

Practice of Young Generations on Traditional Javanese-Malay Foods in Selangor

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Abstract

The Malay ethnic group, with deep historical ties to the region, traces its roots back to the early Malay Sultanate of Malacca. Over time, this community evolved into various sub-ethnic groups, each contributing unique traditions and practices to Malaysia's multicultural landscape. Malaysia, renowned as a cultural and culinary paradise, boasts a rich food heritage shaped by diverse ethnic influences. Nevertheless, the impact of globalisation and contemporary communication has significantly transformed local lives and views, especially regarding traditional meals. The objective of this research is to investigate the impact of dynamics on preserving of practices among young Javanese. The study comprised 103 young individuals of Javanese-Malay descent residing in Selangor. The analyses consisted of descriptive analysis and Spearman correlation analysis. It indicates that knowledge, food images, and culinary experiences have a substantial influence on traditional food choices within the Javanese-Malay group. The lifestyles of the younger generation are changing due to globalisation, technical developments in food production, and time barriers. As a result, there is a clear decrease in the recognition and consumption of traditional foods. It is crucial to make significant efforts to enhance and safeguard Malaysia's diverse culinary traditions to reinforce the country's national identity.

Keywords:

Traditional food, Javanese-Malay sub-ethnic, Malaysia, culinary heritage

1 Introduction

The Malay ethnic group has deep-rooted ties to the region, and its history can be traced back to the early days of the Malay Sultanate of Malacca (Mohamad Rohana et al., 2017). Over time, the Malay community evolved and gave rise to various sub-ethnic groups, each bearing unique traditions and practices that contribute to the multicultural tapestry of Malaysia. Malaysia is one of the countries that is a rich of culture and tradition includes food heritage. The consolidation of Malaysia's diverse ethnicities has given rise to its reputation as a food paradise, a sentiment shared by both local communities and foreign tourists who visit the country (Raji et al., 2017). Each ethnic community has contributed variation tastes, ingredients, and cooking methods from their own culture to the cuisine supplied in the country.

Due to the occurrence of globalization in the current generation, it has been greatly influenced by modern communication and large immigrant patterns, which may change the local lifestyle and the attitude of the population towards traditional food and drinks (Frez-Muñoz et al., 2021). Traditional food can give awareness and raise the young generation to have a national and patriotic identity, traditional food is a way of continuing the customs and cultural heritage inherited from generation to generation by the old people of the pluralistic society (Ndour, 2020). Food, culture, traditional recipes, and shared culture play a significant part in realizing national identity (Zaim, 2022).

In research from Abdullah and Kim (2014), the community may gain a great view into several facets of a people's personal and cultural identities by looking into what and how they eat as well as their preferred food components, characteristics, and production. If Malaysian youth are conscious of the uniqueness and privilege of their separate cultures, there will be no loss and extinction of culture and traditional traditions of multi-racial society among Malaysian youth. In research from Sharif et al (2015), most of the younger generations rely on using science and technology in their daily lives in this era of globalization.

The knowledge of traditional Malay food is rapidly being abandoned by modern Malay culture today, owing to societal changes and global impact in today's more modern environment (Zakaria & Abd Wahab, 2019). Therefore, the knowledge and practice among descendants of Javanese-Malays in Selangor has been carried specifically in this study. The sustainability of traditional ethnic food is currently neglected owing to a number of causes, including a lack of early exposure, modern existence, foods that represent a race's identity are known as heritage foods (Reddy et al., 2020). In order to ensure the maintenance and preservation of legacy cuisine in the future, it is essential that this food be maintained and practiced from generation to generation (Mohamad et al., 2022).

The disappearance of traditional foods is also a result of changing lifestyles, as seen by the fact that many fast-food establishments are always busy with customers, particularly young generation who now choose simpler, quicker, and easier cuisine (Ukonu, 2016). Besides that, the invasion of food from outside, especially fast food, has had a significant influence on the food consumed and this type of food in Malaysia is becoming increasingly popular among Malaysians and young people (Radzak et al., 2022). Moreover, the impact of globalization, food technology, and time constraints are all reasons why the younger generation prefers ready-to-eat foods over traditional dishes (Sharif et al., 2015). Therefore, efforts to promote traditional cuisine need to be strengthened to ensure the present generation can appreciate the distinctiveness of traditional food, the movement to protect heritage food may strengthen national identity, and Malaysians can become more unified (Tamby Chik & Bachok, 2022).

Throughout human history, numerous communities, and cultures have produced an important body of knowledge and techniques for the production, storage, and processing of food, as well as distinct eating patterns, customs, and dietary, practices across the world, which comprises humanity's food heritage (Quintero-Angel et al., 2022). On the other hand, food preparation and consumption allow for forming and maintaining cultural and ethnic identities (Reddy et al., 2020). In many countries, one's choice of culinary habits can be impacted by one's identity but has largely been assessed considering the maintenance of cultural identity in migrating communities (Reddy et al., 2020). Maintaining identity and culture in a migratory community is very difficult, this is because these communities settle in areas that are not their original place, where they are exposed to assimilation in their environment, and amalgamation may occur with intermarriage (Pue, 2015). Intermarriage is one of the factors that contributes to the loss of the Malay-Javanese community's identity (Salehah, 2022). In the study of Sunarti and Fadeli (2021) due to intermarriage, the number of pure Javanese people in Javanese communities and villages are decreasing from year to year. After marriage, couples make some special dietary changes. For example, the wife will follow the husband's diet, or the wife will change the way she eats and follow the husband's diet (Bove et al., 2003).

In addition, the community itself are not proud of its own traditional food and heritage, but instead glorifies foreign food unlike the Japanese community that always proud and empower their traditional food despite being referred to as a developed and modern country (Zainudin, 2019). The change in attitude and way of living has effects on food choices. Previously, Malaysians liked to dine at home, but today's hectic and exhausting lifestyle has shifted the traditional dining habit away from home and toward food stalls (Omar & Omar, 2018). This trendy and fast food can be bought at street stalls, restaurants, and even markets, which have become the gathering place for millennials to choose their food (Kurniati Werdiningsih et al., 2022).

According to a new study, the lives of the young generation in Malaysia are seen to be exposed to and surrounded by ready-made, packaged, and food from foreign countries and this causes the interest of the young generation to decrease in appreciating the knowledge and practices of Malaysian heritage cuisine especially tradition sub ethnic food (Mohd Fikri et al., 2021). Most people believe that ethnic

groups inherently choose cuisine from their own traditions, but this may no longer be the case in the current age of culinary trends when fusion food is becoming more popular. However, it is vital to remember that fusion food is merely one of the most visible results of ethnic mixing (Spence, 2018). The revival of traditional food especially Javanese-Malay food in Malaysia is crucial for preserving cultural values and maintaining the Javanese-Malay community's sociocultural identity among the young generation of Javanese-Malay.

2 Literature Review

2.1 Traditional Javanese-Malay food

History has explained that Malaysian food and the taste and culture practices today are derived from foreign settlers with backgrounds from various races and nationalities. Traditional food is a food in a community where it involves culture (Rocillo-Aquino et al., 2021). This is supported by Suleiman et al., (2023), traditional foods are seen as a lifestyle and a symbol of historical and cultural identity. Changed lifestyles pose a threat to the survival of traditional food (Trichopoulou et al., 2007).

According to previous studies, a traditional food product is described as "a representation of a group, belonging to a specified place, and being part of a culture that requires the collaboration of persons functioning in that territory (Reinders et al., 2019). Traditional food is a product that differs from other similar foods in terms of traditional ingredients, traditional composition, traditional recipes, or traditional processing methods (Trichopoulou et al., 2007). This traditional manner of food preparation is a component of a country's culture and folklore (Basak et al., 2023). Traditional food also has a symbolic value related to each culture, traditional food is also very suitable to be served at certain festivals and seasons.

The transmission of knowledge from one generation to the next generation are crucial in transmitting practices, beliefs, or ways of thinking that endure. The activity of *rewang* among the Javanese community can be seen as an example. *Rewang* is a unique culture and traditional custom among the Javanese community, the involvement of the Javanese Malays in *rewang* activity becomes as mandatory in the community of Javanese-Malay (Jamoran Yana et al., 2017). The practice of *rewang* can also be referred to as *bergotong-royong* when several members of the Javanese-Malay community will work together for a special events/ ceremony, which includes in preparing food. *Nasi ambeng*, *punten*, *pecal*, *soto*, *sambal goreng jawa*, *rempeyek*, and *bahulu* are a few of significant traditional Javanese-Malay food that present and well accepted in Malaysia by among various background and ethnics.

The preservation of traditional food is a major priority since it is intimately tied to the ingredients, preparation technique, serving utensils, and eating manners (Choe & Kim, 2018). Aimed at a particular Malaysian traditional food to be preserved for future generations, it is crucial to provide the correct exposure to the younger generation

(Rahmat et al., 2021).

2.2 Javanese-Malay in Selangor

According to Britannica encyclopedia, Malay or orang Melayu is defined as any member of an ethnic group in the Malay Peninsula adjacent island of Southeast Asia including the east coast of Borneo and the smaller island in between the area (Britannica, 2019). In Malaysia, Malay is categorized of Malay races which identified by others as 'Malays' from there began the legal (legitimate) pronunciation to say 'Javanese-Malays,' 'Minang-Malays,' 'Bugis-Malays,' 'Banjar Malays,' 'Boyan-Malays,' 'Malay- Mendiling,' 'Malay-Krinchi,' 'Malay-Acheh' and 'Malay-Jambi' (Omar Din, 2011). Meanwhile in Indonesia, the Javanese, Minang, Bugis, Banjar, Boyan, Mendiling, Krinchi, Aceh, Jambi ethnic as groups identify themselves according to their groups.

The Javanese-Malay lives Tanah Malay as early from 1880s as in line the British administration plan, which calls for opening forest areas for use as communities, plantations, and other human settlements (Mohd Tamrin, 1987). From the early 19th to the early 20th century, Tanah Melayu or Malaysia was one of the popular travel destinations for Javanese to migrate. The arrival of Javanese-Malay in Selangor as early as 1880-1930 through private recruitment companies found in Java, especially Jakarta, which played a major role as the company responsible for bringing in labor from Indonesia to Selangor (Mohd Tamrin, 1987).

The Javanese-Malay people are most prevalent in the states of Johor and Selangor (Linda Sunarti, 2018). The majority of the locations where the Javanese population resides in Selangor are close to the water or the coast, including Morib, Kuala Langat, Sepang, Klang, Kuala Selangor, Sungai Besar, and Sabak Bernam (Sekimoto, 1988). In 2021, Linda Sunarti and Teuku Reza Fadeli's investigates how the second and third generations of Javanese-Malays in Johor and Selangor regularly debate their identities and discover that they are an important role in maintaining Javanese culture in Malaysia to this day.

2.3 Preservation of traditional Javanese-Malay food

Food knowledge is required to maintain ancestral culture on a socio- cultural level. In terms of health, traditional meals have superior and more natural elements than modern ones (Wibisono et al., 2020). The transmission of food provisioning abilities, behaviors, and cultural beliefs from generation to generation supports an ethnicity's continuity and survival (Sharif et al., 2012). This important knowledge includes not only culinary methods, but also the values, conventions, and rituals linked with traditional meals. It acts as a powerful link to the past, establishing a sense of identity and belonging among communities while also helping to preserve cultural heritage.

As food and food practices consequently become a means of communication between individuals, and the preservation of certain eating habits becomes part of that group's social identity (Reddy & van Dam, 2020). For example, traditional hunting,

fishing, and food gathering practices benefit Alaska Natives beyond nutrition, such as supporting psychological and emotional well-being, these practices and rituals contribute to people's sense of personal and cultural identity, to the practice and preservation of their traditions, and to the establishment of the basis for social activities and mutual solidarity (Walch et al., 2019).

There are factors that affect a person's perception, among them are internal factors, and external factors. Internal factors consist of interest and attention, while external ones consist of things that are received through the senses that a person has, for an example, what is received through eyes (Prawiro, 2019). When traditional food is discussed, a person's perception can be related to experience and the food image of traditional food itself. The lack of experience causes young people today have no desire to attempt and approach traditional food in Malaysia, this is because young people prefer contemporary food. Professor Doctor Muhammad Shahrin Abdul Karim, National Heritage Food Expert', said that the lack of practice of Malay heritage food is due to the community's own personal reasons and is not proud of heritage food but rather glorifies foreign food so that they know the name and type of Malay heritage food (Mohamad & Abdul Latip, 2022).

3 Methodology

3.1 Participants

Participants included 103 young generation of Javanese-Malay in Selangor from age range of 20 years old and 40 years old. The participants were recruited by using messaging platform WhatsApp to get fast and simple application. The study collects data from participants via purposive sampling, for its alignment with the research objectives, ensuring relevance to the study's focus on traditional Javanese-Malay food practices among the youth in Selangor. Participants reported their gender, age, education level and ethnicity of the spouse.

The sample comprised of 103 young generation of Javanese-Malay in Selangor include both male (n= 51) and female (n=52). The age of 20 to 25 years old is 17.5%(n=18), meanwhile 22.3% (n=23) an age of 26 to 30 years old. 32% (n=33) is reported for age 31 to 35 years old and lastly, 28.2% (n=29) is an age from 36 years old to 40 years old. Lastly is the spouse of respondents who answered this survey have a couple among the Javanese community 47.6% (N=49) which leads to the highest percentage breakdown followed by respondents who are not married as much as 28.2% (N=29), while

3.2 Reliability Coefficient

Before answering the objectives and questions of this study, internal reliability analysis must be performed. This study is necessary to generate data on the level of consistency of evaluations provided by respondents in the database. Reliability is the measure of internal consistency of the constructs in the study. A construct is reliable is

the alpha value is greater than 0.50. If Cronbach's alpha value of greater than 0.50 may indicate acceptable internal consistency reliability. Construct reliability was assessed using Cronbach's Alpha. The result revealed that the Cronbach Alpha value for Food Practices Scale with 7 items (.965), Knowledge with 6 items (.809), Food image with 7 items (.943) and the Experiences with 6 items (.697) were found reliable. Thus, findings from the data obtained proved that the data collection process was successful. Reliability results were summarized in the table below.

Table 1: Reliability Analysis

Variables	Items	Cronbach Alpha Value
Food Practices (FP)	7	.965
Knowledge (K)	5	.729
Food Image (FI)	7	.943
Experiences (EP)	6	.697

3.3 Descriptive Analysis

Descriptive analysis, which uses means and standard deviation based on a five-point Likert-scale (1: strongly disagree, 2: disagree, 3: neutral, 4: agree, and 5: strongly agree), was used to measure each item in all dimensions of the Practice of Traditional Javanese-Malay Food, Knowledge, Food Image, and Experience.

Table 2: Descriptive Analysis for Food Practice (FP)

	N	Mean	Std. Deviation
Food Practice 1	103	3.42	1.383
Food Practice 2	103	4.10	1.043
Food Practice 3	103	3.50	1.267
Food Practice 4	103	3.17	1.358
Food Practice 5	103	2.83	1.353
Food Practice 6	103	4.05	.964
Food Practice 7	103	2.88	1.323
Valid N (listwise)	103		

Analysis of food practice shows that the mean score is between 2.83 and 4.10. There are split responses for items in food practices with 3 (neutral) and 4 (agree) points on the Likert scale. The mean score obtained by FP1, I help my parents prepare traditional Javanese-Malay food. (M=3.42), FP2, I help my parents with their grocery and raw

material shopping (M=4.10), FP3, I help my parents cook traditional Javanese-Malay food at home (M=3.50) and FP6, I eat traditional Javanese-Malay food in my daily life (M=4.05) illustrates that respondents are generally aware and prove that the food practices practiced in their daily life are correct when they agree with the questions asked. However, for FP4, I cook traditional Javanese-Malay food at home. (M=3.17), FP5, I always read Javanese-Malay traditional food recipes. (M=2.83), FP7, I watch television programs and videos on the internet on how to prepare traditional Javanese-Malay cuisine (M=2.88) where the respondent showed a neutral response to the question.

Table 3: Descriptive Analysis for Knowledge (K)

	N	Mean	Std. Deviation
Knowledge 1	103	3.79	1.081
Knowledge 2	103	3.70	.989
Knowledge 3	103	4.07	.795
Knowledge 4	103	4.46	.653
Knowledge 5	103	4.48	.726
Valid N (listwise)	103		

K4, the traditional Javanese meal I had eaten is still fresh in my mind. (M=4.46) has the highest mean score of in this study, indicating that it had the highest average reaction among the five variables. K3, I choose the food I eat because it fits the occasion. (M=4.07) and K5, I can identify traditional Javanese-Malay food (M=4.48) both have reasonably high mean scores and. In contrast, K2, I eat certain food because other people (my colleagues, friends, family) also eat it. (M=3.70) has the lowest mean score. The standard deviation measures the data's dispersion or variability around the mean. A higher standard deviation suggests a wider range of data points, implying greater variability in the responses. According to the standard deviations, K1, it is important to me that the food I eat is similar to the food I ate when I was a child (M=3.79) has the most variability (1.081), followed by K2 (0.989), K5 (0.726), K3 (0.795), and K4 (0.653).

Table 4: Descriptive Analysis for Food Image (FI)

	N	Mean	Std. Deviation
Food Image 1	103	3.87	.925
Food Image 2	103	4.10	.774
Food Image3	103	4.36	.669

Food Image 4	103	4.13	.848
Food image 5	103	4.18	.872
Food Image 6	103	4.05	.954
Food Image 7	103	4.27	.831
Valid N (listwise)	103		

The average ratings or responses to each image are represented by the mean scores for the food image variables. Higher mean scores imply a more favorable response to the food photos, whereas lower mean scores indicate a less pleasant response. FI3, I think the traditional Javanese-Malay food image reflects a cultural experience, (M=4.36) has the highest average rating of 4.36 among the food images, followed by FI7(M=4.27). The mean scores for FI4, I think the traditional Javanese-Malay food image reflects fantastic food (M=4.13), FI5, I think the traditional Javanese-Malay food image reflects a variety of food. (M=4.18), and FI2, I think the traditional Javanese-Malay food image reflects an attractive food presentation. (M=4.10) are also relatively high, respectively. The mean scores for FI1, I think the traditional Javanese-Malay food image reflects a well-known cuisine in the world. (M=3.87) and FI6(M=4.05) are marginally lower respectively.

Table 5: Descriptive Analysis for Experience (E)

	N	Mean	Std. Deviation
Experience 1	103	4.02	.828
Experience 2	103	4.14	.768
Experience 3	103	3.89	.969
Experience 4	103	4.21	.812
Experience 5	103	4.44	.813
Experience 6	103	4.13	.925
Valid N (listwise)	103		

The variable mean scores represent the average ratings or replies given to each element. Lower mean ratings imply a less favorable response, whereas higher mean scores indicate a more positive perception or preference. EP5, running advertising campaign increases my desire to consume traditional Javanese-Malay foods (M=4.44) has the highest average rating among the elements, followed by EP4, I usually buy traditional Javanese-Malay food that is sold in the market. (M=4.21). EP2, I choose the traditional Javanese-Malay food that I eat because it is convenient to get it. (M=4.14) and EP6, I will eat or buy traditional Javanese-Malay food that I have never eaten, both have reasonably high mean scores is (M=4.13). The mean scores for EP1, I usually

choose traditional Javanese-Malay food with good quality (M=4.02), and EP3, I usually buy traditional Javanese-Malay food that is easy to prepare, are slightly lower (M=3.89).

3.4 Spearman Correlations

Spearman's rank correlation coefficient is used in the research to assess the monotonic relationship between variables such as knowledge, food image perceptions, and experience in traditional Javanese-Malay food practices among young generation of Javanese-Malay in Selangor, particularly suited for ordinal data and less sensitive to extreme data points.

H1: There is a relationship between knowledge and food practices of traditional Javanese-Malay food.

Table 6: Spearman correlation analysis Food Practices and Knowledge.

			FOOD PRACTICE	KNOWLEDGE
Spearman's rho	Food Practice	Correlation Coefficient	1.000	.470**
		Sig. (2-tailed)		0.000
		N	103	103
	Knowledge	Correlation Coefficient	.470**	1.000
		Sig. (2-tailed)	0.000	
		N	103	103

** . Correlation is significant at the 0.01 level (2-tailed).

Based on the results of the Spearman correlation analysis, it was determined that there exists a strong and positive correlation between Food Practice and Knowledge (Spearman's $r = 0.470$, $n = 103$, $p = 0.000$), indicating a statistically significant relationship between the two variables.

H2: There is a relationship between food image and food practices of traditional Javanese-Malay food.

Table 7: Spearman correlation analysis Food Practice and Food Image

			FOOD PRACTICE	FOOD IMAGE
Spearman's rho	Food Practice	Correlation Coefficient	1.000	.609**
		Sig. (2-tailed)		0.000
		N	103	103
	Food Image	Correlation Coefficient	.609**	1.000
		Sig. (2-tailed)	0.000	
		N	103	103

The results of the Spearman correlation analysis, it was determined that there exists a strong and positive correlation between Food Practice (FP) and Food Image (FI) (Spearman's $r = 0.609$, $n = 103$, $p = 0.000$), indicating a statistically significant relationship between the two variables.

H3: There is a relationship between experience and food practices of traditional Javanese-Malay food.

Table 8: Spearman correlation analysis Food Practices and Experience.

			FOOD PRACTICE	EXPERIENCE
Spearman's rho	Food Practice	Correlation Coefficient	1.000	.325**
		Sig. (2-tailed)		0.001
		N	103	103
	Experience	Correlation Coefficient	.325**	1.000
		Sig. (2-tailed)	0.001	
		N	103	103

Using Spearman Correlation to examine the relationship between Food Practice (FP) and Experience (EP), a non-parametric test suitable for non-probability sampling data, revealed a positive correlation between the two variables (Spearman's $r = 0.325$, $n = 103$, $p = 0.001$). This indicates a statistically significant relationship ($p < 0.05$) that is strong and positive.

4. Result

Based on the Spearman correlation analyses conducted between Food Practice (FP), Knowledge, Food Image (FI), and Experience (EP) among young Javanese-Malay individuals in Selangor, several significant findings emerged. Firstly, the correlation between FP and Knowledge yielded a strong positive relationship ($r = 0.470$, $p < 0.01$), indicating that higher levels of knowledge about traditional Javanese food practices corresponded with more frequent engagement in these practices. This suggests that knowledge plays a pivotal role in shaping food practices among the youth. Secondly, the correlation between FP and FI also showed a robust positive association ($r = 0.609$, $p < 0.01$). This implies that a positive perception or image of traditional Javanese-Malay foods aligns closely with actual participation in these culinary traditions. The strong correlation suggests that individuals who hold a favourable view of Javanese cuisine are more likely to actively practice it in their daily lives. Furthermore, the correlation between FP and EP revealed a statistically significant positive relationship ($r = 0.325$, $p < 0.01$). This finding suggests that personal experience with traditional Javanese-Malay food practices influences one's frequency of engagement in these practices. Those with more exposure or direct involvement in traditional food customs are inclined to integrate them into their routine behaviours.

These correlations underscore the interplay of knowledge, food image, and personal experience in shaping traditional Javanese-Malay food practices among young Javanese-Malay people in Selangor. The findings suggest that fostering knowledge about Javanese-Malay cuisine, promoting a positive food image, and providing opportunities for firsthand experience can enhance and sustain engagement in these cultural food practices. This understanding is crucial for initiatives aimed at preserving and promoting traditional culinary heritage among the younger generation, ensuring its continuity and relevance in contemporary lifestyles. Future research could explore these relationships further across different demographic groups or regions to enrich our understanding of cultural food dynamics and their societal implications.

5. Conclusion

In conclusion, this study elucidates the intricate interplay among knowledge, food image, and experience in shaping traditional Javanese-Malay food practices among young generation in Selangor, Malaysia. The findings underscore the pivotal role of these factors in safeguarding cultural heritage amidst contemporary challenges (Haniffa & Mohamad, 2021; Moorthy, 2021; Raji et al., 2017). Firstly, the strong correlation observed between knowledge and food practices underscores the significance of educational initiatives in fostering active engagement with traditional culinary customs. As young individuals become more knowledgeable about Javanese-Malay cuisine, their participation in its preparation and consumption increases, thereby contributing to its continuity. Secondly, this analysis reveals a robust positive association between food image and food practices. A favourable perception of

traditional Javanese-Malay foods significantly correlates with their integration into daily routines. This suggests that cultivating a positive cultural food identity can serve as a catalyst for maintaining and promoting these culinary traditions among the youth. Initiatives aimed at enhancing the appeal and appreciation of Javanese-Malay cuisine are pivotal in reinforcing its relevance in a globalized culinary landscape.

Furthermore, the correlation between personal experience and food practices underscores the impact of direct engagement with traditional food customs. Individuals who actively participate in cooking, sharing, and celebrating Javanese-Malay dishes are more likely to incorporate these practices into their daily lives. This experiential learning not only deepens cultural connections but also reaffirms the social significance of food as a communal and identity-affirming element within the Javanese-Malay community in Selangor. Importantly, this study emphasizes the necessity for strategic interventions to sustain these culinary traditions. Educational programs, community initiatives, and digital platforms play crucial roles in disseminating knowledge, shaping positive food perceptions, and providing practical experiences with traditional Javanese-Malay foods. By equipping young generations with the tools and enthusiasm to embrace their culinary heritage, stakeholders can ensure its continuity amidst evolving societal norms and preferences.

In conclusion, the findings contribute to a nuanced understanding of how knowledge, food image, and experience collectively influence traditional Javanese food practices among young Javanese-Malay individuals in Selangor. By recognizing and leveraging these interconnected dynamics, stakeholders can develop targeted strategies to preserve and promote cultural diversity through food, enriching Malaysia's cultural fabric and fostering a sense of pride and belonging among its youth. Future research endeavours could build upon these insights by exploring variations across different demographic groups or regions, thereby enhancing our comprehension of cultural food dynamics and their broader implications for societal cohesion and identity preservation.

6. About the author

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