

Traditional Food Beliefs Adherence in Personal Food Choices of the Malays

Nahdatul Husna A. Razak¹, Rabiatul Adawiyah Abd Rahman^{2*}, Noorliza Zainol³, Fadhlina Mahat⁴, Irina Mohd Akhir⁵ and Salmalina Salleh⁶

¹Faculty of Hotel and Tourism Management, Universiti Teknologi MARA Pulau Pinang, 13500 Permatang Pauh, Penang, Malaysia
nahd.husna@gmail.com

²Department of Pastry Arts, Faculty of Hotel and Tourism Management, Universiti Teknologi MARA Pulau Pinang, 13500 Permatang Pauh, Penang, Malaysia
*rabiatul.ar@uitm.edu.my**

³Department of Foodservice Management, Faculty of Hotel and Tourism Management, Universiti Teknologi MARA Pulau Pinang, 13500 Permatang Pauh, Penang, Malaysia
noorliza690@uitm.edu.my

⁴Department of Hotel Management, Faculty of Hotel and Tourism Management, Universiti Teknologi MARA Pulau Pinang, 13500 Permatang Pauh, Penang, Malaysia
fadhlina563@uitm.edu.my

⁵Department of Hotel Management, Faculty of Hotel and Tourism Management, Universiti Teknologi MARA Pulau Pinang, 13500 Permatang Pauh, Penang, Malaysia
irina.akhir@uitm.edu.my

⁶Department of Technical and Engineering Education, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia, 81310 Johor Bahru, Johor, Malaysia
salmalina@utm.my

Corresponding author (*)

Received: 9 March 2023

Revised from: 5 April 2023

Accepted: 15 May 2023

Published: 31 May 2023

Abstract

Food beliefs not only play a part in some cultures but also in an individual's own personal food choices. Several studies have focused on traditional food beliefs based on special occasions, but not much has been delved into the area of personal food choices among the Malay's as a daily practices. A quantitative study was done to examines the adherence level of traditional food beliefs and its relationship towards the Malay's personal food choices based on the Theory of Planned Behaviour (TPB). 385 questionnaire was distributed through online platform. The response was analysed, measuring the mean through simple descriptive statistics and Pearson correlation coefficient. Results found a gap of adherence level particularly among the younger Malays which gives moderate relationship. This depicts the practices of this community now. Thus proved further study should be done for its value in enhancing understanding and to prove the validity of traditional food beliefs.

Keywords: Attitude; Culture; Food Beliefs; Food Choices; Malay

1. Introduction

Manderson (1981) first acknowledged that conservative practices of traditional food beliefs are still well retained within the Malaysian culture, Raji, Ab Karim, Ishak, Arshad (2017) agrees on this saying that the heritage varies from north to south with various similarities and also differences. Muhamat Kawangjit et. al., (2012) mentioned that in this country, each person bonds or adhere based on their food or dietary preferences, religious restrictions, locality and ethnic interest. With a population of 32.7 million as reported by Department of Statistics Malaysia, (2020) Malaysia is made out of 3 major ethnic groups of the Malays, Chinese and Indian. Observing the Indian religion restriction, it is prohibited for them to eat beef but not milk (Perry, 2017). As for the Chinese culture, Ma (2015)

claimed that foods used on some occasions have unique symbolic characteristics such giving married couples fruits such as pear can be led to divorce (bad luck). The Malays on the other hand, being Muslims not only do abide by the Halal law but also hold on to their old ways of food beliefs as for example, maidens and pregnant women cannot eat rice crust Mohamad and Ling (2016). It was said, eating rice crust can bring difficulty to the birth process and their new-born baby will turn ugly. Although these beliefs existed in former times, they are still believed to be followed and do contribute in personal food choices within the society.

In relation to personal food choices, Iyer (2016) stated the importance of religion has been recognized by consumer in food preferences, institutions frameworks, and markets. Kheiri et. al (2017) endorsed this argument in their study that food beliefs occur because of religious and cultural factors. For example, Muslims are prohibited from eating pork and consuming certain fruits can cause deformities to the baby. As mentioned by Heiman et al. (2019), religious beliefs will impact the food choices of the consumer. Judaism, for example, abide to kosher rules and Islam has Halal, which forms the market for meat products and restricts meat production and distribution.

These food beliefs may vary but remain in their societies. According to Asi et al. (2018), some foods are considered as taboos, but some are not in other cultures. Furthermore, studies on hot and cold food beliefs and its influence on food choices are limited and oftenly reported only on a handful numbers of food (Lim & Dam, 2020) . This can be seen as for example within the Chinese culture, fruit, and vegetables were considered as "cold" foods. The Chinese societies typically eat cold food (cabbage, cucumber, pumpkin) in the second trimester of pregnancy to prevent the hot conditions that may occur in the third trimester, as for Malay, consuming fruits that have "hot" substances, such as durian, pineapple, and fried foods, can cause severe contraction of urine (Mohamad & Ling, 2016). It has also been saying, eating seafood, watermelon, and drinking coconut water can lead to bleeding and labour difficulties. However, the validity of these food beliefs is still not clear.

Following the above, this research is therefore suggested to look at the rationale of the traditional food beliefs that may have still been followed. Several studies have focused on traditional food beliefs that influence food choices among pregnant women, but not much has been delved into the area of personal food choices specifically among the Malay society as a daily or occasional practice in regard to the traditional food beliefs. Thus, this research interest tends to investigate the traditional food beliefs within Malaysia's major ethnic group which is the Malays. With the objective to investigate the adherence level of traditional food beliefs practices towards personal food choices and to the relationship it has among the Malays, the framework are as follows.

1.1 Research Framework

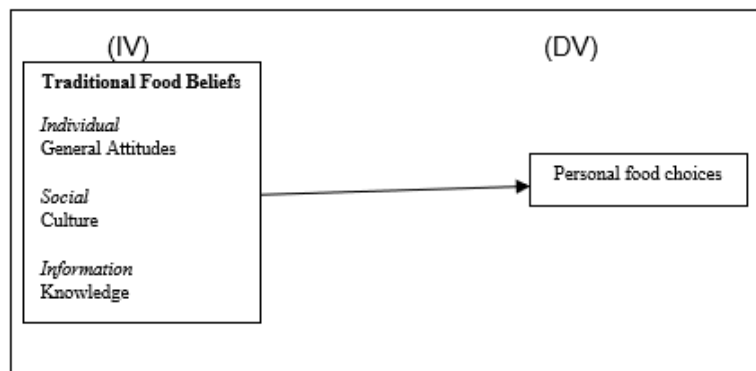


Fig. 1 Research Framework adapted/based from TPB (Ajzen, 1991)

Theory of Planned Behaviour (TPB) describes that individual behaviour is motivated by intentions, where intentions are a feature of three factors which are behavioural attitude, subjective norms, and perceived control of behaviour (Ajzen, 1991). Based on the theory, it can be related to this study's objectives which are to investigate the adherence level of the Malays concerning traditional food beliefs and personal food choices and the relationship it has. The personal food choices of the Malays are the dependent variable of this research. The traditional food beliefs adhered to by the Malay community can influence this food choice. Since this research is to analyse the actions of the Malay community on their adherence to traditional food beliefs towards food choice, this theory is appropriate for the

research study of the researcher. The traditional food beliefs consist of 3 elements which are the general attitude of the individual, culture, and knowledge.

2. Literature Review

Food choices can be characterized as unconscious thinking, often based on habits that are not consciously controlled, leading to effortless and quick decisions (Heiman et.al, 2019). Depending on the individual circumstance and particular occasion, personal food choices can differ. Reddy & Dam, (2020) found that, cultural food practices form an essential part of one's identity, shaping their food choices by blending various elements that influence individuals' daily engagement with eating. Antonio et al., (2019) corresponds that the choice of food was influenced by the social environment, economic variables, and personal choices. The beliefs adhered can influence these food choices such the food options during pregnancy as first acknowledged in Manderson (1981), Malay women prefer to eat lots of vegetables and fruits and avoid foods that are considered sharp, acidic, windy, and hot like chillies, pineapple, and "tapai" during pregnancy to avoid any difficulties. Sour food is favoured because it can alleviate nausea in pregnant women (Kindred, 2013). Rebalancing the body temperature may be achieved if the mother consumes warm food and avoids cold food to keep her from catching a cold (Basir et al., 2019). During confinement after birth, women need to consume hot foods such as tonic drinks, herbal paste to increase body heat (Mohamad and Ling, 2016). However, there was still no clear response to the food choices selected by the Malays during pregnancy and confinement, so the further study was required to find the answer.

Further relation to the above, attitude also plays a role. One of the factors affecting personal food choices is attitudes. Defined as an individual willingness to respond with a certain degree of favourability or unfavorability to objects, behaviour, individual organizations, or events, or any discriminatory aspect of the environment of the individual as commence by Azjen (1991). Changes in individual attitudes can result from changes in the social environment that need to be changed (Io Monaco and Bonetto, 2019). Antonio et al., (2019) point out attitudes (individual beliefs) impact consumer intention on food. Attitudes towards health and enjoyment are significant elements affected by food choice (Moirá et al., 2018). The attitudes towards food choices, however, can differ depending on the person, ethnicity and culture.

Culture is a group of people who exchange thoughts, beliefs, practices, and habits that are not inherited, but learned and passed from generation to generation affecting individual lifestyles, customs, taboos, and food choices as well as language, technology and religion, faith and culture (Perry, 2017; Moira et al., 2018). The main feature of the Malay community that act as their culture is the religion of Islam (Kamaruddin, 2009). As a Muslims, they strictly practiced their belief and ate food that is Halal (Zainal Abidin et. al., 2020). This religion influences their personal food choices and they tend to choose food that is Halal, hygienic, and safe to eat.

The knowledge of a certain community also affects their choice of food. According to (Di & Chen, 2020) Possessing knowledge as in nutritional and food related knowledge have a great influence on food choice. For example nutrition knowledge has been shown to be a partial mediator of the socio-demographic variation in food intake, especially for fruits and vegetables, implying that knowledge is an important factor. Also, knowledge on food preferences impacts the balanced diet (Morren et al., 2021) in which can be obtained from information provided on food labels. There is a rich body of literature focusing on the effect of food labels and food labels use on food choices as noted by Morren et al., (2021). However, Nagyov et al. (2019) claimed the consumer did not interest in the food labels as they did not understand and did not have time to look at the information properly. It may happen because of a lack of information on the food details. Since the awareness of the food group can differ according to their stage of education, these communities need to be educated by certain authorities (Nagyov et al., 2019).

2.5 Relationship between Traditional Food Beliefs and Personal Food Choices of the Malays.

There is a strong relationship between traditional food values and personal food choices, as cultural factors have affected their choice of food, according to Okwachi et al. (2017). Social factors such as culture, attitude, belief, and perception are the factor that contributes to food choice, and social influence comes from the close friend and family and Lim and Van Dam (2019) have claimed that food beliefs are also the factor leading to food choices. Hot and cold food, itchy food, and sharp food, for example, are adhered to during pregnancy by the Malaysian community.

3. METHODOLOGY

Quantitative study was done to gather primary data. A quantitative study also refers to a method of gathering numerical data and analyse it using the mathematical method, a broader sample of the respondent and at the same time faster and easier (Apuke, 2017). Adopting survey research design to investigate the Malays adherence to traditional food belief practices towards their food choices and in meeting the research objectives., an online questionnaire survey was applied. Using non-probability sampling method through convenience sampling in order gain response, the survey was done by employing online google form and was distributed through various social media form of WhatsApp, Telegram, Instagram and Facebook. For secondary data, the researcher gathered information from the previous study done relating to the topic. Pilot Test were done involving 15-30 respondents prior to the actual data collection for reliability purpose.

3.1 Population and Sample size

The target population for this research is all the Malay community in Malaysia. According to Tarsi and Tuff (2012), the population can be defined as a group of individuals that live and breed in the same specific area. The researcher employs Krejcie and Morgan (1970) table to get an appropriate number of samples for this study. With a population of 32.7 million people, the sample for this study was 384 of the Malays community in Malaysia including Sabah and Sarawak.

3.2 Instrumentation

The instrumentation was adapted from Okwachi, Miricho, and Maranga (2017) with 5 sections. For section A, the respondent demographic questionnaire was posed. It consists of respondent gender, age, marital status, education, and occupation, and state. Section B to E was constructed as per framework, were in a Likert consist of 5-scale point of (1) strongly disagrees, (2) disagree, (3) moderate, (4) agree, and (5) strongly agree. Language used was Bahasa Melayu. The researcher used the V27 version of the SPSS for this analysis. The researcher also used a simple descriptive statistic frequency and Pearson correlation coefficient to analyse the results.

3.3 Reliability Test

The reliability test was done to calculate the dependability coefficient. The reliability, or r value, ranges between 0 and 1. A value of 0 implies no reliability, whereas a value of 1 shows perfect reliability. Cronbach's Alpha was used to assess the consistency of the variables. If the value is less than 0.7, its applicability may be limited. If the value is 0.7-0.8, it is considered acceptable, 0.8-0.9 is considered good, and 0.9 and beyond is considered excellent. The summary of the reliability test among the elements of the independent variable is shown in the table below.

Table 1: Reliability Test

	Elements	Cronbach's Alpha	No of Items
GA	General Attitude	0.800	10
C	Culture	0.811	8
K	Knowledge	0.889	10
PFC	Personal Food Choices	0.742	6

4. DATA ANALYSIS AND FINDINGS

4.1 Response Rate

A Google Form survey was distributed online via social media platforms of WhatsApp, Telegram, Instagram, and Facebook. During the data gathering process, 385 responses were initially obtained. There were no missing data from the data collection. From the 385 respondents, 98 (25.5%) were male and 287 (74.5%) were female. According

to the data collected, the highest number of respondents who answered this questionnaire were female. Based on a previous study, females were likely to participate in the survey because of their self-empathy compared to males (Otufowora., Liu, Young, 2nd, Egan, Varma, Striley, and Cottler (2021). Willingness to participate came from 18-29 years old group (n=239, 62.1%), 30-39 age group (n=34, 8.8%), 40-49 years old (n=39, 10.1%) and 73 number of respondents (19%) were coming from the 50-59 years old group. Based on marital status, 222 numbers of single respondents are representing 57.7% of the total, married (n=154, 40%) and (n=9, 2.3%) who were divorce making the total respondent is 385 respondents. As most of the respondents were single, they might not be interested in these food beliefs compared to the married respondents.

Looking into education level, (n=203, 52.7%) respondents with bachelor’s degree, followed by diploma (n=111, 28.8%), SPM holders (n=61,15.8%), Masters and PHD (n= 10, 3.3%). For the occupation, most of the respondents are students (n=143, 37.1%), working in private sector (n=84,21.8%) and government sector (n=71,18.4%). There are 49 respondents (12.7%) who are unemployed and a retiree (n=38, 8.9%). Terengganu has the highest number of respondent (n=217, 56.4%), Selangor (n=37, 9.6%), Kelantan (n=33, 8.6%), Johor (n=16, 4.2%), Pahang (n=14, 3.6%), Perak (n=12, 3.1%) and Melaka (n=11, 2.9%) respectively. The minority of the respondents come from Kedah (n=9,2.3%) while Perlis, Kuala Lumpur, and Putrajaya have an equal number of respondents (n=7, 1.8%). Negeri Sembilan (n=6, 1.6%) while Pulau Pinang (n=4, 1%), Sabah (n=3, 0.8%) and Sarawak have the lowest number with (n=2, 0.5 percent).

4.2 Preliminary Analysis

Looking into the findings of the three sections for independent variable of general attitude, culture and knowledge, in Section B the highest mean for general attitude, most respondents agree they eat as it is a mean of satisfaction in life (4.55), followed by their mood in food choice (4.27). The respondents also follow what their parents eat (4.17) and they would also make food choices based on food that is available within locality. This score is supported by Pitt e al. (2017). This relates to the section below of culture as can be seen for section C, as it is also interesting to note that most of them agrees that their origins influence personal food choice (4.04) as agreed by Io Monaco and Bonetto (2019). the highest mean is C2 (4.68) followed by C7 (4.33).

Moreover, the respondents’ food choices can be seen influenced by religion as Malay ethnicity is commonly associated with Islam, where they need to eat food that is approved by Islamic dietary laws. According to Heiman, et al., (2019), religion is the most important factor in food selection. However, is surprising to note that the lowest mean (3.58) indicates most of them did not know what customary food beliefs are among the Malays despite what they scored in section B most of them follows what their parents eat. This show that most of the families are moving towards more modernized way of personal food choices this is true as according to Zainal Abidin et. al. (2020).

On knowledge section produced the average mean between 4.66 to 4.11 with the highest mean for scores 4.66, the respondents knew eating a well-balanced diet daily is important and good for their overall health like fruits and vegetables. Based on the analysis nevertheless, the least mean values were associated with traditional food beliefs elements hot (4.22), gaseous (4.23), cold (4.17), sharp (4.11) and itchy (4.22), It can conclude, the respondents did not have enough knowledge about the Malays food beliefs (4.12) and they also did not adhere to it except to the religious beliefs as noted in section C: Culture.

Table 2: Personal Food Choice

		Minimum	Maximum	Mean	Std. Deviation
I would make food choices based on special diets (hot, windy, cold, sharp)	PFC1	1	5	3.77	.951
I would make food choices based on health beliefs.	PFC2	1	5	4.17	.834
I would make food choices based on beliefs of its content.	PFC3	1	5	4.24	.854
I would make food choices based on beliefs about its preparation, cooking, and service.	PFC4	2	5	4.35	.764
I would make food choices based on perception.	PFC5	1	5	3.82	.938
My allergy makes me choose my food.	PFC6	1	5	3.87	1.269

Meanwhile, looking at the table above for Personal Food Choice, the highest mean value for the Dependant variable, Personal Food Choice is 4.35 (PFC4) followed by PFC3 with a mean of 4.17. Most of the respondents are making food choices based on the beliefs of its preparation, cooking, and service (4.35). This shows that they need to know what is the ingredients used and the way of cooking, how it is served for it to become a food choice. The respondents also would make their food choice based on the content belief (4.24). this can relate to PFC2 (4.17) they would make food choices based on health beliefs. The lowest mean is PFC1(3.77) represent their value on food choices based on a special diet (hot, cold, windy, sharp) indicating they did not care or they actually did not have the knowledge, experience or involvement in relation to traditional food beliefs.

5. Discussion and Conclusion

Looking back into the demographic profile most of the respondent, there is a gap of adherence level of traditional food beliefs particularly among the younger Malays. Call them modern, as most of them are educated with decent working setting. They understood the concept of health and nutrients contents, the need to eat a well-balanced diet daily to maintain good health. Their personal food choice also is a mean of satisfaction in life and mood influence what they eat. But still, they also learn to eat as what their parents do, with making food choices based on its availability within locality/ or where it's originates. It is also interesting to note that most of them agrees that their origins influence their personal food choices. Being Muslim as most of the Malays religion are, they strictly adhere to the Islamic teachings. Food choices can be seen influenced by it as the Malay ethnicity is commonly associated with Islam, where they need to eat food that is approved by Islamic dietary laws.

Nevertheless, their personal food choices can be seen as moderately adhered to the traditional food beliefs. It can be concluded they are making personal food choices based on the beliefs of its preparation, cooking, and service. They know what is the ingredients used and the way of cooking, how it is served. They know the health beliefs based on nutrients contents as they would make their food choice based on the content beliefs. This can relate to their demographic, as most of them receive respectable education and most are in working class. However, when it comes to the concept of traditional food beliefs in relation to personal food choices based on special diet (hot, cold, windy, sharp), seemingly less. However, is surprising to note that most of them did not know what customary food beliefs are among the Malays despite most of them follows what their parents eat indicating that either they did not care or they actually did not have the knowledge, experience or involvement in relation to traditional food beliefs. This show that most of the families now are moving towards more modernized way of personal food choices as according to Zainal Abidin et. al., 2020).

The relationship traditional food beliefs practices have with the Malay's personal food choice are a positive moderate relation. As this study adapted TPB theory, the highest mean value was general attitude. Di & Chen, (2020), attitudes influence consumer behaviour and this explains their food choices. This statement has been supported by Heiman, Gordon and Zilberman (2019), there is a positive relationship between individual attitudes with eating and their purchasing. Knowledge comes second as the need of eating a well-balanced diet daily are well learnt. Culture when it comes to personal food choice, as religious teachings are well imbedded besides family customs or doings it is relatable to their eating norms. In association with the traditional food beliefs with relation to 'healthy eating' it must be learned, known or passed down for it to be accepted and adhered in daily personal food choices especially among the younger generations.

5.1 Implication of Study

This study is important because the topic has never been adequately studied. Previous work mainly looks into traditional food beliefs among pregnant women, but lacking the personal food choice as a daily basis of the Malays. Thus, this research will give an understanding of the values the Malays are practicing up until now that looks into their food personal choices. Furthermore, this research has the potential to enhance community understanding regarding their adherence to dietary ideas. This is because the food beliefs may prevent them to eat certain food because of its implication to the body. Thus, this research can increase their knowledge and at the same, prove the validity of the traditional food beliefs.

5.1 Limitation and Sugestion

Several limitations were encountered by the researcher during this study. Firstly, the sample age distribution is not equal. As this survey is distributed online, most of the respondents were younger generation compared to the older generation. Tarsi and Tuff (2012) also stated that the younger generation is more likely to answer the survey compared to the older generation. Second, the researcher's constraint is that there is little journal regarding food views in Malays communities. There has been much research on how traditional food beliefs influence pregnant women's personal food choices, but there have not been many on Malay ethnic personal food choices on daily basis. As a result, the researcher must use journals from other countries and adapt them to the Malay context.

6. About the author

Nahdatul Husna A. Razak A graduate in Culinary Arts Management, Faculty of Hotel and Tourism Management, Universiti Teknologi MARA Pulau Pinang, Nahdatul Husna A. Razak currently working within the hospitality industry as a budding chef in Terengganu, Malaysia. Her interest lies in the area of consumer behaviour, food trends, food tradition and beliefs and also its sustainability. Her final year manuscript are well received during her final presentation for its value within the Malay culture.

Rabiatul Adawiyah Abd Rahman hold a Master in Hospitality Management (Gastronomy) from Universiti Teknologi MARA, Malaysia. Previously a lecturer in Department of Culinary Arts, she is currently a senior lecturer for the Department of Pastry Arts in the Faculty of Hotel and Tourism Management Universiti Teknologi MARA Pulau Pinang, Malaysia. Experienced in supervising final year graduates and a keen interest in gastronomy related area, she is enthusiasly engaged in the topic of traditional food, food sustainability and culture.

Noorliza Zainol has been teaching in Universiti Teknologi MARA Pulau Pinang and serves under the Department of Food Service Management. She holds an MBA Sc. in Foodservice Management at Universiti Teknologi MARA Shah Alam. She is actively involved in consumer behavior and restaurant industry research. Currently, she is the senior lecturer of Faculty Hotel and Tourism Management, UiTM Pulau Pinang

Fadhlina Mahat is a Senior Lecturer in the Department of Hotel Management, Faculty of Hotel and Tourism Management, Universiti Teknologi MARA Pulau Pinang. Holding both Masters and Degree in Hospitality Management, her interested is in Human Resources, Food and Beverage Services, Organizational Politics and Food Tourism. She receives Malaysian Skills Certificate (SKM) Level 2 and Level 3 on Food & Beverage Service Operation and Supervision from Department of Skills Development (DSD).

Irina Mohd Akhir actively involves in community activity, strategic planning and industry linkages. She holds a Master in Hospitality Management from Universiti Teknologi MARA, Malaysia. Sharing her passion as a senior lecturer for Department of Hotel Management, Faculty of Hotel and Tourism Management, Universiti teknologi MARA Pulau Pinang. Her research interests recides in the area of hospitality industry including human behaviour, operational excellent, technology, food innovation and culture.

Salmalina Salleh is a Senior Lecturer in the Department of Technical and Engineering Education, Faculty of Social Sciences and Humanities at Universiti Teknologi Malaysia. She received her Ph.D. in Management from Azman Hashim International Business School, Universiti Teknologi Malaysia. She is a keen researcher whose interests span several disciplines, such as social media, tourism and hospitality, food service, consumer behavior, TVET, and educational technology.

References

- Antonio, V., Nardi, M., Jardim, W. C., Ladeira, W., & Santini, F. (2019). *Predicting food choice : a meta-analysis based on the theory of planned behavior*. <https://doi.org/10.1108/BFJ-08-2018-0504>.
- Apuke, O. D. (2017). Quantitative Research Methods : A Synopsis Approach. *Kuwait Chapter of Arabian Journal of Business and Management Review*, 6(11), 40–47. <https://doi.org/10.12816/0040336>.
- Asi, L. N., Teri, D. T., & Meyer-Rochow, V. B. (2018). Influence of food taboos on nutritional patterns in rural communities in Cameroon. *International Review of Social Research*, 8(1), 2–6. <https://doi.org/10.2478/irsr-2018-0013>.
- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-t](https://doi.org/10.1016/0749-5978(91)90020-t).

- Basir, S. M. A., Ghani, R. A., Ibrahim, M., Khattak, M. M. A. K., Omar, M. N., & Shukri, N. A. M. (2019). Dietary intake of mothers who practised traditional confinement during exclusive breastfeeding period. *Malaysian Journal of Medicine and Health Sciences*, 15(2), 39–46.
- Di, I., & Chen, P. (2020). *Conceptual Models of Food Choice : Influential Factors Related to Foods*, 1–21.
- Heiman, A., Gordon, B., & Zilberman, D. (2019). Food beliefs and food supply chains: The impact of religion and religiosity in Israel. *Food Policy*, 83(July), 363–369. <https://doi.org/10.1016/j.foodpol.2017.07.007>
- Iyer, S. (2016). The new economics of religion. *Journal of Economic Literature*, 54(2), 395–411. <https://doi.org/10.1257/jel.54.2.395>.
- Kamaruddin, A. R. (2009). Malay culture and consumer decision-making styles: an investigation on religious and ethnic dimensions. *Jurnal Kemanusiaan*, 14, 37–50.
- Kheiri, S. A., Kunna, A., Mustafa, L. S., Shaaeldin, M. abdelgadir, & Alsammani, M. A. (2017). Superstitious Food Beliefs and Traditional Customs among Ladies Attending the Antenatal Clinic at Omdurman Maternity Hospital (OMH), Omdurman, Sudan. *Annals of Medical and Health Sciences Research*, 7(October 2017), 218–221. <https://www.amhsr.org/articles/superstitious-food-beliefs-and-traditional-customs-among-ladies-attending-the-antenatal-clinic-at-omdurman-maternity-hospital-omh--3586.html>.
- Kindred, M. (2013). Investigating the food habits and beliefs of pregnant women living in rural Bangladesh: a thesis presented for the partial fulfilment of the requirements for the degree of. <http://muir.massey.ac.nz/handle/10179/5185>.
- Krejcie, R.V., & Morgan, D.W. (1970). Determining Sample Size for Research Activities. *Educational and Psychological Measurement*, 30, 607-610.
- Lim, C. G. Y., & Dam, R. M. Van. (2020). Attitudes and beliefs regarding food in a multi-ethnic Asian population and their association with socio-demographic variables and healthy eating intentions. *Appetite*, 144(May 2019), 104461. <https://doi.org/10.1016/j.appet.2019.104461>.
- lo Monaco, G., & Bonetto, E. (2019). Social representations and culture in food studies. *Food Research International*, 115, 474–479. <https://doi.org/https://doi.org/10.1016/j.foodres.2018.10.029>.
- Lim, C. G. Y., & van Dam, R. M. (2020). Attitudes and beliefs regarding food in a multi-ethnic Asian population and their association with socio-demographic variables and healthy eating intentions. *Appetite*, 144(August 2019), 104461. <https://doi.org/10.1016/j.appet.2019.104461>.
- Ma, G. (2015). Food, eating behavior, and culture in Chinese society. *Journal of Ethnic Foods*, 2(4), 195–199. <https://doi.org/10.1016/j.jef.2015.11.004>.
- Manderson, L. (1981). Traditional food beliefs and critical life events in Peninsular Malaysia. *Social Science Information*, 20(6), 947–975. <https://doi.org/10.1177/053901848102000606>.
- Mohamad, M., & Yee Ling, C. (2016). Food taboos of malay pregnant women attending antenatal check-up at the maternal health clinic in Kuala Lumpur. *Integrative Food, Nutrition and Metabolism*, 3(1). <https://doi.org/10.15761/ifnm.1000140>.
- Moira, P., Mylonopoulos, D., & Sarchosis, D. (2018). Food Choices and Religion during Vacation: The Case of a Cosmopolitan Greek Island. *International Journal of Research in Tourism and Hospitality*, 4(3), 1–7. <https://doi.org/10.20431/2455-0043.0403001>.
- Morren, M., Mol, J. M., Blasch, J. E., & Malek, Ž. (2021). Changing diets - Testing the impact of knowledge and information nudges on sustainable dietary choices. *Journal of Environmental Psychology*, 75(August 2020). <https://doi.org/10.1016/j.jenvp.2021.101610>.
- Muhamat Kawangit, R., Don, A. G., Hamjah, S. H., Md. Sham, F., Mohd. Nasir, B., Asha'ari, M. F., Tibek, S. R., Ismail, Z., Endot, I., Puteh, A., Ismail, A., & Abd Ghani, M. Z. (2012). The history of ethnic relationship in Malaysia. *Advances in Natural and Applied Sciences*, 6(4 SPL.ISS. 3), 504–510.
- Nagyová, L., Andocsová, A., Géci, A., Zajác, P., Palkovič, J., Košičiarová, I., & Golian, J. (2019). Consumers' awareness of food safety. *Potravinarstvo Slovak Journal of Food Sciences*, 13(1), 8–17. <https://doi.org/10.5219/1003>.
- Okwachi, S. W., Miricho, M., & Maranga, V. (2017). The Role of Culture on Food Choices: A Case Study of Hospitality Clientele in Independent Commercial Catering Outlets. *International Journal of Research in Tourism and Hospitality*, 3(4), 44–53. <https://doi.org/10.20431/2455-0043.0304005>.
- Otufowora, A., Liu, Y., Young, H., 2nd, Egan, K. L., Varma, D. S., Striley, C. W., & Cottler, L. B. (2021). Sex Differences in Willingness to Participate in Research Based on Study Risk Level Among a Community Sample of African Americans in North Central Florida. *Journal of immigrant and minority health*, 23(1), 19–25. <https://doi.org/10.1007/s10903-020-01015-4>.

- Perry, M. S. (2017). Feasting on culture and identity: Food functions in a multicultural and transcultural Malaysia. *3L: Language, Linguistics, Literature*, 23(4), 184–199. <https://doi.org/10.17576/3L-2017-2304-14>.
- Raji, M. N. A., Ab Karim, S., Ishak, F. A. C., & Arshad, M. M. (2017). Past and present practices of the Malay food heritage and culture in Malaysia. *Journal of Ethnic Foods*, 4(4), 221–231. <https://doi.org/10.1016/J.JEF.2017.11.001>.
- Reddy, G., & Dam, R. M. Van. (2020). Food , culture , and identity in multicultural societies : Insights from Singapore. *Appetite*, 149(February), 104633. <https://doi.org/10.1016/j.appet.2020.104633>.
- Tarsi, K. & Tuff, T. (2012) Introduction to Population Demographics. *Nature Education Knowledge*, 3(11), 3.
- Zainal Abidin, M. R., Che Ishak, F. A., Ismail, I. A., & Juhari, N. H. (2020). Modern Malaysian Cuisine: Identity, culture, or modern-day fad? *International Journal of Gastronomy and Food Science*, 21, 100220. <https://doi.org/10.1016/j.ijgfs.2020.100220>