Sri Sultan Hamengkubuwono X said that the nobles (priyayi) at that time really loved Dutch food which used "mashed potato". To honor the people, Sri Sultan Hamengkubuwono VIII asked the royal servants (abdi dalem) to make a dish like the "mashed potato", the courtiers (royal servants) at that time did not know how to make "mashed potato". With their experience, Ongklok Kentang was created. The picture of Ongklok Kentang is as follows.

Figure 3. Ongklok Kentang and Bestik Djawa



Source: Field Observation (2022)

From the picture above, ongklok kentang is a side dish of bestik djawa which is then doused with a sweet watery sauce. This dish is named Ongklok Kentang due to its making process (shaken/diongklok) in a tightly closed pot resulting in a coarse texture. The potatoes are shaken (diongklok) to coarsely smash the potatoes.

Nasi Golong

Nasi Golong is usually served in a big ceremony, such as wedding, circumcision, and birth ceremonies, or as appetizer before starting a big ceremony, as the Javanese people call “selamatan.” According to Imam Baehaqie (2017), selamatan is a tradition practiced from generation to generation by Javanese people, either living in Java Island or in other regions, such as Bali, Madura, Sumatera, and Kalimantan. According to the informants, Nasi golong is one of compulsory dishes in each selamatan of Yogyakarta palace. Nasi golong is served with various side dishes, usually in a “takir” (bowl made of banana leaf). Nasi golong has existed from the period of Sri Sultan Hamengkubuwono I in the 16th century or about 1586. Below is the figure of nasi golong:

Figure 4. Nasi Golong



Source: Field Observation (2022)

Based on the figure above, it is apparent that nasi golong consists of white rice, fried beef, fried tempeh and round shaped fried coconut put into takir (bowl made of banana leaf). BRAY Nuraida Joyokusumo as the owner of Gadri Resto and younger sister of Sri Sultan Hamengkubuwono X states that nasi golong is one of items for selamatan ceremony. She also states that nasi golong symbolizes united determination or “golong gilig.” Determination in organizing selamatan is usually called “tekad kang gumolong dadi sawiji” or determination that becomes one. Nasi golong is usually served in “pitung jodho” or seven sets, and the seven sets of nasi golong is intended to respect “Kang Yasa Jagat” of the One who created earth along with all on and in it. She states that seven sets of nasi golong means safety, prosperity, round (unanimous) goal, happiness, birth, luck and pitutur (lesson, advice, or warning). The background of the name Nasi Golong is that the rice is formed round as big as adult’s fist. The round shape (golong) makes the meaning of round (unanimous) determination when desiring something so that sustenance to come will be wavy (abundant).

Manuk Nom

Manuk Nom is a “pudding” type snack (pudding in Dutch language), a combination between milk, egg, granulated sugar and green sticky rice-based tape of which water is squeezed until “atus” (water content runs out), served with emping serving as the spoon. This menu existed from Sri Sultan Hamengkubuwono VII in 1877. Bendoro Raden Ayu (Bray) Nuraida Joyokusumo the owner of Gadri Resto states that manuk nom is a snack fancied by Sri Sultan Hamengkubuwono VII as dessert and fancied by Sri Sultan Hamengkubuwono VIII as appetizer. This snack is acculturation of Western country (The Netherlands) and Java.

According to Adam Zaki (2020), acculturation is one form of cultural mixture taking place in the community besides diffusion and assimilation. Acculturation covers various changes in culture caused by other culture's influence, that eventually produces increased equalities of the cultures. One form of acculturation is manuk nom. Below is the figure of snack manuk nom:

Figure 5. Manuk Nom



Source: Field Observation (2022)

BRAY. Nuraida Joyokusumo, the owner of Gadri Resto, states that Sri Sultan Hamengkubuwono VII at that time often welcomed Dutch envoys as guests, that since the Dutch envoys were not used to the palace's dishes, Sri Sultan Hamengkubuwono VII asked Bojana (cook of Yogyakarta palace) to make dishes acceptable to the Dutch envoys. With the experience of palace cook (Bojana) in making dishes using local ingredients to serve the Dutch envoys, manuk nom was created. The meaning the dish was named so was that the snack manuk nom in plating, emping that was used as the spoon had bird's wings that emping was put on the right and left of pudding. In addition, being eaten, the snack was crispy (*krenyes-krenyes*, Javanese language) and when the green sticky rice grains that merged with emping as the spoon were chewed, it was as if they ate young (*enom*, Javanese) chicken (*iwak manuk*, Javanese).

Gajah Dekem

According to the informant, Gajah Dekem is a snack like "semar mendem" made of sticky rice stewed in coconut milk to produce savory taste; thin omelet made of a mixture of wheat flour, water, and cooking oil as the pancake to cover the sticky rice; and minced beef sautéed with shallot, garlic, coriander, lemon grass, kaffir lime leaf, brown sugar, salt and thick coconut milk stuffing. Sticky rice is then shaped round as big as a fist and filled with sautéed beef and wrapped using omelet. According

to Agustina & Ayu (2020) it is named Semar Mendem because of its fat shape, with abundant fill, a resemblance to the character Semar with his fat body. The term mendem (intoxicated) is used since when consuming it our mouth will not stop chewing, just like we are intoxicated or addicted. Semar in Javanese pewayangan is an incarnation of God who often teaches anything which may enlighten those in his surroundings. Symbolized as a wise man, Semar is often taken as a role model with all criticism and righteousness as advice for leaders with mighty power. Meanwhile, “mendem” in Javanese means (intoxicated). Thus, this food is intended to remind kings not to be intoxicated with power and wealth. This is different from Gajah ndekem as its form is bigger than semar mendem. Below is the picture of Gajah ndekem:

Figure 6. Gajah Dekem



Source: Ida Ayu Savitri & Nugroho (2018)

According to the informant, this snack was the favorite of Sri Sultan Hamengkubuwono VI, and it has existed since 1855. Gajah dekem is usually served along with warm tea for Sri Sultan Hamengkubuwono VI when he was relaxing in the South square while watching elephant. It is called Gajah dekem, according to the information, since when Sri Sultan Hamengkubuwono VI enjoyed warm tea, a dish was served to him by abdi dalem (palace servant) made of sticky rice wrapped in egg, and since it was big, smiling, Sri Sultan Hamengkubuwono VI said “ono panganan kok bentuke koyo gajah dekem” (there is such a dish just like a crouching elephant). That was where the name gajah dekem of the snack was derived from. The background of the name gajah dekem appeared when at the time Sri Sultan Hamengkubuwono VI was relaxing in South square while watching elephant and served with a dish made of sticky rice and wrapped in egg, and Sri Sultan Hamengkubuwono VI, smiling, spontaneously said there was such a dish that was just like Gajah dekem (elephant crouching with its four feet folded).

Wedang Uwuh

Wedang uwuh is a traditional drink which has the color of red coming from the natural dye of secang with a fresh aroma containing various spices (Vocational Education Development Center for Agriculture, 2012). Meanwhile, according to Murdijati Gardjito (2017), Wedang uwuh is taken from the clove leaves falling on the burial ground. The dry clove leaves were then swept using a broom stick just like people collecting the garbage or “uwuh.” As reported by Kompas.com (2022), wedang uwuh has been popular since 1628. Until now, this drink was immensely popular in the environment of Yogyakarta Palace. Wedang uwuh is usually served hot to warm the body in cold. According to BRAY, Nuraida Joyokusumo, the restaurant owner, the younger sister of Sri Sultan Hamengkubuwono X, this drink was found accidentally by the royal guards of Sultan Agung (the 3rd king of Islamic Mataram Kingdom). When Sultan Agung meditated, the royal guards served wedang secang. Due to the strong wind on Merak Imogiri hill, some clove leaves were flown into wedang secang. Sultan Agung loved the drink’s new taste which he had never tasted before. Thus, the royal guards realized that the drink served to the king had a different taste since it contained leaves never known before. The royal guards then checked the contained ingredients and mixed them in the following night. The drink eventually became one favorite of the king.

Wedang uwuh is a traditional drink inherited from generation to generation. The informants also said that wedang uwuh, which was one favorite drink of Sri Sultan Hamengku Buwono IX, has the color of red since made from the boiled shavings of Secang wood, a type of plant which shavings put into liquid, the liquid will turn into red. He also said that wedang uwuh was used by Sri Sultan Hamengku Buwono IX when welcoming the Dutch envoys. Sri Sultan Hamengku Buwono IX made wedang uwuh as a substitute for wine because the red color is like wine. In terms of color, wedang uwuh and wine are the same at the first glance yet have different benefits. Wine is known as a drink containing alcohol resulting from wine fermentation which can cause someone to get drunk, while wedang uwuh can make the body healthy since it is made from natural ingredients, such as ginger, cinnamon, clove leaves, and cardamom. The picture of wedang uwuh is as follows:

Figure 7. Wedang Uwuh



Source: Field Observation (2022)

From the picture above, wedang is red like wine. This drink was named wedang uwuh is because the ingredients were from the fallen clove leaves or "uwuh" (garbage) which accidentally entered wedang secang and caused the taste to become more delicious and warm the body.

Bir Jawa

As reported from Tempo.co (2014), the history of Bir Jawa began in the era of Sultan Hamengkubuwono VIII. In around 1920, the influence of European culinary was brought by the Dutch colonialists to Java. Bir Jawa can be served warm or cold by adding some ice cubes (Ayu Ida & Nugroho, 2018). According to the informants, Bir Jawa is one favourite drink of Sri Sultan Hamengkubuwono VIII commonly served when resting (bertetirah) at the resting house (tetirahan) of Villa Ngeksikondo, Kaliurang, Yogyakarta, especially when he was sick because Bir Jawa gave warm yet fresh in taste. Beer Jawa is a combination of Wedang Uwuh with lime juice, so that the red color from secang wood faded when added with lime juice and turned into yellow, like beer color. BRAY Nuraida Joyokusumo also said that when the Dutch came to Yogyakarta, they usually brought alcoholic drinks (beer). However, Sri Sultan Hamengkubuwono VIII was not pleased to drink this alcoholic drink (beer). Thus, Sri Sultan Hamengkubuwono VIII then served a drink like beer, just like the one brought by the Dutch which taste, color, and benefits like beer, yet not containing alcohol. The picture of Bir Jawa is as follows.

Figure 8. Bir Jawa



Source: Field Observation (2022)

From the picture above, the color of Bir Jawa is the same as alcoholic beer. This drink was named Bir Jawa because Sri Sultan HamengkuBuwono VIII did not drink alcoholic drink when welcoming the Dutch guests who loved drinking alcohol (Beer). Thus, Sri Sultan HamengkuBuwono VIII added lime juice to wedang uwuh to change the color from red into yellow, in which the color of yellow from Bir Jawa was like alcoholic beer.

Conclusion

From the results of observations and interviews, it can be concluded that the naming of the Yogyakarta Palace traditional food found at Gadri Resto is the result of the naming process derived from the food ingredients which is used in producing a certain dish. Moreover, it is also influenced by the spices used so that the food color can change from its original color. The naming process can be based on the combination of the food's flavors. In addition, the form of food is also able to be the basis for naming the traditional food of the Yogyakarta Palace. There are foods that look like a certain animal such as Manuk Nom and Gajah Dekem. The name of both dishes is given because their shapes look like an elephant (Gajah) and birds (Bird).

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Halal Gastronomy Tourism as A New Product Development: Determinacies Factors That Influence the Tourist Intention to Choose Halal Gastronomy Destination

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Abstract

Tourism activities and supplies are not limited to those associated with accommodations, leisure, recreation, sports, culture, transportation, or business. International tourism organizations are continuously attempting to identify new tourism goods and activities that provide a huge market potential and may be marketed as exciting and motivational reasons to attract travelers to a specific place. Recently the need for new product development in Tourism Industry led to the introduction of Halal gastronomy tourism. This study presented the investigation regarding factor that influence the Muslim tourist intention to choose halal gastronomy tourism. Subjective norm, religious, halal place awareness, Islamic self-identity and food quality are the main variable that have been tested to determine the correlation with intention to choose halal gastronomy tourism. There are a total of 560 participants in this study. Finding show subjective norm, halal place awareness, Islamic self-identity and food quality are the factor influence the Muslim tourist to choose halal gastronomy tourism. Religious are not significant in influencing the Muslim tourist intention to choose halal gastronomy tourism. This paper's arguments can be used by Halal product in tourism industry to create items with characteristics that appeal to Muslim and non-Muslim tourists on halal gastronomy vacations.

Keywords: subjective norm, religious, halal place awareness, intention, gastronomy tourism, intention, food quality.

Introduction

The Greek state has reaped social and economic gains from gastronomy for an extended period (Stone, 2022). Gastronomy strategies cannot necessarily accomplish this on their own; international

standardization that includes lifestyle elements, such as the historical element, cultural elements, local products, food that can be told and nutrients that are met, and the culinary that reflects the identity, must be met (Hsu, et al., 2022; Ghosh & Ravichandran, 2022). Gastronomy has evolved into a form of tourism known as gastronomy tourism. Gastronomy tourism is a sort of cultural export strategy, particularly in the sphere of cooking (Stone, et al, 2022). Gastronomy tourism has the ability to boost the country's economic growth rate. The disparity in information transmission and communication between nations contributes to the ignorance of issues pertaining to developing nations (Stone, et al, 2022; Sharma, 2022).

For emerging nations, culinary tourism contributes to national branding and is well-known internationally (Piramanayagam & Seal, 2022). One of the recently emerging marketing concepts, halal gastronomic tourism, is attracting the attention of academicians, practitioners, businesspeople, and consumers for a variety of reasons (Aminah & Bhakti, 2022; Ningsih, Turrini & Nurussahar, 2022; Rahman et. al., 2022). The Islamic market comprises 1.6 billion people, or 23 percent of the entire global market (Bahri & Ali, 2022). The development of halal gastronomy tourism is a new way of developing tourism that upholds Islamic culture and values without losing the uniqueness and originality of the areas that have become a part of the halal industry in the tourism sector (Yousaf, 2022), because it is driven by the large market potential for Muslim tourists (Janis & Ramli, 2022). Muslim travel expenditures were valued at US\$177 billion in 2017 and are projected to reach US\$274 billion by 2023, according to the Islamic Economic State of the World 2019-2020 Report. (Hall et. al., 2022; Papastathopoulos, 2022). The 2015 Euromonitor International Report recognises that Muslim visitors will request halal food and drink when travelling to a non-Muslim country. According to Bon and Hussain (2010), Muslim visitors in non-Muslim nations have limits on Halal cuisine and, despite being offered Halal food, the issue is whether or not the meal is Halal (Yousaf, 2022; Yen et. al., 2022; Abdrakhmanova, & Moghavvemi, 2022). Manufacturers and marketers utilise halal certification and emblems to inform and persuade target consumers that their products are halal and Shariah-compliant (Aminah & Bhakti, 2022). For this reason, there is a need for developing halal gastronomy tourism destinations in the tourism industry, as many other nations have begun branding their countries as halal gastronomy tourism or with other terms that have similar meanings, such as sharia tourism, Islamic tourism, or halal tourism (Vargas-Sánchez & Moral-Moral, 2022). Numerous localities have developed halal culinary tourism as a new tourism product (Aminah & Bhakti, 2022). Studies on halal

tourism gastronomic tourism have been conducted for a variety of reasons or aims. It constitutes a marketing strategy (Mukhlis, et al., 2022; Zamrudi & Il-Hyun, 2022). There are few studies concentrating on the intention of Muslim tourists to choose halal gastronomic tourism (Amalia & Gunawan, 2022; Brien et al., 2022; Abdullah, et al., 2022; Tran et al., 2022; Jalasi & Sylvia, 2022); therefore, it is crucial to do this study. This study's primary purpose is to research the elements that may influence the intention of Muslim tourists to choose halal gastronomic tourism.

Theoretical Framework

Intention

Intention is a state in which a person is willing to engage in a particular behaviour, or it can be viewed as a cause of behaviour (Ajzen, 1985). According to Islamic beliefs, as mentioned in the hadith, purpose plays a crucial role; in fact, charity depends on intention. Ajzen elaborated on intention in 1991, specifically the goal to uncover motivational elements that can influence behaviour. Intention indicates a person's readiness to try and their planned attempts to engage in specific actions (Hernández-Rojas & Huerte Alcocer, 2021). Generally speaking, previous research has demonstrated a considerable relationship between tourists' pleasure and their behavioural intentions (Jaihan et. al., 2022). Tourists' happiness serves as the key predictor of their post-purchase behaviour intentions, as it favourably influences their perception of the service, brand, or product. It could also increase the intention of tourists to return in the future (Tepavevi, et al, 2021). (Cakir & Ozbay, 2021) Previous research has demonstrated that increasing the level of traveller satisfaction is important to increase the likelihood of a return visit and the likelihood of a recommendation, in addition to being an element of tourist loyalty.

Religiosity

Regarding the effect of religion, beliefs, and practises within a religion that are taught and influenced by the family and society (Battour et. al., 2022). These religious beliefs and behaviours affect food consumption (Lada et al., 2009). Moreover, Sudarsono et al. (2021) discovered that religion influences the food preferences of customers. Moreover, Jalasi & Sylvia (2022) argue that religion has a substantial impact on customer behaviour and intention to purchase food goods. Consequently, religious prescriptions influence the purchasing decisions for meat-based products (Battour et. al.,

2022). In the case of halal food consumption, the religious aspect is a crucial element for Muslim customers; hence, its impact on their Halal purchase expectations might have considerable effects.

This idea represents the amount to which a person is devoted to his or her religion. It indicates the extent to which specific religious principles and ideals are held and practised by the individual (Farooq & Altintas, 2022), or the significance of religion in the individual's life insofar as they guide the individual's everyday actions (Nisha & Cheung, 2022). A substantial body of research indicates that religiosity influences consumer behaviour in general, and that Islamic religiosity influences halal food consumption (Mayanti, et al., 2022), particularly in non-Muslim majority market contexts (Wang, 2022). Thus, a genuinely observant Muslim will attempt to adhere to Islamic dietary standards and will insist on consuming halal even when halal supply is severely limited in a non-Muslim majority market (Mayanti, et al., 2022; Wang, 2022).

Islamic Self-identity

Islamic self-identity is described as the assimilation of Islam into a person's self-concept. Ethnic identity functions as a psychological locus of cultural impacts, influencing, directing, and interpreting how people of a given sociocultural group think, feel, and act, according to Prajasari, (2022). (Maksum, 2022; Hossain & Islam, 2022). If this is the case, then Islamic self-identity will similarly act as a framework that influences how people relate to the larger sociocultural Islamic group of which they are a member (Alkandari, 2022). Consequently, a consumer with a strong sense of Islamic self-identity will tend to act in ways that are compatible with the larger Islamic sociocultural group to which she or he belongs (Mursid, 2022). There is a greater possibility that the customer will insist on consuming halal food if the community as a whole favour consuming halal cuisine (Khan et. al., 2022).

Subjective norm

This addresses the convergence of a person's desire to belong to a wider Islamic collective and build a mutually influential relationship and emotional bond with that collective (Indrianto, et al, 2022). A customer with a strong sense of Islamic community will have an emotional link to their local Muslim community, actively participate in its events, have a deep connection to the community, and take pleasure in belonging to the community (Musa et. al., 2021; Ramadhani, et al, 2019). Given that food codes serve to bind groups together across time and space (Maknu, et al, 2021; Purwanto & Rofiah,

2020) and that consumers tend to communicate their religious identities to third parties through consumption choices (Rachmiatie, et al, 2022), it is likely that such a consumer will have a strong positive attitude toward halal food consumption as a means of affirming the (Rofiah, 2020).

Halal awareness

Awareness is the state of being aware of things in one's environment through sensory perception and emotional response. It is a notion that implies comprehension and perception of events or subjects. An important factor in deciding whether or not to select is said to be one's level of consciousness. Amalia & Gunawan (2022), observed in their study that a positive attitude determines awareness of halal principles and halal food products. According to the TRA theory, customers with a positive attitude will engage in the behaviour. Yousaf, (2022), in their study on halal products, offered empirical evidence that attitude is positively associated to intention to choose halal items (Rachmiatie, et al., 2022). Syed, Ahmad, and Shah, 2022, also revealed comparable results for a sample of marketing students from one of Malaysia's universities. The findings confirm that a positive attitude influences the selection of halal products. In the context of this research, a favourable attitude is defined as one that has a favourable impression of the halal idea and is aware of its importance. (Ratih, et. al., 2022).

Food quality

The term "food quality" can also be used to refer to the overall quality of a product. Quality is a desired attribute of a product or service that is demanded by the clients (Sthapit et. al., 2022). (Sthapit et. al., 2022). Food quality can be a source of product differentiation and is a crucial criterion for the food industry, since it is the foundation for success in today's highly dynamic and competitive marketplace (Reisinger & Crotts, 2022). Understanding the relationship between food quality and customer behaviour is crucial for the manufacturer to maintain market competitiveness. Because buy intentions are often used as a basis for predicting purchase behaviour, the impact of food quality on customers' intention to purchase is one of the crucial topics requiring additional research (Yulia, Wulan & Bilqis, 2022). The knowledge of this relationship is essential for food makers since it gives fundamental information on how to satisfy the needs of customers. In this study, food quality is evaluated from two distinct perspectives (Marlinda et. al., 2022). First, under the framework of halal, a dish is deemed to be of high quality if it satisfies multiple conditions, such as being safe to ingest, healthy, and hygienic (Suhartanto et. al., 2022; Rahman et. al., 2022; Yulia, et al, 2022; Marlinda et. al., 2022). The second

perspective is the general context of food quality, which includes factors such as the offered food being superior to competing products and the food product matching the consumer's ideal food product (Suhartanto et. al., 2022; Rahman et. al., 2022; Yulia, et al., 2022; Marlinda et. al., 2022). For a food manufacturer, food quality can be a source of product differentiation. According to Alsawafi & Almuhrzi (2022), food quality is viewed as a predictor of buying behaviour.

Research Methods

Due to the post-pandemic circumstances, a cross-sectional method was utilised to evaluate the hypothesized relationships between Muslim tourists in Malaysia via an online questionnaire. There are a total of 560 participants in this study. All components were measured using five-point Likert scales with an anchoring range of 1 (strongly disagree) to 5 (strongly agree), and the questionnaire was written in English. There are two parts to the questionnaire, with Part A focusing on demographic characteristics and Part B focusing on all variables used in this study. To gain a comprehensive understanding of the PLS model, researchers evaluated its measurement model and structural model. The constructs' validity and reliability were evaluated by analyzing the measurement model. Unlike Cronbach's alpha, which assumes that each item correlates equally with the latent variable, the composite reliability score takes into account the actual correlations between items. PLS-SEM is more suitable for the composite reliability method since it considers the reliability of each item. The overall dependability must exceed 0.70 (Nunnally & Bernstein, 1994). The evaluation of convergent validity involves computing the mean of the observed variances (AVE). The AVE score indicates that, on average, the latent variable explains more variance in the items than measurement errors do (Huntgeburth, 2015). If the AVE is more than 0.5, convergent validity is acceptable. This was discovered by a team of researchers (Hair et al., 2014). Evaluation of discriminant validity using the Fornell-Larcker criterion and cross loadings. According to the Fornell-Lacker criterion, the connected items of one variable should display higher variance than the linked items of all other variables (Hair et. al, 2014). First, we evaluated the precision of the measurement model, and then we evaluated the significance of the path coefficients to establish the structural model's effectiveness.

Findings

CA, RC and AVE score

To figure out how accurate the questionnaire items that represent the variables are at measuring their properties. This is done by figuring out how valid and reliable the measuring tool is. The tests of reliability (Cronbach alpha reliability and composite reliability) and validity (construct validity and discriminant validity) are done to find out how consistent something is on the inside. For this purpose, several analyses were done on Smart PLS. These included the Cronbach Alpha Reliability test, the Composite Reliability test, the Average Variance Extracted (AVE) test, and the Discriminant Validity HTMT Test. It must be close to or above 0.70 for composite reliability (Fornell and Larcker, 1981a), 0.70 for Cronbach's alpha (CA) (Fornell and Larcker, 1981b; Nunnally and Bernstein, 1994), and 0.50 for Average Variance Extracted (AVE). According to Fornell and Larcker (1981a), values for CR that fall within the range of 0.936 to 0.973 and are more than 0.70 are acceptable, as shown in Table 1. Table 1's score for CA value indicates that all values surpass 0.70, with a range of 0.918-0.966. This indicates that all values are acceptable. The AVE score reported in Table 2 is greater than 0.50, ranging from 0.617 to 0.836. (Fornell and Larcker, 1981b; Nunnally and Bernstein, 1994). All CR, CA, and AVE were approved.

Discriminant validity

Discriminant validity refers to the degree to which experimentally distinct constructs genuinely vary from one another. Additionally, it quantifies the degree of dissimilarity between the overlapping constructs. Using cross-loading of indicator, the Fornell & Larcker criteria, and the Heterotrait-monotrait (HTMT) correlation ratio, one may assess the discriminant validity. By examining cross-loading, the factor loading indicators on the assigned construct must be more than the loading of all other constructs, assuming the cut-off value of factor loading is greater than 0.70 (Hair, et al., 2011; Hair et al., 2017). The second criteria are the evaluation of discriminant validity based on the Fornell-Lacker criterion (Fornell, et al., 1994). This technique compares the square root of the extracted average variance (AVE) to the correlation between latent constructs (Hair et. al., 2017). A latent construct should explain the variance of its own indicator better than other latent constructs' variance. The square root of each construct's AVE should thus be bigger than the correlations with other latent constructs (Hair et. al., 2017). In this study, the researchers will compare the AVE score to the Fornell

& Larcker score. The AVE value in Table 2 has a low score compared to the Fornell & Larcker criteria in Table 3.

Heterotrait-Monotrait Ratio of Correlations Test

The second measure of discriminant validity is the correlation ratio between heterotraits and monotraits (HTMT). Using a Monte Carlo simulation research, Henseler et al. (2015) determined that HTMT achieves greater specificity and sensitivity rates (97 to 99 percent) than the cross-loadings criteria (0.00 percent) and Fornell-Lacker technique (20.82 percent). When HTMT levels are near to 1, discriminant validity is lacking. In order to use the HTMT as a criterion, it must be compared to a predetermined threshold. If the HTMT score exceeds this level, it may be concluded that the test lacks discriminant validity. Some writers propose a cutoff of 0.85 (Kline, 2011). Moreover, Gold et al. (2001) argued against it and suggested a value of 0.90. According to the score in Table 4, the value of HTMT not exceed the threshold value suggested by Kline (2011), with the range from 0.817 to 0.842.

R Square value

The coefficient of determination (R^2) represents the degree of explained variance of the endogenous variables (Hair et. al., 2021). The R^2 is used to determine the explanatory power of a structural model (Ringle, et al., 2014). The R^2 must be satisfactory, where values of 0.25, 0.50 and 0.75 for target constructs are considered weak, medium and substantial, respectively (Hock & Ringle, 2010). R^2 value as presented in table 4 reported 0.941 which is substantial explanatory power indicate that subjective norm, religious, halal place awareness, Islamic identity, food quality and past experience explain 94.1 % of Muslim intention to choose halal gastronomy tourism.

Hypothesis testing – direct relationship

According to the correlation Table 5, direct relationship shows, of 5 hypotheses, only 4 are supported. Hypothesis 1 proposed there have a significant relationship between subjective norm and Muslim tourist intention to choose halal gastronomy tourism. The result from the correlation shows ($\beta = 0.588$, $t = 7.740$, $p < 0.05$). This indicates that hypothesis 1 is supported. for second hypothesis, religious have significant relationship with Muslim tourist intention to choose halal gastronomy tourism and the correlation value as reported in Table 5 show ($\beta = 0.588$, $t = 7.740$, $p < 0.05$). This indicates hypothesis 2 is supported. Third hypothesis proposed that there has a significant relationship between halal place

awareness with Muslim tourist intention to choose halal gastronomy tourism. The correlation value as presented in Table 5 shows ($\beta = 0.588$, $t = 7.740$, $p < 0.05$) which indicate hypothesis 3 is significant. Finally for direct relationship, hypothesis 4 proposed food quality have a significant relationship with Muslim tourist to choose halal gastronomy. The correlation score for this relationship reported ($\beta = 0.389$, $t = 4.774$, $p < 0.05$) which indicate that hypothesis 4 is significant.

Discussions

According to the finding subjective norm are the one of the factors that can influence the Muslim tourist intention to choose halal gastronomy tourism. Positive or negative suggestion from friends and family do influence the Muslim tourist to choose halal gastronomy (Indrianto, Oktavio & Nugroho, 2022; Musa et. al., 2021; Ramadhani, Kurniawati & Nata, 2019). This is because in Islam, the religious tough its follower to build a good relationship with friends and family. That is why the opinion and suggestion from friends and family regarding one destination can influence the Muslim tourist to choose halal gastronomy tourism destination (Maknu, Manan & Ariffin, 2021; Purwanto & Rofiah, 2020). For Muslim tourist that are first time travel to another country, when they don't have any information regarding certain destination, the suggestion and opinions from friends and family is very important. This is because to find halal food sometimes is very difficult and the suggestion from the people around them usually will create the trust to visit certain destination (Rachmiatie, et al., 2022; Sudarsono, et. al., 2021 Rofiah, 2020).

For religious, the finding shows that religious don't have any significant relationship with the Muslim tourist intention to choose halal gastronomy tourism (Battour et. al., 2022; Sudarsono et. al., 2021). According to them if they need to travel to non-Muslim country, they don't have to worry because halal gastronomy is easy to find in non-Muslim country, also providing halal gastronomy to close the barrier of difficulties to find halal gastronomy in enhancing their tourism industry (Jalasi, & Sylvia, 2022; Farooq & Altintas, 2022; Nisha & Cheung, 2022). Moreover, the availability of local supplier who supply halal ingredient makes the Muslim tourist feel comfortable to travel to non-Muslim countries (Mayanti, et al., 2022; Wang, 2022).

Halal place awareness also have significant relationship with Muslim intention to choose halal gastronomy tourism (Ratih et. al., 2022; Amalia & Gunawan, 2022). This is because the awareness of

halal place in one country especially non-Muslim country can create the attraction for Muslim tourist to have intention to choose it as one destination who provide halal gastronomy (Rahman et. al., 2022; Yousaf, 2022). In addition, Muslim tourist also urge that, they will search of halal place in any country that they go to ensure they consume halal food during the traveling (Rachmiatie, et al., 2022; Syed, Ahmad & Shah, 2022).

Islamic identity that the Muslim tourist carried also will influence their intention to choose halal gastronomy tourism (Pap et. al., 2022; Prajasari, 2022). According to the Muslim tourist, Islamic identity prevent them to choose non halal food even though they are in the Muslim country (Maksum, 2022; Alkandari, 2022; Mursid, 2022). The image that they carry as a Muslim do play some sentiment when they want to choose destination to travel. But Islamic identity also did not stop them to choose non-Muslim country as one of the destinations to travel (Khan et. al., 2022; Hossain & Islam, 2022).

Food quality provided by the destination also significant in influencing the Muslim tourist intention to choose halal gastronomy (Sthapit et. al., 2022). Either Muslim or non-Muslim country, food quality is among the important attribute to attract the Muslim and non-Muslim tourist to visit their tourism destination (Alsawafi & Almuhrzi, 2022; Reisinger & Crofts, 2022). High food quality is important because as a tourist, food becomes the reason to visit certain destinations (Yulia, et al., 2022; Marlinda et. al., 2022). The quality of the foods that comes with the uniqueness that one country provide can become the major comparison when the tourist either Muslim or None-Muslim tourist want to choose gastronomy tourism destination (Suhartanto et. al., 2022; Rahman et. al., 2022).

Conclusion

This paper highlights the factor that can influence the Muslim intention to choose halal gastronomy tourism. From the finding, subjective norm, halal food awareness, Islamic identity and food quality are among the factor that contribute to Muslim tourist intention to choose halal gastronomy tourism. Unfortunately, religious are the among the factor that can contribute to the Muslim tourist to choose halal gastronomy tourism. Academic studies of halal tourists can benefit from our concept, and halal food manufacturers and marketers as well. Those responsible for guiding the development of the halal food business might use the proposed model and conceptualization as a springboard. Overall, our

research adds to the current body of information on halal gastronomic tourism and consumer intended behaviour in a heterogeneous society on the rise. Potentially laying the groundwork for studies of halal culinary tourism in other countries and regions.

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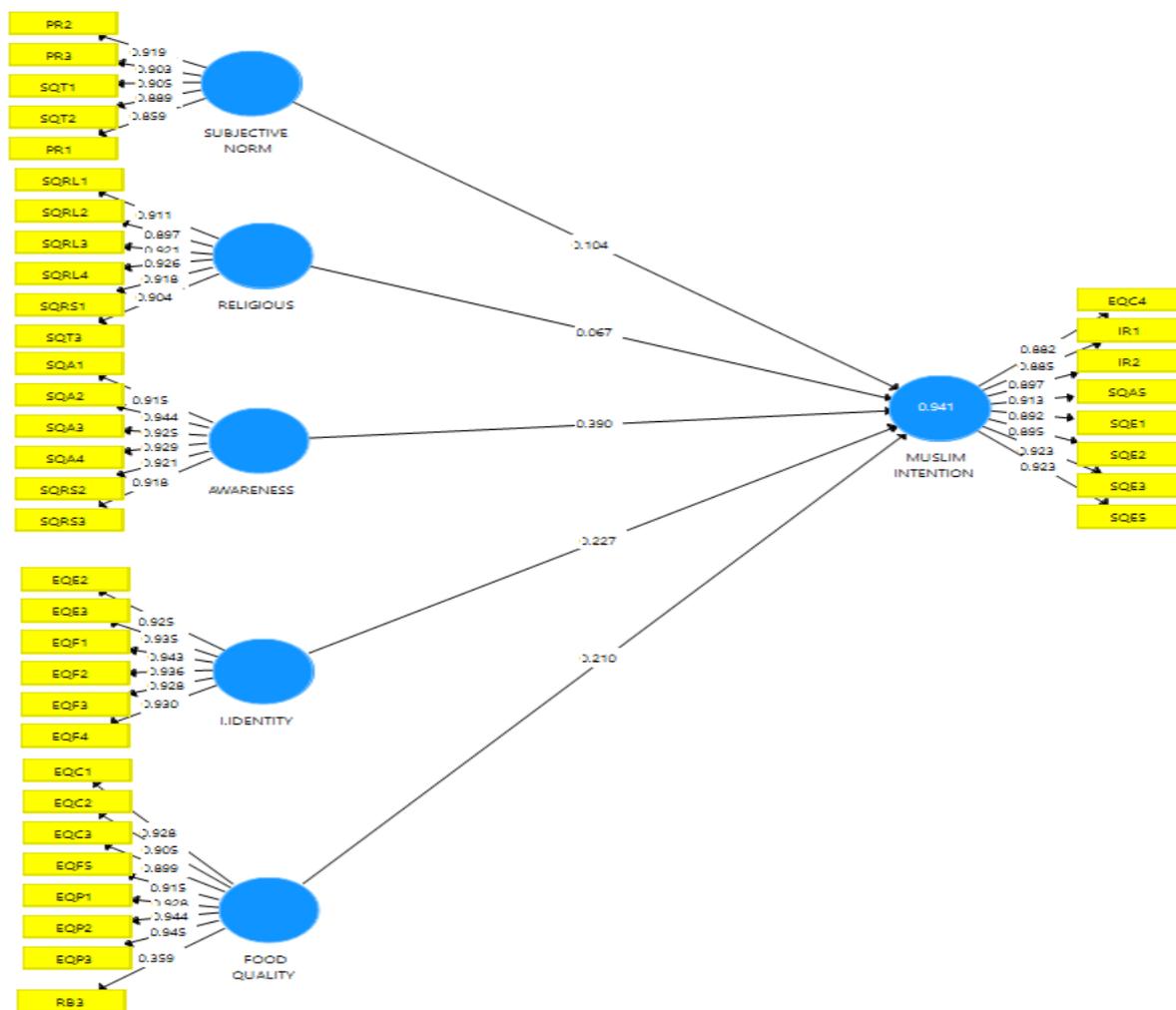


Figure 1; PLS SEM

Table 1: CA, RC and AVE score

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Subjective norm	0.938	0.941	0.953	0.802
Religious	0.960	0.960	0.968	0.833
Islamic self-identity	0.966	0.967	0.973	0.836
Halal place awareness	0.918	0.950	0.936	0.617
Food quality	0.938	0.957	0.955	0.760
Intention	0.923	0.950	0.941	0.731

Table 2: Discriminance validity

	Subjective norm	Religious	Islamic self-identity	Halal place awareness	Food quality	Intention
Subjective norm	0.845					
Religious	0.716	0.853				
Islamic self-identity	0.706	0.747	0.865			
Halal place awareness	0.806	0.39	0.762	0.818		
Food quality	0.899	0.726	0.834	0.842	0.833	
Intention	0.892	0.721	0.829	0.731	0.744	0.873

Table 3: Heterotrait-Monotrait Ratio of Correlations Test

	Subjective norm	Religious	Islamic self-identity	Halal place awareness	Food quality	Intention
Subjective norm						
Religious	0.822					
Islamic self-identity	0.849	0.823				
Halal place awareness	0.713	0.748	0.817			
Food quality	0.743	0.766	0.770	0.837		
Intention	0.897	0.724	0.725	0.780	0.842	

Table 4: R Square value

	R Square	R Square Adjusted
Muslim tourist intention	0.941	0.940

Table 5: Hypothesis testing – direct relationship

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Subjective norm -> Muslim intention to choose halal gastronomy tourism	0.588	0.581	0.076	7.740	0.000
Religious -> Muslim intention to choose halal gastronomy tourism	-0.118	-0.119	0.104	1.133	0.258
Halal place awareness -> Muslim intention to choose halal gastronomy tourism	-0.338	-0.330	0.097	3.467	0.001
Islamic identity -> Muslim intention to choose halal gastronomy tourism	0.313	0.317	0.091	3.419	0.001
Food quality -> Muslim intention to choose halal gastronomy tourism	0.389	0.387	0.082	4.774	0.000

Traditional Halal Food Heritage Awareness; Case Study of Private University Students in Malaysia

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Abstract

The purpose of this research was to investigate factors that influence private university students' awareness toward traditional halal heritage food in Malaysia. Quantitative study as applied in this current study involves 376 private university students. Students' knowledge, food culture and students' satisfaction are the variable use in this study to investigate the awareness of the private university students toward traditional halal heritage foods. Finding reported food culture and students' satisfaction toward traditional halal heritage foods encourage their awareness but unfortunately poor knowledge among the private university students reduces their awareness toward traditional halal heritage foods. It can be concluded that the awareness toward the traditional halal heritage foods in Malaysia was important because it was inherited from ancestors, it allows us to learn about the past, it reflects us, not to forget the old times, it is our culture, it is our history, for the perpetuity of our state, to learn about past lessons, and that it should be preserved by state protection, followed by allowing it to live on, raising awareness, claiming it as a heritage, remembering, and warning.

Keywords: Awareness, Heritage Foods, Food Culture, Knowledge, Halal Foods,

Introduction

Heritage and its preservation have gained importance in every region of the globe. There are numerous reasons for preserving and conserving the past, including tourism, aesthetic value, strengthening a location's sense of place, educational and scientific goals, and the creation of livable communities. Heritage refers to tangible (such as historic buildings, monuments, architectural remnants, and sites) and intangible (such as philosophies, traditions, values, ceremonies, music, dance, and oral histories) pasts, as well as living cultures (Hu, et al, 2022; Bayoumy, 2022; Nyambiya et. al., 2022). Traditional halal heritage cuisines are one of the best examples of cultural heritage, as they encompass the

distinctive elements of a culture in terms of ingredients, cooking techniques, meals, and food services (Fibri et. al., 2022; Huete-Alcoceret, et al, 2022; Greco, 2022). This form of cultural asset is more difficult to preserve than a physical object since it entails difficult-to-measure societal values, beliefs, behaviours, and customs, especially among the public (Bizzarri & Micera, 2022; Barros & Delgado, 2022). The traditional halal food legacy is comprised of agricultural goods, ingredients, cuisines, skills, and recipes. Traditional halal food heritage has also grown to play a crucial role in the life of civilization.

According to Król, et al, (2022), traditional halal food heritage is comprised of rich cultural value and historical insights that belong to the cultures and can be traced through their food trails, such as the cooking recipe and method. The rich cultural value fosters a sense of 'belonging' and increases people's sense of pride, which may in turn motivate them to maintain and preserve their cultural food history (Ramazanova et. al., 2022). In Malaysia, traditional halal food heritage is associated with classical and traditional halal dishes that are constantly prepared by all generations without significant alteration to the original flavours (Mohammad, et al., 2022; Hashim & Jamaluddin, 2022). Nasi Dagang, Masak Lemak, and Assam Laksa are just a few examples of the many one-of-a-kind dishes and regional specialties that are representative of Malaysia. This also contains Satay, Kuih Bakul, and Cendol, three widely acclaimed dishes from the Malaysian culinary canon that require no special racial or ethnic cooking expertise to prepare. Indigenous cuisines are threatened by the loss of their traditional cooking practices and traditions, as evidenced by the extinction of dishes like Pulut Kukus Periuk Kera (Glutenous Rice Cooked in Monkey Pot Plants) and Ikan Panggang Tanah Liat (Grilled Fish Wrapped in Clay) (Lee & Tao, 2022; Mohammad, et al., 2022; Hashim & Jamaluddin, 2022; Raju & Kunasekaran, 2022).

Malaysia was the second most visited country in Southeast Asia in 2017, behind Thailand. Malaysia attracted a total of 25,948,459 international travellers and saw an increase of 0.1% in tourism revenues, contributing RM82,2 billion to the country's revenue (Bouziane, Laallam, & Hassan, 2022). However, local traditional halal foods have not yet been popularised seriously (Lee & Tao, 2022; Mohammad, et al., 2022; Hashim & Jamaluddin, 2022; Raju & Kunasekaran, 2022). A significant number of studies discovered in prior study, notably on traditional halal foods heritage discourse on the challenges associated to the dearth of research on traditional halal food heritage (Lee & Tao, 2022; Mohammad,

et al., 2022; Hashim & Jamaluddin, 2022; Raju & Kunasekaran, 2022; Ahmad et. al., 2022). Various aspects of cultural traditional halal heritage awareness were investigated, including the extent to which pupils are aware of their traditional halal cuisine background (Lee & Tao, 2022; Mohammad, et al., 2022; Hashim & Jamaluddin, 2022; Raju & Kunasekaran, 2022; Ahmad et. al., 2022). Traditional halal foods awareness roots must be brought to the attention of students and the public at large to preserve the rich culture (Lee & Tao, 2022; Mohammad, Hanafiah & Zahari, 2022; Hashim & Jamaluddin, 2022; Raju & Kunasekaran, 2022; Ahmad et. al., 2022). Therefore, the goal of this study is to determine the level of awareness of traditional halal food heritage among Malaysian private university students.

Literature Review

Malaysian Heritage Food: Awareness Among Private University Students

Besmonte, (2022), noted that awareness is biased and intellectually influenced by experience and environment. Individual cognitive awareness development has received much consideration from the viewpoints of education, location, emotions, and social interactions, with the overarching belief that individuals have various levels of awareness in respect to places, people, and events. Cultural heritage is the explicit and tacit transmission of cultural values, traditional halal knowledge to future generations, including festivals, rituals, belief systems, clothes, artworks, etc (Chaisriya et. al., (2022); Chiu & Huang, (2022); Grubor et. al., (2022). Awareness of the traditional halal food heritage is crucial for the promotion and preservation of any cultural legacy. Therefore, awareness of traditional halal foods must be considered a key aspect (Su et. al., 2022). Parents can create the awareness their children about traditional halal heritage foods, which is crucial for ensuring the continuation of the practise among the younger generation (Lee & Tao, 2022); Mohammad, Hanafiah & Zahari, (2022); Hashim & Jamaluddin, (2022); Raju & Kunasekaran, (2022); Ahmad et. al., (2022). If young generations fail to learn, practise, and transfer their ethnic traditional halal food culture and tradition, it will result in the extinction of generations' worth of ethnic traditional halal heritage food knowledge (Su et. al., 2022).

Student Knowledge Towards Malaysia Traditional Halal Heritage Foods.

In the context of this research on students' familiarity with Malaysian traditional halal foods, "food knowledge transmission" refers to the process through which a family's cherished culinary traditions

are passed down the generations (Zuccoli, et al, 2022). Mothers should take the lead in encouraging their children to take an interest in the family's culinary traditions so that they may be passed down from generation to generation (Ibnu, 2022). In many households, passing down family recipes and methods of food preparation from one generation to the next has evolved into an integral aspect of non-formal schooling. Food knowledge is passed down naturally between mothers and daughters, and this practise has become commonplace across cultural groups (Esau & Senese, 2022; Ryu & Kang, 2022). The current generation, however, is less likely to participate in or practise ethnic traditional halal foodways. The loss of traditional halal culinary knowledge and the inability to reproduce it once younger generations stop practising the food traditions is being increasingly recognised (Kim, 2022; Sumarwati, 2022).

Food Culture Involvement

The study's independent variables included the transmission of traditional halal culinary knowledge from one generation to the next, which was found to extend the viability of ethnic cuisine identity and cultural heritage Khoshkam et. al., (2022); Zuccoli,, et al, (2022). Besides that, youth is also a critical component in maintaining the traditional halal foods from extinction. This is quite ironic because the eating behavior of people today, especially the youth, have changed to fast food and convenience food consumption because of modernization and globalization. Malaysian traditional halal food heritage also can be told that most of the culture involvement is from this country itself which is Malaysia, such as elders (Kaur & Kaur, 2022). This also must be practiced among the young generations, in other words family role also important in this to sustain the Malaysian traditional halal hheritage Food. Because of this, it is important to keep and protect traditional halal foods to preserve the local culinary culture in the face of homogenising forces from the outside world (Syntiadewi et. al., 2022; Kim, 2022; Sumarwati, 2022) as well as ensuring the ongoing production of valuable goods, particularly traditional halal cuisines (UNESCO,2022).

Student Satisfaction Towards MHF

Several academic disciplines, most notably consumer behaviour, have prudently demonstrated the positive correlation between customer pleasure and loyalty. The younger generation in Malaysia has lost interest in traditional halal eating practises because of the widespread adoption of digital technologies (Chitrakar, et al, 2022). Many of them may know the traditional halal heritage food but

may not know the way of preparing them or what type of food it is (Chiu & Huang, 2022). Beside parents or elder, scholars also must put this heritage food as an importance to preserve the techniques, skills and cooking the traditional halal heritage foods and transmitting them to the future young generation (Khoshkam et. al., 2022; Aktaç, et al, 2021). As it is considering part of the cultural identity also the satisfaction among the young generation towards Malaysian traditional halal heritage Food.

Methodology

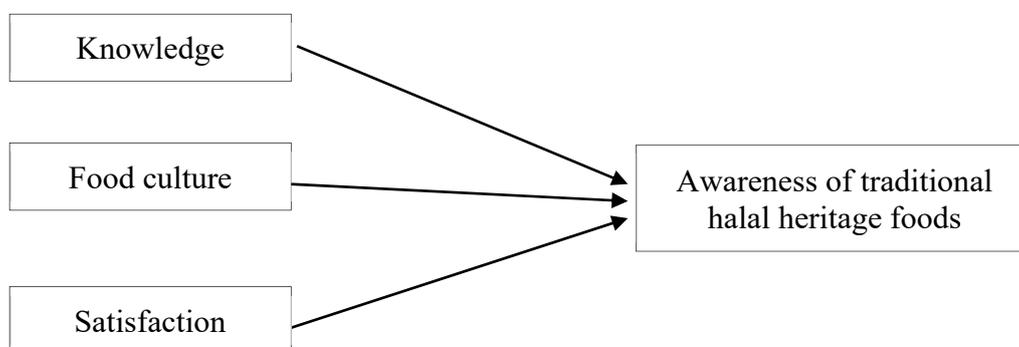
This study intends to investigate the factor that contribute to the private university student's awareness toward Malaysia traditional halal heritage foods. A total number of 400 questionnaire have been distribute through online survey form by using self-completed questionnaire survey. Only 376 questionnaires have been successfully collected. A descriptive statistical analysis was utilised to evaluate the demographic features, dining experience evaluation, and behavioural intentions of respondents.

The Partial Least Squares approach of structural equation modelling was used to test hypotheses in this study (PLS-SEM). We conducted the study using Smart PLS version 3.2.1 (Ringle, Wende, and Backer, 2015). PLS-SEM is "an new multivariate data analysis tool, and academics continue to investigate its best practises" (Wong, 2013). PLS-SEM was characterised by Hair, Ringle, and Sarstedt (2011) as a "causal modelling strategy aiming at optimising the variance of dependent latent constructs." The objective of this strategy is theory formation and forecasting. PLS-SEM has proven to be effective on small samples with non-normal distribution, despite the criticisms of some scholars over its use.

To fully understand the PLS model, researchers first assessed its measurement model and then its structural model. The validity and reliability of the constructs were investigated by evaluating the measuring model. Instead of assuming that each item correlates equally with the latent variable, as Cronbach's alpha does, the composite reliability score considers the actual correlations among items. PLS-SEM is better suited to the composite reliability approach since it considers the reliability of each item. Overall reliability must be greater than 0.70 (Nunnally and Bernstein, 1994). Convergent validity is evaluated by calculating the mean of the observed variances (AVE). On average, the latent variable explains more variance in the items than the measurement errors do, as indicated by the AVE score

(Huntgeburth, 2015). If the AVE is larger than 0.5, then the convergent validity is satisfactory. This was found by a group of researchers (Hair et al., 2014). Discriminant validity is evaluated using the Fornell-Larcker criterion and cross loadings. According to the Fornell-Lacker criterion, one variable's linked items should exhibit greater variation than any other variables (Hair et. al, 2014). We first checked the accuracy of the measurement model, and then we checked the importance of the path coefficients to determine how well the structural model worked.

Figure 1; Research Conceptual framework



Hypothesis Development

H1; There have a significant relationship between private university students' knowledge toward Malaysia heritage foods influence the private university awareness of Malaysian traditional halal heritage foods.

H2; There have a significant relationship between food culture involvement to the private university awareness of Malaysian traditional halal heritage food

H3; There have a significant relationship private students satisfaction toward the private university awareness of Malaysian traditional halal heritage food.

Findings

Table 1: Demographic data of respondent

Background Factor	Categories	Frequency	Percentage (%)
Gender	Male	173	46
	Female	203	54
Age	18 – 20	54	14.4
	21 – 26	286	76.1
	27 – 30	22	5.9
	31 – 36	9	2.4
	37 and above	5	1.3
Marital Status	Single	352	93.6
	Married	24	6.4
Race	Malay	319	84.8
	Chinese	17	4.5
	Indian	32	8.5
	Others	8	2.1
Religion	Islam	329	87.5
	Hindu	25	6.6
	Buddha	13	3.5
	Others	9	2.4
Education Level;	Foundation	28	7.4
	Diploma	159	42.3
	Bachelor	178	47.3
	Master	6	1.6
	PHD	5	1.3

In this research most of the respondents are female which accounted to 203 respondents (54%) whereas the balance of 172 respondents (46%) was male respondents. The age data was divided into five categories which are 18 – 20 years old, 21 – 26 years old, 27 – 30 years old, 31 – 36 years old and 37 years old and above. Majority (76.1%) of the respondents from the age range of 21 – 26 years' old, which indicates the respondent of 286 followed by 18 – 20 years old that holds (14.4%) for 54 respondents. For the 27 – 30 years old that have 22 respondents that holds (5.9%) followed by 31 – 36 years old which indicates the respondents of 9 which holds (2.4%). And the balance of (1.3%) which consists of 5 respondents are from the age range of 37 years old and above. Next for the marital status,

the highest respondents are categories from single which is 352 respondents (93.6%), and the rest 24 respondents (6.4%) were married. As for the race, the highest race with 319 respondents (84.8%) was from Malay, followed by 32 respondents (8.5%) was from Indian, and the third one is 17 respondents (4.5%) was from Chinese and the rest was from Others with 8 respondents (2.1%). The fifth data was from religion; the highest religion was from Islam with 329 respondents (87.5%) followed by 25 respondents (6.6%) was from Hindu, the third one was from Buddha with 13 respondents (3.5%) and the rest of the respondent was from Others with 9 respondents (2.4%).

The last data is the respondent's education level, the highest education level was from bachelor with 178 respondents (47.3%) followed by diploma with 159 respondents (42.3%), and the third one was from foundation with 28 respondents (7.4%), the second last was from master with 6 respondents (1.6%), lastly, was from PHD with 5 respondents (1.3%).

Figure 2: PLS output



Table 2: CA, CR and AVE value

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
AWARENESS	0.929	0.933	0.950	0.825
CULTURE	0.848	0.921	0.899	0.660
KNOWLEDGE	0.758	0.901	0.769	0.632
SATISFACTION	0.713	0.838	0.829	0.575

Internal consistency, as determined by the Composite Reliability (CR) score, was used in finding the validity and reliability of this study. Three indications are used to assess the dependability of each item. It must approach above .70 for composite reliability (Fornell and Larcker, 1981a), above .70 for Cronbach's alpha (CA) (Fornell and Larcker, 1981b; Nunnally and Bernstein, 1994), and above .50 for Average Variance Extracted (AVE) (Fornell and Larcker, 1981b). From table 2 the result show value for CR is above 0.70 with the range 0.769 to 0.950 which is accepted according to Fornell and Larcker, (1981a). For CA value, the score presented in Table 2 reported all value exceed 0.70 with the range 0.758 to 0.929. this show all the value is accepted. Finally for AVE result, the score presented in Table 2 show more than 0.50 with the range 0.575 to 0.825 (Fornell and Larcker, 1981b; Nunnally and Bernstein, 1994).

Table 3; Discriminant Validity

	AWARENESS	CULTURE	KNOWLEDGE	SATISFACTION
AWARENESS	0.908			
CULTURE	0.643	0.813		
KNOWLEDGE	-0.145	-0.140	0.795	
SATISFACTION	0.649	0.506	-0.214	0.758

Discriminant validity refers to the degree to which experimentally distinct constructs genuinely vary from one another. Additionally, it quantifies the degree of dissimilarity between the overlapping

constructs. Using cross-loading of indicator, the Fornell & Larcker criteria, and the Heterotrait-monotrait (HTMT) correlation ratio, one may assess the discriminant validity. By examining cross-loading, the factor loading indicators on the assigned construct must be more than the loading of all other constructs, assuming the cut-off value of factor loading is greater than 0.70 (Hair, Ringle, & Sarstedt, 2011; Hair et al., 2017). The second criteria is the evaluation of discriminant validity based on the Fornell-Lacker criterion (Fornell, et al, 1994). This technique compares the square root of the extracted average variance (AVE) to the correlation between latent constructs (Hair et. al., 2017). A latent construct should explain the variance of its own indicator better than other latent constructs' variance. The square root of each construct's AVE should thus be bigger than the correlations with other latent constructs (Hair et. al., 2017). In this study, The table 3 shows that the square roots of AVE for each construct are above the construct's highest correlation with other latent variables in the model when it is comparing with the AVE result presented in Table 3.

Table 4 ; Heterotraits and Monotraits (HTMT)

	AWARENESS	CULTURE	KNOWLEDGE	SATISFACTION
AWARENESS				
CULTURE	0.705			
KNOWLEDGE	0.146	0.724		
SATISFACTION	0.767	0.689	0.752	

The second measure of discriminant validity is the correlation ratio between heterotraits and monotraits (HTMT). Using a Monte Carlo simulation research, Henseler et al. (2015) decided that HTMT achieves greater specificity and sensitivity rates (97 to 99 percent) than the cross-loadings criteria (0.00 percent) and Fornell-Lacker technique (20.82 percent). When HTMT levels are near to 1, discriminant validity is lacking. To use the HTMT as a criteria, it must be compared to a predetermined threshold. If the HTMT score exceeds this level, it may be concluded that the test lacks discriminant validity. Some writers propose a cut off 0.85 (Kline, 2011). Moreover, Gold et al. (2001) argued against it and suggested a value of 0.90. According to the score in Table 4, the value of HTMT exceeds the threshold value suggested by Kline (2011), indicating that the discriminant validity of the present research is less than 0.85.

Table 5: R² Value

	R Square	R Square Adjusted
AWARENESS	0.554	0.540

R² value is a measure of how much the independent variables explain of the total variance (Hair et al., 2021). As a measure of a model's ability to explain other phenomena, R² is often utilised (Ringle, Da Silva & de Souza Bido, 2014). Values of 0.25, 0.50, and 0.75 for the R² are regarded as weak, medium, and substantial, respectively, for the target constructs (Hock & Ringle, 2010). According to Table 5, students' knowledge toward Malaysian traditional halal heritage foods, food culture involvement and students' satisfaction in explaining the awareness among private university students toward traditional halal heritage foods score 0.554 or 55.4% which consider medium explanatory.

Table 6: Hypothesis Testing – Direct Relationship

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
KNOWLEDGE -> AWARENESS	0.007	-0.014	0.074	0.100	0.920
CULTURE -> AWARENESS	0.424	0.421	0.088	4.835	0.000
SATISFACTION -> AWARENESS	0.436	0.434	0.099	4.388	0.000

Hypothesis testing for direct relationship presented in table 5 reported one out of three hypothesis was rejected. Hypothesis 1 proposed there have a sincere relationship between private university students' knowledge toward Malaysia traditional halal heritage foods influence the private university awareness of Malaysian traditional halal heritage food. The correlation score as presented in Table 5 above show ($\beta = 0.007$, $t = 0.100$, $p > 0.005$). This indicate hypothesis 1 is not significant and supported, where private university students' knowledge toward Malaysia traditional halal heritage foods does not influence their awareness of Malaysia heritage foods.

Hypothesis 2 proposed there have a sincere relationship between food culture involvement to the private university awareness of Malaysian traditional halal heritage food. As reported in Table 5 above, the correlation score for hypothesis 2 is ($\beta = 0.424$, $t = 4.835$, $p < 0.005$). This show hypothesis 2 is significant and supported where there has a significant relationship between food culture involvement to the private university awareness of Malaysian traditional halal heritage food. Finally, for hypothesis 3, the correlation score reported ($\beta = 0.436$, $t = 4.388$, $p < 0.005$). This shows there have a sincere relationship private students' satisfaction toward the private university awareness of Malaysian traditional halal heritage food.

Discussion

Private university students' knowledge about the traditional halal heritage foods in Malaysia is extremely poor lead to poor awareness about traditional halal heritage food in Malaysia. The reason behind this situation is because poor formal and informal education regarding type of traditional halal heritage food in Malaysia (UNESCO. 2022; Ngcoza, 2019). Usually in Malaysia, the awareness abouts the heritage foods only focusing on a high familiarity of traditional halal heritage food such as Nasi Lemak, Laksa etc. this happen because few people have the knowledge on how to prepare the traditional halal heritage foods (Mnguni & Giampiccoli, 2019). In addition, some of the ingredients that are used in the preparation of the traditional halal heritage food are extremely hard and not exist anymore (Adamek et. al., 2022; Beaudrie, Amezcua & Loza, 2021). Only traditional halal heritage food that still have the ingredient and easy to be prepared will be highlighted to create the awareness regarding it. The poor knowledge among the private university students about traditional halal heritage foods that exist in Malaysia. Only traditional halal heritage foods that are familiar to them will increase their awareness (Labadi et. al., 2021; Alvarez, et al., 2021).

In term of food culture involvement, private university students do agree that they are aware about the culture involvement in the traditional halal heritage food but only limited to the traditional halal heritage food that are familiar with them (UNESCO. 2022; Kastenholz & Gronau, 2020; Ozfidan & Toprak, 2020). The implementation of the culture in 21ST century is extremely poor due to adaptation of the modern technology and this also lead to new adaptation in term of preparing the traditional halal heritage foods (Mostafa, et al, 2022). The new generation are not interest in using traditional halal way

to prepare the food because it will lead to time consuming and unfamiliarity with the preparation process (Barrionuevo, et al, 2019). As have been mentioned before the traditional halal heritage food that are extremely easy to prepare and get the ingredient will be highlighted and pass to the next generation (Mensah, et al, 2022; Chen, Ren & Zhang, 2021). Even though the hypothesis 2 show the significant relationship between food culture with private university students' awareness about the traditional halal heritage foods in Malaysia, majority of the respondents agree, the culture of the traditional halal heritage food that have been expose to them majority focusing the well-known traditional halal heritage food that they familiar with, especially traditional halal heritage food that represent the Malaysia to the world (Greco, 2022; Castellano, 2021; Kastenholz & Gronau, 2020).

The uniqueness and the popularity of the traditional halal heritage food in Malaysia among the tourist either local or international are well addressed (Merican et. al., 2022; Almansouri et.al., 2022; Raju & Kunasekaran, 2022). Finally, for students' satisfaction toward Malaysia traditional halal heritage food, private university students in Malaysia do agree that they are satisfied with the food attribute provided by the traditional halal heritage food in Malaysia (Panyu & Seenprachawong, 2022; Bernardo, et al, 2022). Heritage food such as Nasi lemak, Laksa and many more are popular with the healthy food attribute especially the taste of the heritage foods (Kamaruzaman et. al., 2022; Xu, Zhang & Nie, 2022). This lead to the private university student's satisfaction toward the heritage foods in Malaysia (Reicks et. al., 2022). Again, majority of the respondent agree they only familiar and satisfy with the heritage food that are familiar to them.

Implication of the study

From the finding of the research, we can conclude that the knowledge about the variety traditional halal heritage food in Malaysia is poor among the private university students. The government should take the initiative to encourage the introduction of the traditional halal heritage foods among the private university students by developing certain program to create the knowledge and awareness regarding the existing of the traditional halal heritage food in Malaysia. In addition, the government also need to encourage the food and beverage and tourism industry to highlight the variety type of Malaysia traditional halal heritage foods among the society especially for the new generation. Moreover, the creation of appraising the heritage food should be implement and develop among the young generation to ensure the continuity of the existence of the traditional halal heritage food in Malaysia.

Conclusion

This study was conducted to have better understanding on student towards Malaysian traditional halal heritage food awareness by clarifying the factors of student knowledge, food culture and student satisfaction. This research project has fulfilled its objectives to identify the relationship of the three variables towards Malaysian traditional halal heritage food awareness. Majority of private university students relocate to urban areas for study, and as a result, the majority abandon traditional halal heritage food in favour of convenience to meet their hectic lifestyles. Urbanization also jeopardises the natural sources of indigenous ingredients or materials that are indispensable to the flavouring or preparation of traditional foods. This will eventually lead to the extinction of some traditional halal meals within the society. Using channels such as the internet and social media that are popular with young adults to disseminate information about local cuisine and developing a platform that matches private university student's interests, would increase awareness of the nation's food traditional halal heritage across all age groups to strengthen the nation's identity.

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