

Young Generation's Intention to Learn Traditional Ketupat Weaving Skills: A Case Study of Kelantan, Malaysia

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i2/20804>

DOI:10.6007/IJARBSS/v14-i2/20804

Published Date: 12 February 2024

Abstract

Ketupat weaving is a traditional Malaysian food wrapping that is used to cover squared rice. Today, the skills of Ketupat weaving are no longer a common practice in a household. Factors such as changes in lifestyle, lack of knowledge transfers between older and younger generations, change in food preference, and availability of ready-made Ketupat have contributed to the decline in the skills among the young generations. This quantitative study explores the intention of young people in Kelantan to learn the Ketupat weaving skills by applying the theory of planned behaviour. Attitude perceived behavioural control, and subjective norms were applied to determine the relationships between the variables and interests. A total of 301 questionnaire surveys were distributed to respondents between the ages of 18 and 24 years old using an online Google survey form. The result from the findings shows there is a relationship between the young generation's attitudes and perceived behavioural control towards their intentions to learn traditional Ketupat weaving. However, the result shows no correlation between the subjective norm and intention variables. In conclusion, Ketupat weaving skills should be instilled into the education curriculum, especially for schools and universities that are teaching gastronomy to preserve the heritage.

Keywords: Ketupat Weaving, Intention, Young Generations, Heritage

Introduction

Malaysia is a country rich in history and culture due to its mixed ethnicities including Malay, Indian, Chinese, and the Bumiputeras of Sabah and Sarawak. The heart of Malaysian culture is the distinctive traditional food that each ethnicity carries. Malaysia's heritage food

symbolises the different cultures and heritage values which are passed down through many generations (Omar and Omar, 2018). Ketupat is one of the Malay heritage foods that has survived many generations. Ketupat is a square rice that is traditionally cooked using the coconut leaf called palas. Traditionally, Ketupat is served in the morning on the day of the Eid al-Fitr celebration (Nor et al., 2016). It was once associated with the cuisine that is served during Muslim celebrations, but now a common dish throughout Southeast Asia particularly Malaysia, Indonesia and Singapore. As such, each region has its own unique culture and innovation for preparing and serving the Ketupat (Ibrahim and Jamaluddin, 2007; Kusdiana et al., 2021; Nor et al., 2016). The culture of Ketupat-making is associated with social gatherings where people gather to prepare the Ketupat which allows them to feel a sense of closeness (Ibrahim and Jamaluddin, 2007). To serve the Ketupat, the rice cubes inside the Ketupat are cut into pieces, placed on a plate, and consumed alongside chicken or beef rendang, satay, and peanut sauce. The distinguishing characteristic of Ketupat is that it employs woven coconut leaves or palas as the outer layer wrapping of the rice cube (Ibrahim and Jamaluddin, 2007; Nor et al., 2016; Sharif et al., 2013). The speciality of the palas wrap is that it evokes the taste palate giving it an aromatic taste once the person eats the Ketupat (Ibrahim and Jamaluddin, 2007).

Ketupat's heritage lies in its preparation process that requires the cook to weave the palas wrapping. Weaving the Ketupat is a process that requires specialised skills that not all younger generations possess (Sharif et al., 2014). It is essential to preserve traditional food practices because it is conceivable that regional culture will disappear or evolve in the future. Given that heritage is a gift from ancestors, it is the responsibility of the newer generation to maintain, practice, and preserve it (Rianti et al., 2018). To ensure that food culture continues to evolve, it is essential to transmit traditional culinary knowledge to the next generation (Kamal et al., 2020; Syarifudin et al., 2020). There are many reasons why the younger generations today do not acquire Ketupat weaving skills which include a lack of exposure from family, lack of interest to learn, the time-consuming of making traditional Ketupat, changes in lifestyles, and the emergence of ready-made or frozen Ketupat (Bahizalsah et al., 2022; Sharif et al., 2014; 2015).

With the challenges abounding, knowledge of Ketupat heritage must be continued to the next generations. However, it can only be done if the younger generations have the attitude to continue the heritage. Previously, research on the continuance of Ketupat heritage was done through qualitative research (Sharif et al., 2013; 2016). Consequently, this study investigates the findings of previous research by undertaking hypothesis testing based on Ajzen's (1991) underpinning Theory of Planned Behaviour (TPB). However, the limitation of this research is that it only examines TPB's intention level. Ajzen (1991) posited TPB has been one of the most effective models for predicting human behaviour. As demonstrated by Armitage and Conner (2001); Cooke and French (2008); Cook et al (2016) it has been widely utilised in numerous research disciplines such as health, transportation, and the environment. TPB consists of three constructs or variables which are attitude, subjective norms, and perceived behaviour control. The intention and actual behaviour are the ultimate independent variables. With the constructs, TPB is utilised to explain why individuals are engaged in certain behaviours. For the study, three hypotheses are formulated which are

H1 There is a significant relationship between the younger generation's attitudes and their intention to learn traditional Ketupat weaving.

H1 There is a significant relationship between the younger generation's subjective norm and their intention to learn traditional Ketupat weaving.

H1 There is a significant relationship between the younger generation's perceived behavioural control and their intention to learn traditional Ketupat weaving.

The framework of TPB used for this study is as per Figure 1

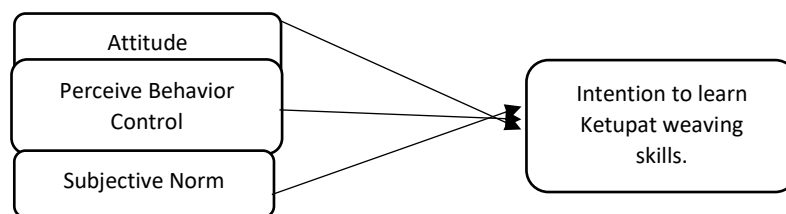


Figure 1 – Theoretical framework for this study using the Theory of Planned Behaviour (TPB)

Significance of Study

The study of the young generation's intention to learn Ketupat weaving skills using TPB contributes to the body of knowledge of food knowledge and heritage in the academic field. Past studies by Sharif et.al (2013a; 2013b; 2015) were conducted through the qualitative methodology. Consequently, this study conducts quantitative research that can contribute to the theoretical applications of TPB in the discipline of food knowledge.

Literature Review

Family influence

Family influence plays a significant role in heritage food, particularly in the knowledge of food transfer and food experience. In South Korea, the fermented soybean Jipjang has survived the test of time since the Joseon dynasty as many families still keep and practice the recipe (Lee et al, 2018). For some younger generations, although they did not frequently eat traditional food at home, they frequently discussed their traditional food experiences with family and loved ones. As a result, the family had an impact on their traditional food experiences, consumption, and knowledge (Hanemaayer et al., 2020). Family influence predominantly comes from food knowledge transfer between mother and daughters. When daughters assist their mothers in the kitchen, they are taught about food informally such as how to buy ingredients, prepare, and cook through instructions given by their mothers. However, some mothers prefer to prepare meals alone in the kitchen because they believe it takes less time to prepare, which inadvertently encourages the absence of their child from the kitchen (Sharif et al., 2015).

The family lifestyle of not practising traditional lifestyle

Parents today encourage their children to pursue their education and learn how to live away from home (Sharif et al., 2015). Hanemaayer et al (2020) study on food knowledge shows how one of the respondent's lack of experience in cooking traditional food prevented her from getting her favourite dish. Previous research shows that some families did not continue or practice their family's food tradition for the holiday celebration, which indirectly discouraged the young generation from eating traditional food (Sharif et al., 2013). Maintaining the culinary tradition requires the family's influence as they help shape their children's eating behaviour and convey the value of traditional food (Kamal et al., 2019). If parents do not

practice traditional cooking at home and fail to pass the knowledge; it may have indirectly influenced the younger generation to not practice the traditional food. While most children firmly love their mother's cooking, however, they are less able to practice cooking due to limited time and a busy working schedule (Sharif et al., 2013).

Transfer of Knowledge

Studies suggest food transmission procedures rely heavily on the medium of observation, practical experience through hands-on learning, reading recipes, and practices (Langgat et al., 2011; Suleiman et al., 2023; Sharif et al., 2013). Without any cooking activities carried out by the older generation, especially during festive celebrations, it may hinder the younger generations from learning about traditional food practices. Previous research has shown that without dedication and enthusiasm, the younger generation's interest in cooking and creating traditional food will decrease (Fikri et al., 2021). According to Landrine and Klonoff (2004), the younger generation relies on the elderly to provide traditional foods for festive celebrations.

Lifestyle of not practicing traditional cooking at home

Modernization has shifted people's preference for eating out (Adnan et al., 2019). The urbanization of cities where more shopping malls, restaurants and food outlets are available means families have more choices to dine outside (Ali and Abdullah, 2012). The shift in eating out means food is rarely cooked at home and increased preference for modern food such as fast food. In some cases, parents are unfamiliar with cooking traditional festive foods on their own. Once they are reunited with their family members in the village kampung, the children would be unfamiliar with traditional food (Sharif et al., 2013). In addition, if the youth generations do not practice how to wrap traditional food, the knowledge of weaving tradition will not be passed to the new generation where it will be lost due to modernity (Mhd Nor, 2016).

Commercialization of ready-made frozen food

The plastic materials used in food wrapping brought changes to how food is prepared (Nor et al., 2021). Ketupat today can be easily found at supermarkets and convenience stores where it is sold using plastic packs. In comparison to preparation using palas, the cooking time is much shorter and people do not need to spend much time tediously preparing the ingredients (Sharif et al., 2015). Sometimes it is the convenience of frozen Ketupat and the lack of knowledge skills that made people use it as an alternative (Arora et al., 2022). The adoption of frozen food as a daily food source changes the setting of how food is prepared in a household.

Theory of Planned Behaviour

TPB is one of the effective models for predicting human behaviour (Ajzen, 2011). According to Al-Swidi et al. (2013), attitudes are psychological constructs that are influenced by cognition (thinking), values (beliefs), and affection (emotions) toward a specific object. The younger generation's lack of interest and willingness to learn are "beliefs" one of the consequences that influence them not to learn the traditional Ketupat weaving skills. The subjective norms are related to the perceived social pressures or influences to engage in or refrain from engaging in a particular activity (Ajzen, 1993). This can be seen in previous research where family influence has repeatedly influenced the younger generation's

willingness to practice traditional food (Bahizalsah et al, 2022; Sharif et al., 2015; Syarifudin et al., 2020). Ajzen (1991) states that perceived behavioural control is the belief that one can demonstrate a behaviour while taking into consideration its degree of difficulty and one's control over it. The availability of ready-made frozen Ketupat sold at the market or online platforms such as Shopee and Facebook influences how young generations prepare their Ketupat by buying it. The lifestyle change is a resort due to the difficulty and time-consuming of preparing the traditional Ketupat.

Methodology

The research design chosen for this study was a cross-sectional survey. The primary focus was to gather data from young individuals aged between 18 and 24 residing in Kota Bharu, Kelantan. A structured questionnaire was developed by assessing TPB's key constructs which are attitudes, subjective norms, perceived behaviour control, behavioural intentions, and actual behaviour. The unit of analysis for this study is individual young individuals between the ages of 18 and 24 residing in Kelantan state.

The population of interest for this study includes young individuals aged between 15 and 24 residing in Kelantan. However, to ensure a higher level of cognitive maturity, the focus is narrowed down to the age group of 18 to 24. According to available data from Zhujiworld.com (n.d.), the estimated population of young individuals in Kota Bharu is approximately 382,344 people. In line with the guidelines provided by Krejcie and Morgan (1970), a sample size of 384 participants was determined to be appropriate for this study. The Krejcie and Morgan table is widely recognized and utilized in scientific research for determining sample sizes. Given the absence of a sample frame for the population, nonprobability sampling techniques were employed. In this research, convenience sampling was chosen as the sampling method. This nonprobability sampling approach involves selecting participants based on their convenient accessibility and availability within the given context. The selection of participants was made without assigning specific probabilities to their inclusion in the study. By employing convenience sampling, we aimed to efficiently gather data from young individuals in the specified age range from the Kota Bharu area, allowing us to draw meaningful conclusions and insights for our research objectives. A pilot study, which serves as a small-scale preliminary investigation, was conducted to assess the feasibility, and duration, and enhance the study design before conducting a full-scale research project. The questionnaire designed for the pilot study was distributed among 38 selected respondents as test participants.

The data analysis phase employed a rigorous and systematic approach to examine the collected data. Firstly, the data was organized and cleaned to ensure its accuracy and consistency. Then, descriptive statistics data was collected to summarize the main characteristics of the variables under investigation, providing a clear overview of the dataset. Subsequently, inferential statistical techniques, such as Pearson correlation and chi-square test were utilized to explore relationships between different variables, including attitude, subjective norms, perceived behaviour control, behavioural intentions, and actual behaviour. Reliability and validity tests were done to ensure the robustness and credibility of the measurements. Cronbach's Alpha was used to assess the internal consistency of the questionnaire items related to the constructs of attitude, subjective norms, and perceived behaviour control derived from the TPB. Through content validity and construct validity, the questionnaire items were verified to effectively capture the intended constructs and accurately represent participants' attitudes and behaviours. Overall, the data analysis

process provided valuable insights into the research question to draw meaningful conclusions.

The reliability test utilized Cronbach's Alpha to assess the internal consistency of the questionnaire items related to the constructs of attitude, subjective norms, and perceived behaviour control derived from the TPB. A high Cronbach's Alpha value indicates a strong level of reliability and consistency in the measurements. For validity, content validity was employed by having experts review the questionnaire items to ensure that it effectively captures the intended constructs. Additionally, relationships between variables were examined, specifically the associations between attitude, subjective norms, perceived behaviour control, behavioural intentions, and actual behaviour.

Table 1

Instrument

Section A	Demographic Data		Age, Gender, Districts, Education Level, Occupation
Section B	Attitude	Lack of interest Willingness to learn	Rosmaliza Muhammad et al., 2015. Mohd Fikri et al (2021) Hanemaayer et al. (2020).
Section C	Subjective norm	Family influence Transfer of knowledge Lifestyle does not practice by family	Hanemaayer et al. (2020). Mohd Shazali Md. Sharif et al. (2013) Mohd Fikri et al. (2021)
Section D	Perceived Behavioural Control	Difficulty to learn skills Availability of Ketupat express (frozen Ketupat) Changing of lifestyle	Mhd Nor, et al. (2016). Rosmaliza Muhammad et al. (2015) Muhammad et al. (2013).
Section E	Intention to learn traditional Ketupat making skills		

The table below shows how the variables were categorised into independent and dependent factors using one (1) to five (7) Likert Scale has been shown in the table below:

Table 2

Variables

Type of Variables	Variables	Items	Type	Response
Independent Variable	Attitude	Lack of interest	Scale	Using Likert Scale (1 - 7) 1 = Strongly Disagree 2 = Disagree 3 = Somewhat Disagree 4 = Neither agree nor Disagree 5 = Somewhat Agree 6 = Agree 7 = Strongly Agree
		Willingness to learn		
	Family influence			
Subjective Norm	Transfer of knowledge			
	Lifestyle does not practice by family			
Dependent Variable	Perceived Behavioural Control	Difficulty to learn skills		
		Availability of Ketupat express		
		Changing of lifestyle		
	Intention to learn traditional Ketupat making skills			

Data Analysis Techniques

The data analysis involved used two key techniques: Pearson correlation and chi-square test. The research focused on three constructs/variables derived from the TPB namely attitude, subjective norms, and perceived behaviour control. These constructs served as the basis for understanding participants' behavioural intentions. Additionally, the final independent variables under investigation were the behavioural intentions and the actual behaviour exhibited by the participants. Pearson correlation was applied to explore the relationships and quantify the strength of associations between the different quantitative variables, allowing the study to assess the interplay between attitude, subjective norms, perceived behaviour control, and behavioural intentions. On the other hand, the chi-square test was used to examine the associations between the categorical variables, providing insights into how subjective norms, perceived behaviour control, and behavioural intentions were related to the observed actual behaviour.

Result and Discussion

A total of 301 respondents have given their feedback by answering the questionnaire survey. All the data collected was analyzed using Statistical Package for Social Science (SPSS) version 21. The data were analyzed using descriptive and inferential methods, and the results are displayed as Cronbach Alpha, Pearson Correlation, and Chi-square.

The questionnaire surveyed the 'young generations' attitude: subjective norms and perceived behavioural control towards their intention to learn traditional Ketupat weaving. The questionnaire is divided into 5 main sections: Section A: Demographic, Section B: 'Young Generations' Attitude, Section C: 'Young Generations' Subjective Norms, Section D: 'Young Generations' Perceived Behavioral Control and Section E: 'Young generations' intention to learn traditional Ketupat weaving. Section A explains the respondents' demographic background. There are 5 items in section A, which are gender, age, districts, educational level, and occupation.

Table 1 shows that among all the 301 respondents, 34.9% (n = 105) were respondents aged between 18 – 20 years old 65.1% (n = 196) were respondents aged 21 – 24 years old, 53.2% (n = 160) were male and 46.8% (n = 141) were female. Most respondents that have answered the questionnaires are from Kota Bharu 92.4% (n = 278), followed by Bachok 2.0% (n = 6), Tanah Merah 1.7% (n = 5), Pasir Puteh 1.3% (n = 4), while Tumpat and Pasir Mas are 1.0% (n = 3) and Kuala Krai and Jeli are 0.3% (n = 1) respectively. The educational level of the respondents is dominated by respondents with a Diploma 29.2% (n = 88), followed by an undergraduate 24.3% (n = 73). Last but not least, the occupation most of the respondents are employed 41.9% (n = 126) and unemployed 58.1% (n = 175).

Table 3

Respondents' Demographic

Demographic Information		Frequency	Percentage (%)
Age	18 – 20 years old	105	34.9
	21 – 24 years old	196	65.1
Gender	Male	160	53.2
	Female	141	46.8
Districts	Kota Bharu	278	92.4
	Pasir Mas	3	1.0
	Tumpat	3	1.0
	Pasir Puteh	4	1.3
	Bachok	6	2.0
	Kuala Krai	1	0.3
	Tanah Merah	5	1.7
	Jeli	1	0.3
Educational Level	Post-secondary	54	17.9
	Diploma	88	29.2
	Undergraduate	73	24.3
	Graduate and postgraduate	5	1.7
	Others	81	26.9
Occupation	Employed	126	41.9
	Unemployed	175	58.1

Reliability Analysis

The question's reliability was evaluated using Cronbach's Alpha reliability analysis. The Cronbach's alpha of 0.795 is calculated for the independent and dependent variables. This result demonstrates adequate reliability, as Cronbach's alpha above 0.7 is considered reliable.

Correlation Analysis

'Young generations' attitude is the first independent variable being studied, and the results of the correlation study analysis are shown in Table 4. Based on the results, the correlation value is ($r = 0.26$, $N=301$, $p\text{-value} = 0.00$). The correlation score for the 'young generations' attitude is at a positive weak level. The significant result, however, is 0.00, indicating that there is a positive correlation between the 'young generations' attitude and their intention to learn traditional ketupat weaving. Based on the results, the younger generation's lack of interest and willingness to learn are the factors that influence them not to learn traditional Ketupat weaving skills.

Table 4 then displays the correlation coefficient for 'young generations' subjective norms ($r = -0.03$, $N = 301$, $p\text{-value} = 0.53$). The correlation score for 'young generations' subjective norms is at a negative level. Therefore, these results indicate that there is no correlation between the 'young generations' subjective norms and their intention to learn traditional Ketupat weaving, as indicated by the significant value of 0.053.

Finally, the 'young generations' perceived behavioural control correlation value is ($r = 0.50$, $N = 301$, $p\text{-value} = 0.00$). This result indicates that there is a strong positive relationship between the 'young generations' perceived behavioural control and their intention to learn traditional ketupat weaving, as indicated by the significant value of 0.00. Based on the results, difficulty in learning the weaving skills, availability of Ketupat express and changing lifestyle influence the young generation not to learn traditional Ketupat weaving skills.

Table 4: Correlation Test for Intention with Attitude, Subjective Norms and Perceived Behavioural Control

Behavioural Control

	ATTITUDE	SUBJECTIVE NORMS	PERCIEVED BEHAVIOURAL CONTROL
INTENTION	0.264**	-0.036	0.500**
Pearson Correlation			
Sig. (2-tailed)	0.000	0.531	0.000

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

Chi-Square Test

From Table 5, attitudes show that the $p\text{-value} = 0.03$, $\alpha\text{-value} = 0.05$. Reject the null hypothesis if the $p\text{-value}$ is less than the $\alpha\text{-value}$. Since the $p\text{-value}$ is < 0.05 , reject the null hypothesis. Therefore, there is enough evidence to support the claim that there is a significant relationship between the younger generation's attitudes and their intention to learn traditional Ketupat weaving. The subjective norm shows that the $p\text{-value} = 0.00$, $\alpha\text{-value} = 0.05$. Reject the null hypothesis if the $p\text{-value}$ is less than the $\alpha\text{-value}$. Since the $p\text{-value}$ is < 0.05 , reject the null hypothesis. Therefore, there is enough evidence to support the claim that there is a significant relationship between the younger generation's subjective norms and their intention to learn traditional Ketupat weaving. Moreover, perceived behavioural control shows that the $p\text{-value} = 0.00$, $\alpha\text{-value} = 0.05$. Reject the null hypothesis if the $p\text{-value}$ is less than the $\alpha\text{-value}$. Since the $p\text{-value}$ is < 0.05 , reject the null hypothesis. Therefore, there is enough evidence to support the claim that there is a significant relationship between the younger generation's perceived behavioural control and their intention to learn traditional Ketupat weaving.

Table 5

Chi-Square Test for Intention with Attitude, Subjective Norms and Perceived Behavioural Control

	ATTITUDE	SUBJECTIVE NORMS	PERCEIVED BEHAVIOURAL CONTROL
INTENTION	534.703	1026.585	1177.093
Pearson Chi-square			
Sig. (2-tailed)	0.003	0.000	0.000

Attitudes are psychological constructs that are impacted by cognition (thinking), values (beliefs), and attachment (emotions) toward a particular object (Al-Swidi et al., 2014). The younger generation "believes" that one of the drawbacks of not learning traditional Ketupat weaving techniques is that they lack curiosity and motivation to learn. The recent research also finds out that the young generation's attitudes towards Ketupat weaving are like previous studies that discovered the young generation's lack of interest and willingness to learn are some of the factors that contribute to their intention to learn traditional Ketupat weaving.

Based on the results, it can be concluded that the finding between the young generation's subjective norms and intention to learn traditional Ketupat weaving share similarities with previous research by (Hanemaayer et al., 2020). It is said that although the younger generation did not frequently eat traditional food at home, they frequently discussed their traditional food experiences with family and loved ones. As a result, the family had an impact on their traditional food experiences, consumption, and knowledge. Sharif et al (2013) said that family support such as from parents is important to encourage the young generation to practice Malay traditional food otherwise the food tradition will not be passed down to the next generation. Moreover, the next generation's interest in cooking and producing traditional foods will decrease without dedication and enthusiasm (Fikri et al., 2021). However, this study's result shows otherwise whereby subjective norm does not influence the young generation's interest in learning Ketupat weaving. This means even though the family may not practice traditional Ketupat weaving at home, the young generation can still have an interest in learning Ketupat weaving.

Overall, the finding between the young generation's perceived behavioural control and intention to learn traditional Ketupat weaving is the same as the previous research. The modernization wave brought about by lifestyle-related technological, commercial, and social improvements may have had an impact on the social and cultural customs of ethnic celebratory dishes, particularly among younger generations (Muhammad et al., 2013; Sharif et al., 2016). Moreover, in a study, the mothers stated that practices are being weakened by modernisation or innovation. They defined modernisation or advancement as a change or transformation involving entertainment, education, the environment, and lifestyle. Most of them believed that the younger generation's involvement in kitchen work is limited due to jobs which diminish the practices of Malay traditional food (Sharif et al., 2015). Furthermore, the younger generation is said to be less interested in learning about and consuming Malaysian traditional meals because they frequently encounter packaged, ready-made, and foreign ethnic foods (Fikri et al., 2021). According to Arora et al (2022); Bahizalsah et al (2022); Muhammad et al (2015), today's young generations are more exposed to convenience or ready-to-eat foods like ready-made frozen kueh or Ketupat which will hurt the sustainability of the traditional food itself (Sharif et al., 2015). Hence, based on the findings it concurs that

lifestyle changes and the availability of ready-made frozen Ketupat as some of the contributors towards the discontinuation of Malay traditional Ketupat-making by younger generations.

Implication, Limitation and Future Research

The application of the TPB model allows the study to determine whether attitude, perceived behaviour control and subjective norms impact the intention of young generations in Kelantan to learn the Ketupat weaving skills. The findings present constructs that influence the young generations in Kelantan's intention to learn the traditional Ketupat weaving skills. Ketupat weaving skills are an age-old tradition of the Malay culture that used to be common knowledge in a household, prepared during special festivals. However, many factors were discovered to impact the availability of such skills in the future particularly the advancement of food wrapping technology, changes in lifestyle and eating patterns, and the young generation's interest to learn from family. Perceived behavioural control and attitude influence the young generation's intention to learn about Ketupat weaving. However, it is to note that subjective norms, which consist of the family's lifestyle or practices at home do not influence the young generation's intention to learn. Thus, this indicates that even though such practices are not available at home, people can still be interested in learning such skills elsewhere.

The practical implication of this study allows governments, arts and cultural bodies, schools, and universities to create a program to teach the younger generations weaving skills. The focus should not only be on teaching them how to weave the Ketupat but also on providing comprehensive education covering the entire process, from gathering the ingredients to cooking the Ketupat. Furthermore, it is advisable for universities and researchers to actively document knowledge passed down by the elderly regarding the preparation of traditional foods.

The study is limited towards the intention of learning Ketupat weaving of young generations from the age of 18 to 24 years old in Kelantan states only. Future research can be extended to other geographical context in Malaysia which has a cultural link with Ketupat-making traditions in its subcultural history, as well as other age group of respondents. Mediating and moderating constructs can be added to the current TPB in investigating the Ketupat weaving intention. There is also an opportunity to do an ethnographical study of the food traditions practised by the locals in different states in Malaysia.

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