



VI. INTERNATIONAL

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**PROCEEDINGS
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**AFYONKARAHISAR
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EXPLORING THE POTENTIAL OF RENDANG TO BE PROMOTED AS THE LOCAL FOOD HERITAGE PRODUCT FOR TOURISM IN NEGERI SEMBILAN

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ABSTRACT

Rendang is a popular Malay heritage dish found across Nusantara, which includes Malaysia and Indonesia. However, Indonesian researchers have dominated most of Rendang studies, particularly those focusing on Rendang's characteristics, such as knowledge, preparation method, sensory attributes, history, and cultural significance. This fundamental characteristic is necessary for the preservation and promotion of Rendang as a tourism product based on this fundamental concern. The purpose of this research is to explore the potential of Rendang to be promoted as a local food heritage product for tourism in Negeri Sembilan, Malaysia. The qualitative study has been implemented through semi-structured interview questions. A total of seven respondents took part in this investigation. Thematic analysis was used to examine the data. The findings of this study are focused on the characteristics of Rendang, which include three aspects: food heritage knowledge, sensory attributes, and Rendang's cultural values. In particular, this study found Rendang's history can be traced back to the Sumatran migration to Negeri Sembilan. However, there are two types of Rendang in Negeri Sembilan: Rendang Cili Padi or Rendang Kuning (yellow-colored) and Rendang Hitam (black-colored). Each type of rendang uses different ingredients, but they are commonly cooked until they are completely dry. Both types of Rendang had a robust flavour, a fragrant aroma, a lovely texture, and a black and yellow colour. The participants believed that heritage foods should be marketed to people from other cultures. So, this research is important for promoting Rendang as a traditional cuisine heritage of Negeri Sembilan to promote its culinary tourism as one of Malaysia's gastronomic tourism attractions.

Keywords: cultural value, food tourism, knowledge on food heritage, rendang, sensory attributes

INTRODUCTION

Malaysia has a distinctive Malay local heritage delicacy, starting with its origin, cuisine, and ingredients. From 2009 to 2018, the National Department of Heritage compiled a list of 213 traditional foods (New Straits Times, 2019). The Malaysian National Department of Heritage has listed Rendang as one of the 213 Malaysian Food Heritage under the National Heritage Act 2005. (Act 645). Foreign cultures, such as Indians, Chinese, Arabs, and Thais, have an influence on these great gems of Malaysian gastronomic heritage, attracting new generations to crave and become regular customers of the meal (Nazri, Shahrim, Farah, Mursyid, 2017). However, ongoing efforts are required to promote and maintain Malaysia's culinary legacy in order for it to become one of the country's most popular tourism products, as traditional food has been influenced by other nations such as Indonesia, Singapore, and Brunei (Radhiah & Nazirah, 2018; Nazri et al., 2017). As the tourist business grows in every area, it is critical to market a country's cuisine heritage, notably Rendang, as a tourism product. It also hopes to raise awareness and preserve the food legacy by conducting this research.

Rendang was derived from the word merandang, which dated back to the 15th century. The definition of merandang refers to the preparation process, which entails stirring the meal for an extended period of time (Rahman, 2020; Nurmufida, Wangrimen, Reinalta, & Leonardi, 2017). Rendang is a stew cuisine made with meat and other ingredients such as shallots, galangal, lemongrass, turmeric, ginger, chillies, herbs, and spices that are cooked slowly until the flesh is completely dry. In terms of preparation, the merandang technique was influenced by the Portuguese as a way to preserve food for a long time (Rahman, 2020). Rendang's flavour is frequently spicy, depending on how many chillies are used in the recipe. Rendang has a strong odour that may attract people from a long distance, and it is either black or yellow in colour.

The West Sumatran influence on Rendang was substantial; yet, Negeri Sembilan's cooking process adjusted the ingredients to suit the local people's taste. Rendang Hitam (Black-colored Rendang) and Rendang cili padi or Rendang Kuning (Yellow-coloured Rendang) are the two forms of Rendang preparation in Negeri Sembilan. The indigenous cuisine of Negeri Sembilan is most known for its Masak Lemak Cili Padi, which uses a lot of chiles in the preparation. Yellow Rendang uses the same components as Masak Lemak Cili Padi in its preparation, with Cili Padi, turmeric, and coconut milk as the key ingredients. In light of the ongoing controversy about the status of traditional culinary heritage in Malaysia, the purpose of this research is to value the history of food heritage in Malaysia, specifically Rendang in the instance of Negeri Sembilan. According to Rahman (2020), further research into the status and origins of Rendang is still needed. Due to Malaysia and Indonesia's geographical proximity, there are many possibilities that they shared nearly identical cultural and heritage influences (Winarno, 2009, as cited in Rahman, 2020). Both countries should value their historic history by examining the renowned cuisine's ability to define their respective national identities. Notably, several Rendang research studies concentrate on the Indonesian region, notably Minangkabau, West Sumatra, where Rendang is addressed as a traditional heritage food (Nurmufida et al., 2017).

Rendang is thought to have originated in Negeri Sembilan during the Sultanate of Malacca, due to West Sumatran wanderers who carried the dish's influence to the state. The people of Minangkabau have a long history with Negeri Sembilan, and acculturation may be evident in

intangible and visible legacy such as food and culture (Rahman, 2020). Many scholars studying Rendang in Malaysia concentrate on knowledge transmission and local food traditions in general, rather than Rendang specifically. One of the studies focuses on Malaysian food tradition and culture in the past and today (Nazri et al., 2017). Overall, it can be concluded that there is currently a dearth of research focusing on the characteristics of Rendang in Malaysia. As a result, the purpose of this research is to recognise the presence of Malaysian food heritage, specifically one of Negeri Sembilan's traditional cuisines, Rendang, and to promote it globally, as well as to value Rendang's characteristics, sensory attributes, and cultural value as a part of valuable and unique tourism product.

LITERATURE REVIEW

Numerous studies on food tourism literature have been published in recent years, indicating that researchers are interested in this field. According to Ellis, Park, Kim, and Yeoman (2018), despite the growing research, there is currently no complete definition of food tourism. Using the cognitive mapping method to conceptualise food tourism, a few themes have emerged to explain the definition of the term as it applies to food tourism. Motivation, culture, authenticity, management and marketing, and destination orientation are the five themes (Ellis et al., 2018).

According to Luchaprasith and Macleod (2018), the term "food tourism" began to attract tourists in the late twentieth century, hence contributing to the destination's image. Food tourism is also known as culinary tourism, with travellers' main reasons being to try the local cuisine. Hsu (2014). As a result, many travellers are seeking and searching for meals all over the world as part of their journey. It can be observed on social media platforms like Facebook, YouTube, and Instagram where people share photos of food from different countries they visit. As a result, a rising number of people are travelling for food. Food is a physiological necessity of humans, according to Banerjee (2015), and it is a basic need that must be met. Food, along with transportation, lodging, and attractions, is an integral component of any trip activity. It is a vast topic to be debated, and opinions from economists, nutritionists, historians, and philosophers may be included. Nonetheless, the term "food" is inextricably linked to the identification of a culture.

Overview of Traditional Food Heritage in Malaysia

Every part of Malaysia has its own signature and uniqueness in the local cuisine, which has been influenced by other cultures around the world. Some of the people in India, China, the Middle East, Thailand, Indonesia, and the Portuguese reached Malaysia during their travels and spread their local cuisine to the Malay culture. It was believed that the existence of Malay food culture dated back to the 15th century in the era of the Malacca Sultanate through the traders from various countries (Nazri et al., 2017; Shazali, Salehuddin, Norazmir & Rosmaliza, 2018). "Malay food is defined by five characteristics: rich in herbs and spices; coconut milk is one of the main ingredients; usually spicy; meat is usually stewed with a thick gravy; and fried fish and seafood are usually seasoned with turmeric powder." (Nazri et al., 2017, p.222).

Traditional food heritage is defined as a symbol of live, cultural and heritage value of the locals through the representation of food (Omar & Omar, 2018). Another definition of traditional food heritage can be seen in the aspects of the food preservation, culture, ingredients and eating

behavior of the local. Fransisco (2012 as cited in Omar & Omar,2018). Knowledge transfer, the history and practises of food heritage, the sensory features of food heritage, the ingredients and preparation methods of food heritage, as well as the cultural value of food heritage are all topics that can be discussed. Other concepts derived from the definition of traditional food history, such as traditional ingredients, composition or amount, and processing method. Guerrero et al (2009 as cited in Shahrim et al.,2011). Several studies have focused on the following components of Malaysia's traditional cuisine history.

Previous studies have highlighted the importance of knowledge transmission, in which they have emphasised the relevance of information transmission from one generation to the next in conserving traditional food traditions. (Shazali, Salehuddin, Norazmir & Rosmaliza, 2016). According to Shazali et al., (2018), Malay traditional food, particularly food cooked during Hari Raya, has cultural value. Hari Raya's cuisine includes ketupat, lemang, kuah kacang, ketupat palas, and lontong, which are Malay traditional foods cooked especially for the celebration. The study's findings highlighted the need to continue to practise Malay traditional cooking during Hari Raya to maintain food tradition continuity. Consumers' Perspective Towards Malaysian Traditional Food:Sambal Belacan (Chilli Shrimp Paste), a Preliminary Investigation shows how traditional food is perceived in terms of ingredients, preparation method, and sensory attributes (Shahrim, Sumayah, Noranizan & Angelo, 2011).

Ingredients, Preparation Method and History

Rendang's history may be traced back to West Sumatran people who travelled around the world, one of which was Negeri Sembilan, and brought their culinary ideas to the state. Rendang's genuineness can be seen in the cooking procedures, which take a long time to cook and make the dish last a long time. Rendang, also known as merandang or randang, is a word that comes from the Minangkabau language and means "slowly." Rendang takes a long time to prepare when it comes to the cooking procedure. Rendang is made with beef, coconut milk, and a variety of spices including garlic, red onion, lemongrass, galangal, star anise, bay leaves, and others. It takes six to seven hours to cook (Nurmufida et al., 2017).

Raw chicken, raw beef, coconut milk, spices and herbs such as cinnamon, star anise, galangal, nutmeg, chillies, and onion are used in the production of Rendang. Rendang must be churned for 90 minutes until it is dry and the colour has turned blackish, and only then can it be termed rendang. Cooking this dish requires a lot of patience because it must be prepared over a long period of time in order to keep it fresh (Rini et al., 2016).

A study on the importance of Nyonya cuisine culture in Malaysia has highlighted and investigated the history, ingredients, and cooking method. Shahrim et al. (2011) conducted another study on consumers' attitudes toward Malaysian traditional foods: Sambal Belacan (Chilli Shrimp Paste). Consumer perceptions of sambal belacan were studied. The study revealed various aspects of sambal belacan, including ingredients, preparation method, and sensory attributes. Based on the findings, fresh chillies, belacan, and salt are the most important elements in sambal belacan. The mixture provides a good texture when mashed in a mortar with a pestle. Additional ingredients were recorded in 38 different variations. According to the majority of participants, it increases their appetite for eating. The presence of chilli seeds, watery texture, and strong belacan aroma were also mentioned as unfavourable characteristics

of sambal belacan by the participants. In terms of Rendang preparation, there has yet to be research that focuses on determining the ingredients and method of Rendang preparation in Malaysia.

Young Generation Practices

Traditional foods must be conserved, and the only way to do it is by passing down knowledge to the next generation. The new generation must be able to prepare local delicacies, and the process of transmission must occur through observation, verbal teaching, and hands-on experiences in order for them to prepare a delicious, safe, nutritious, and maintained local taste (Norazmir, Shazali, Salehuddin, Hannita, Noriza & Rosmaliza, 2012).

Food Knowledge

Food knowledge refers to the skills, recipes, and procedures for cooking and preparing traditional foods that have been passed down from generation to generation. During the preparation of meals, for example, knowledge can be transmitted on between mother and daughter. The transmission of knowledge can take place through word of mouth, observation, hands-on experiences, and food tasting. Food knowledge can be transmitted on in a variety of settings, including festive seasons, social gatherings and events, home learning, and the local community. Each race in a society must take responsibility for maintaining their food knowledge so that it can be passed down to future generations (Shazali et al., 2016).

Knowledge Transfer

The process of transmitting knowledge requires communication between two parties or groups, as well as the receiver's ability to comprehend and apply the knowledge. Knowledge transmission can be divided into five categories: embodied, welcomed, nurtured, embedded, and encoded (Shazali et al., 2016).

Food Practice Continuity

The success of continually passing on knowledge to the following generation can be used to determine the continuity of food practise. Its effectiveness is demonstrated by the daughter's interaction with her mother, who seeks assistance from her mother in the production of food or recipes for her own family. Nowadays, the younger generation faces time limits in learning and passing on knowledge, as well as due to a variety of other important commitments (Shazali et al., 2016).

Sensory Attributes

Sensory attributes refer to the four senses that are involved in evaluating the food's flavour, texture, colour, and scent. Since the West Sumatran people spread Rendang's cooking process to other regions of Malaysia, diverse styles of rendang cooking have emerged in different sections of the country. As a result, its flavour differs from one another. We intended to look at the sensory characteristics of Rendang, such as its colour, texture, smell, and taste, in this study.

Cultural Value and History

Culture is a set of processes impacted by social groups' knowledge, habits, and behaviour, as well as their personal values. Bonarou (2011 as cited in Omar & Omar, 2018). Traditional food

heritage and its historical context are inextricably linked. Some studies looked into the cultural significance of traditional food heritage and the need to maintain it. Malaysian culture and history are reflected through traditional food, according to Omar & Omar (2018). Furthermore, the traditional food's origins may be traced back to a long time ago, when it was brought by traders and settlers from many countries, including Chinese, Arabs, Thais, Indonesians, and Portuguese. The study's findings focused on the diverse cultural values and histories of Malaysia's three ethnic groups: Malay, Chinese, and Indian. Another study looked into the significance of festival seasons, particularly Hari Raya, to Malay culture. Aside from that, despite study that focuses on the cultural and historical value of Rendang, specifically of Negeri Sembilan style, there is still few research that focuses on the cultural and historical value of Rendang, specifically of Negeri Sembilan style.

CONCEPTUAL FRAMEWORK

The consumers' perception of Malaysian Sambal Belacan, a framework of study by Shahrim et al., (2011), focuses on getting information about its ingredients, preparation method, and sensory attributes. This study on Negeri Sembilan Rendang adopted the Sambal Belacan conceptual framework to gather information on the potential of the Rendang's ingredients, preparation method, history, knowledge transmission, sensory attributes, and cultural value. Figure 2 shows a conceptual framework that focuses on three components to identify the potential of Rendang in Negeri Sembilan. This framework focuses on a thorough examination and discussion of Rendang's ingredients, preparation method, history, sensory attributes, and cultural value.

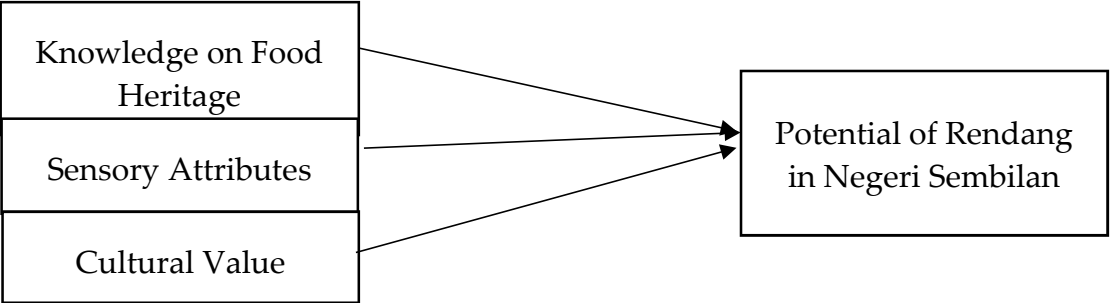


Figure 2: Potential of Rendang in Negeri Sembilan

These three elements were investigated in order to identify the potential of Rendang, specifically Negeri Sembilan-style Rendang, in terms of contributing to the expansion of the tourism sector in terms of conserving Malay heritage food.

RESEARCH METHOD

This study used qualitative research, which is an exploratory study that allows for more in-depth understandings, explanations, opinions, and perspectives about the subject. In qualitative research, open-ended interview questions are frequently used to allow interviewees to freely express their opinions (Husin, Salleh, Saad, Abbas, Alias & Yulia, 2017). In this study, qualitative research has been conducted to investigate the potential of Rendang as a Negeri Sembilan local food heritage. Negeri Sembilan is the research area since it is the district where Rendang was first introduced by the Minang people (Suraya, 2020). According to the

Department of Statistics Malaysia (n.d.), Negeri Sembilan's total population in 2019 was 1.13 million people. This study used a purposive sampling strategy, in which seven respondents were chosen to be interviewed who provided extensive views, opinions, and experiences concerning the study. This study's research instrument is a semi-structured interview question.

The semi-structured interview questions were created using the prior questionnaire and interview questions from the study. In the pilot study, all seven participants were able to be interviewed by phone call. Due to a Movement Control Order (MCO) enforced during the data collecting process from 18 March 2020 until 1 November 2021, the phone interview was conducted. All of the information has been gathered and will be examined using a transcription method and thematic analysis. The respondents were labelled as R1 = Respondent 1, R2 = Respondent 2, R3 = Respondent 3, R4 = Respondent 4, R5 = Respondent 5, R6 = Respondent 6, R7 = Respondent 7, and the data transcribed will be themed accordingly before being analysed. All of the data will be tabulated based on the research questions: what is the locals' knowledge of ingredient characteristics, knowledge transfer, Rendang's preparation method and history, what is the local's perception of Rendang's sensory attributes, and what is the local's perception of Rendang's cultural value.

Table 1: Background of Participants

No of Respondents	Age	Origin	Gender	Race	Education	Occupation
R1	62	Nilai, Chelet	Female	Malay	ITM Hotel Management	PJ, Restaurant Owner
R2	54	Serting Tengah, Negeri Sembilan	Female	Malay	Master Education (History)	of Teacher
R3	26	Kuala Negeri Sembilan	Pilah, Female	Malay	Bachelor Law	of Lawyer
R4	53	Rembau, Negeri Sembilan	Female	Malay	Diploma Computer Science, UITM	of RISDA's Computer Technician (Pensioner)
R5	59	Kuala Negeri Sembilan	Pilah, Female	Malay	SPM	Housewife
R6	53	Kuala Negeri Sembilan	Pilah, Female	Malay	SPM	Kindergarten Teacher
R7	56	Serting Tengah, Batu Kikir, Negeri Sembilan	Female	Malay	STPM	Housewife

FINDINGS AND DISCUSSION

The interview included seven individuals. All of the responses are Malay, and they are all female. The first respondent is 62 years old; the second respondent is 54 years old; the third respondent is 26 years old; the fourth respondent is 53 years old; the fifth respondent is 59 years old; the sixth respondent is 53 years old; and the last respondent is 56 years old. The first respondent is a restaurant owner who lives in Nilai, Negeri Sembilan. She majored in Hotel Management at ITM PJ in Selangor. The second respondent is a secondary school teacher from Kampung Serting Tengah, Batu Kikir, Negeri Sembilan. She was a history master's degree holder. The third respondent is a lawyer who lives in Kuala Pilah, Negeri Sembilan. She graduated from UITM Shah Alam with a bachelor's degree in law. The fourth respondent is a retired RISDA computer technician from Rembau, Negeri Sembilan. She obtained her a Diploma in Computer Science. Kuala Pilah, Negeri Sembilan, is the fifth respondent. She is a housewife who completed her education at the SPM level. The sixth respondent is also from Negeri Sembilan's Kuala Pilah. She is a kindergarten teacher who completed her education at the SPM level. The seventh respondent is from Batu Kikir, Negeri Sembilan. She is a housewife who completed her education up to the STPM level. According to the interview, all of the interviewees are from local villages in Negeri Sembilan.

Ingredients of Rendang

The research revealed that there are two forms of Rendang in Negeri Sembilan: yellow-colored Rendang and black-colored Rendang. Ingredients such as coconut milk, lemongrass, and turmeric are used in both styles of Rendang.

Ingredients of Black-coloured Rendang

The essential ingredients for making the black Rendang were highlighted by the respondent (R=1).

“... Alright, these are the ingredients, garlic, shallots, ginger, galangal, lemongrass, kaffir lime leaves, turmeric leaves, red chilies...”

“...coconut milk, grated coconut...”

Ingredients of Yellow-coloured Rendang

The female respondent (R=2) emphasised the elements of yellow-colored Rendang.

“...The ingredients such as lemongrass, turmeric, chilli, saturated coconut milk...”

Herbs and spices in Black-coloured Rendang

Nonetheless, the black-colored Rendang has spices and herbs, as well as onion, which distinguishes it from the yellow-colored Rendang.

The herbs and spices used to prepare black-colored Rendang were stated by third respondents (R=3).

“...and then the special ingredients which is the grind herbs, cumin, fennel seed or anise, coriander seed...”

Ingredients of Rendang Cili Padi

It could be determined that cili padi, as reported by the female respondent (R=1), is an important ingredient in Rendang Negeri Sembilan style.

“...chilies (cili padi), haa... that’s the different, in Negeri Sembilan, we put Cili Padi in Rendang...”

Rendang cili padi, or yellow-colored Rendang, is the type of Rendang that determines the spicy flavour of the cuisine. Aside from that, Cili Padi is used as one of the ingredients in another Negeri Sembilan Rendang, which is black-colored Rendang or Rendang Hitam in Malay. There are many styles of Rendang in Negeri Sembilan, according to respondents R=2 and R=5.

“...sometimes when we cook Rendang Ayam, we put Daun Puding as well, haaa, Daun Puding will make it more attractive...”

“...There are many styles of Negeri Sembilan’s Rendang, Rendang mix with Daun Puding...we can also prepare other style of Rendang, which is Rendang kacang, (long beans) where we include the heart organs of the chicken...”

Rendang Daun Puding was mentioned by both respondents. Rendang Daun Puding is a yellow-colored Rendang that is mix with Daun Puding during the cooking process. Rendang Kacang was highlighted by another respondent. Rendang Kacang has the same ingredients as regular Rendang, but it includes chicken's organs and long beans in the cooking process.

Knowledge Transfer

Then, the knowledge transfer of cooking. Rendang and Negeri Sembilan's traditional cuisine came about as a result of knowledge being passed down from generation to generation. Since they were children, all of the respondents have learned from their elders, and the recipe has been passed down to them at an early age. Respondent R=1, for example, stated,

“...we looked, and we see our mother cooked every day, we peeked, we get the advice at that moment...”

Next, respondent R=2 stated,

“...most of the older generation they were taught to cook starting from a very young age...”

Respondent R=5 also specified

“... I get the recipe from my late mother, from my mother-in-law...”

Preparation method

Next, as noted by respondent R=1, Rendang Negeri Sembilan style is created with complexity due to its longer preparation technique.

“...we cook it for 4 hours...”

Both styles of Rendang use the same cooking process, which is to cook it until it becomes dried.

Respondent R=6 stated that,

“And then we cook until it become dried...”

The uniqueness of Negeri Sembilan's Rendang

Furthermore, it is unusual because to its spicy flavour, fatty flavour, components, and sophisticated preparation procedure, which requires it to be thoroughly dried to be tasty. One of the respondents, R=1, for example, stated:

“...Even Gordon Ramsay said to me, my Rendang is complex, you know, complex in a sense, like our traditional food, it takes years of learning, we must do it every day, only then can we master it...”

Another respondent, R=2, commented on Rendang's uniqueness.

“... The uniqueness of Rendang Negeri Sembilan, for me, just from its fatty taste, spicy taste, that is the difference...”

Respondent R=4 mentioned

“I think, the uniqueness is at the way we prepare the Rendang, during we cooked it until it become fully dried.”

The ingredients of yellow-colored Rendang were highlighted by respondent R=5.

“...haa that is the uniqueness of Negeri Sembilan Rendang, the yellowish Rendang, we don't put along the onion...”

History of Rendang's origin

Rendang in Negeri Sembilan has a long history dating back to the migration of Minang people from Sumatera to Malaysia, notably Negeri Sembilan, where they took their traditional cooking style with them. Respondents R=2 and R=3 reinforced this point, saying,

“Negeri Sembilan people came from Minangkabau, Sumatera, so the Sumatran people migrate to Malaya, at that time, they brought along their cooking culture here... the history of Rendang dated back since the Minang people came to Negeri Sembilan from the era of Malacca Sultanate...”

“Rendang is the recipe from Minang, Sumatera, then it was brought to Negeri Sembilan and being adapted and adopted according to the taste of Negeri Sembilan people...”

According to the responses, the tradition of cooking Rendang until it is completely dry stems from an older generation's desire to guarantee that it lasts longer. As indicated by respondent R=7, it is also one of the techniques to preserve food in the past.

“The older generation do not have freezer, so the way they wanted the food to be last longer, haa so the older generation is very clever, they dried the food until it can last longer for about two or three days, and it won't be rotten, the Rendang still can be eat, reheat it back, so it was once a way to preserve the food... cook until it fully dried...”

Sensory Attributes

In terms of sensory characteristics, Rendang Negeri Sembilan style has a strong scent, which was underlined by all responders. Both styles of Rendang had a pleasant aroma. It can also be identified by its spicy and fatty flavour, as well as the yellowish and black texture and colour of the cuisine. Due to the ingredients of cili padi and herbs and spices, the inhabitants thought

Rendang tasted spicy and robust. Coconut milk's fatty flavour is also controlled by the ingredients. Aside from that, the locals thought the scent of Negeri Sembilan Rendang was strong due to the amount of coconut milk used in the cooking, and the texture and colour of the Rendang was yellowish due to the amount of turmeric used in the recipe. Rendang's colour was likewise viewed as black by the locals due to the prolonged stirring.

Respondent R=2, for example, stated,

“...starting when we cook it, we know it is Rendang because the fragrant is strong and smell good, due to the smell of coconut...”

Respondent R=3 mentioned, “...for Rendang Negeri Sembilan, its strong taste is the due to the herbs and spices...”

Rendang has a great taste, according to respondent (R=5).

“...the taste is fatty and spicy... very delicious...”

The colour of Negeri Sembilan's yellow Rendang was mentioned by respondent (R=2).

“...the color, is more to yellowish and a little bit green...”

The colour of Negeri Sembilan's black Rendang was highlighted by respondent (R=4).

“...The tradition of Negeri Sembilan people, our Rendang is the black one, so in order to ensure that, we have to continuously stir it, always keep an eye on it, slow down the fire, because when it became more darker, it will be tastier, fatty taste...”

Cultural Value of Rendang

Third, Rendang's cultural value, as well as the country's other cuisine history, must be protected in order to promote it to other cultures and countries. Respondent (R=2) underlined the young generation's responsibility to preserve the local cuisine tradition.

“...so, I give back to the young generation to have the responsibility to preserve and promote our traditional cuisine...”

Respondent R=5 also emphasized, “...the younger generation have to learn to cook, learn from one another, so that the traditional cuisine will not simply fade away...”

Respondent R=7 also, remarked,

“... learn how to cook Rendang, prepare the Rendang, when the older generation left you, you are the one that will inherit the recipe...”

The potential attributes of Rendang, which can be commercialised because it is a meal with a longer expiration date, were also cited by the respondents. Respondent R=6, for example, stated,

“...We can commercialize it, packing it and then frozen it... haa because Rendang is a traditional food that can last longer...”

The cooking culture of Rendang is commonly seen during Hari Raya, festive seasons, or any special occasion, and its complexity necessitates a lot of energy and personnel to make the dishes. R=4 and R=6 respondents noted,

“...during Hari Raya celebration, haa during the night before Hari Raya we already prepare it...”

“...during Hari Raya, it is a must to have Rendang...”

Discussion on Findings

Based on the study's findings, the locals provide a full explanation and comprehension of the study area, achieving the study's aims relating to the aspect of food heritage knowledge.

Rini et al., (2016, as cited in Nurmufida et al., 2017) conducted research on the understanding of food heritage related to Rendang, specifically Rendang Minang in West Sumatera, Indonesia. Garlic, onion, red chilies, turmeric, ginger, pepper, lemongrass, galangal, star anise, kaffir lime leaves, bay leaves, turmeric leaves, and asam kandis are among the components in Rendang Minang, according to the author. Except for the addition of pepper and bay leaves in Rendang Minang, the ingredients of black-colored Rendang (Rendang Hitam) in Malaysian Rendang, notably in Negeri Sembilan, are nearly identical. Aside from that, the author mentioned the Rendang Minang cooking method, which required it to be cooked for a longer period of time, around 6 to 7 hours. In the instance of Negeri Sembilan-style Rendang, both black-colored and yellow-colored Rendang are cooked until fully dried using the same manner. Then, according to Rahman (2020), Rendang has been around since the 15th century, dating back to the age of Portuguese colonialism in both Malaysia and Indonesia. As a result, Rendang's origins can be traced back to Portuguese cooking culture. Whereas, according to Nurmufida et al., (2017), the origin of Rendang may be traced back to India, with Indian merchants bringing their cuisine to Indonesia, where it was eventually adopted by the Minang people.

Rendang Minang has a dry texture, a strong fragrance, and a brownish black colour, according to Nurmufida et al., (2017). Rendang Hitam of Negeri Sembilan, also known as black-colored Rendang, has similar sensory characteristics in terms of scent, colour, and texture.

Rendang is cooked on important occasions in West Sumatera, such as weddings, cultural rituals, and other traditional events, according to Andam (2012 as referenced in Nurmufida et al., 2017). Rendang is often cooked at key festivals in Negeri Sembilan, such as the Hari Raya celebration. In his study, Shazali et al., (2016) also stated that the continuity of knowledge transmission between generations is critical in ensuring the preservation of traditional food heritage.

To summarise, Rendang Minang from West Sumatera resembles the black-colored Rendang (Rendang Hitam) from Negeri Sembilan in terms of ingredients, preparation methods, and sensory characteristics. Nonetheless, Negeri Sembilan's yellow-colored Rendang, also known as (Rendang Kuning), is not one of the typical Indonesian cuisines due to its unique ingredients and sensory attributes. According to Nazri et al., (2017), the influence of cooking culture from other countries into Malay culture has been tailored to the tastes and preferences of the locals. As a result, the existence of Rendang Kuning supports the assertion that traditional food history has been adapted to the unique taste of Negeri Sembilan's local people.

CONCLUSION

Overall, this study has added to the understanding and discoveries of Malaysian cuisine history, particularly Rendang, in terms of its potential in the tourism business in Negeri Sembilan,

Malaysia. It serves as a guide to determine the knowledge of Rendang in terms of its ingredients, knowledge transmission, preparation method, history, sensory attributes, and cultural value through the transcription of the interview session with all respondents and thematic analysis. In terms of the tourism sector, this research has helped to raise awareness and promote the local cuisine history of Negeri Sembilan among related public and private parties such as the local government, the local community, and tourism destination marketers. As a result, this study has a positive impact on the development of tourism in Negeri Sembilan that focuses on the culinary history of the state.

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