KERABU BEKOR: EXPLORING THE TRADITIONAL FOOD KNOWLEDGE OF THE COMMUNITY IN THE LENGGONG SUB- DISTRICT OF HULU PERAK

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ABSTRACT

Traditional foods had been an important element of cultural heritage and they played an important role in establishing the local identity. The study focused in the area of the sub-district of Lenggong in the state of Perak. The purposes of this study on traditional foods, specifically one traditional food called Kerabu Bekor were to find out the main ingredients used in preparing and cooking the dish, and to determine the level of knowledge the community had on the dish. Five traditional food experts participated in providing vast descriptive information on Kerabu Bekor. The information were combined and the consensus were derived on each factors examined. Audio-visual aids were used to help in understanding further on how the dish is prepared by the experts. Forty-six members of the community were involved in providing feedback on the level of knowledge that they had on the ingredients, the methods of preparation, cooking, serving and consumption of Kerabu Bekor. On examining the results, both the male and female respondents indicated that they have

some knowledge, but on the age categories, 2 age groups (25 to 29 years and 30 to 39 year old) had a full understanding on the details of Kerabu Bekor, while the other 3 groups only had partial knowledge.

Key words: Kerabu Bekor, Traditional food knowledge, Local cuisine.

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1. INTRODUCTION

Traditional Food Knowledge (TFK) referred to as a cultural tradition of sharing food, recipes and cooking skills and techniques, and passing down that collective wisdom through generations (Kwik (2008)). He further stated that the traditional food knowledge could be one means of asserting cultural identity and could be a way to connect people to the natural world. Some ethnic groups were reported not only facing the deskilling issues related to domestic cooking skills, but had begun to lose the traditional food culture due to the inability of the elder generations to pass down the traditional cooking knowledge to the younger generations (Stringer, 2009; Bowen and Devine, 2011).

Kwik (2008) stated that the distinct expressions of taste and place were facing a continuity gap when traditional food knowledge had not been passed forward, but rather sidelined as abstract, historical concept. Preserving Traditional Food Knowledge (TFK) had received greater concern among the older generations as indicated by the Malaysian Cultural Association of the Ministry of Information, Communication and Culture, and other government agencies.

The research issues addressed the need to understand the concept of traditional food knowledge and to suggest innovative approaches to help communities to appreciate and to retain the traditional food knowledge as a form of cultural heritage. This study addressed the need for the development of knowledge on traditional foods, their origins, the special ingredients, and the specialized methods of preparation. The findings from this study could contribute towards the preservation of traditional foods in the study area.

Based on the research issues, the following questions would be addressed:

- Are there identifiable traditional foods in the study area?
- What are the main ingredients, the preparation and cooking methods?
- Are there special or specific occasion when the food is prepared and consumed (foodways) of those traditional foods?
- What are the awareness and the level of knowledge among the community members on the traditional foods?

Thus the purpose of the research was to (1) Identify the traditional foods in area of study, (2) find out the ingredients and the common methods of preparation and cooking of the identified traditional foods and (3) determining the level of foodways knowledge on the identified traditional foods amongst the community members.

Definitions of Concepts and terms

Traditional Foods

Foods that have been consumed for many generations which includes all indigenous food plants found in that region or locality (European Union, 2007). In other words, traditional foods are those foods originating locally in an area with respect to the country, region, district or sub district (Ohiokpehai, 2003).

Traditional Food Knowledge (TFK)

The cumulative teachings and experience gained from the process of sharing foodways from generation to generation. Traditional food knowledge is a concept which encompasses indigenous and immigrant populations and focuses on the process of learning and sharing (Kwik, 2008).

Foodways

Principally, foodways is a combination of two words which are ‘food’ and ‘ways’ and refers to the way food is prepared, served, and consumed by human beings. Simply understood as the preparation and consumption of food (Noriza, Mohd Zahari, Shazali & Rosmaliza, 2012).

2. LITERATURE OVERVIEW

The Centre of Excellence in Nutrition and Metabolism (CENM) indicated that the preparation methods of traditional foods were often part of folklore of a country or a region. The Centre further identified traditional food as food with a specific feature or features which distinguish it clearly from other similar products of the same category in terms of the use of “traditional ingredients” (raw material of primary products) or “traditional composition” or “traditional type of production and/or processing method. Lestari (2014) further added that traditional foods are foods and beverages that are commonly consumed by a particular community and the distinctive flavor had been widely accepted by the community. Ohiokpehai, (2003) also indicated that traditional foods are those foods originating locally in an area with respect to the country, region, district or sub district.

(Kwik, 2008) stated that the concept of traditional food knowledge had been integrated across several academic disciplines such as social, cultural, and nutritional anthropology, human ecology, agriculture, population health, family studies, community development, and education, among others. Thus, the study on traditional food knowledge could be approached from various perspectives. One of the focus would be to understand the many implications of the tradition foods for the ecosystem health of a community. Kwik added that when blending those different perspectives, it would provide the opportunity to find innovative approaches to ensure that the knowledge on the traditional food would be preserve. Jordana (2000) who had extensively studied traditional foods indicated that those foods should include foods that have been consumed locally or regionally for an extensive time period and that the preparation and cooking methods of such foods have been passed down through generations and are now part of the folklore of the people. Kristbergsson (2016) also noted that the knowledge on those foods had been passed through generations and had been consumed by many generations.

Traditional food knowledge could provide an individual with the capacity to prepare meals that are nutritious, safe, and culturally relevant (Kwik, 2008). He added that the skills could support the adaptation to altered food environments, for example for immigrants and indigenous people. These would be specific and personal and the community would benefit by gaining or learning traditional food knowledge. Thus, the community knowledge would increase with a greater number of skilled practitioners and educated consumers. Information

sharing of the cultural life skills where people from various walks of life could share and learn and could promote better understanding among the community members. As elaborated by Jaffe and Gertler, (2006), for the immigrant cultures, the maintenance of traditional food knowledge would be even more important because it could provide a foundation for self-identification that would bridge the cultural gap between generations that associate them with the common geographical link of their past with their present.

Traditional foods had been an important element of cultural heritage and they played an important role in establishing the local identity and consumer behavior. Additionally, the traditional foods had been very important for rural development and for the sustainability of small and medium size country (Jordana, 2000). Traditional Food Knowledge (TFK), Heritage Foods and the preparation and consumption of those foods had been the focus of studies on the Malaysian Traditional Foods (Hamzah, Ab Karim, Othman and Hamzah, 2013; Muhammad, Mohd Zahari, Mohamad Abdullah and Md. Sharif, 2014; Suhaimi and Mohd Zahari, 2014; Md. Sharif, Mohd Zahari, Ishak, Muhammad, Md Noor and Mohd Salleh, 2012; Langgat, 2011; Jalis, 2009; Tibere and Aloysius, 2013). Synchronizing all the issues that had been highlighted, the important task would be to create a significant amount of curiosity and awareness on the traditional food knowledge amongst the youths/community members on the traditional foods. Chenhall (2011) noted that the transition of traditional food practices had been decreasing among the young generations primarily owing to the increased availability of processed, pre-prepared and convenient foods within the retail and foodservice environments. A study by Wahyudi David, (2014) from the Universitas Bakrie which explored the potential of traditional foods as a means of fostering the nutrition awareness and the perception of young people towards their traditional foods, found that the young people would only be concerned on the nutritional value of food when there were evidence that there were food-related health issues associated with their demographic group.

3. RESEARCH METHODOLOGY

The enquiry of the study is guided by the case research design where the qualitative and quantitative data and information is combined to provide explanation of the phenomena under investigation. The qualitative approach had been applied in the process of identify and securing information on the tradition foods available in the study area. It would allow for the detail explanation on the preparation, cooking and consumption of the tradition foods and other related information. The quantitative approach had also being used to help understand the level of awareness and knowledge on the foodways of the youths/community members

The site selected for the study was the sub-district of Lenggong in the district of Hulu Perak, in the state of Perak, Malaysia. This sub-district is quite secluded from the urban development areas and thus, had not been affected by the amalgamation or fusion of the different ethnic foods in the populated areas. The area covers about 6,560 sq. kilometers and is surrounded on almost all sides by primary and secondary forests. The East-West Highway run alongside the area. The residents in the area is mostly Malays with the Orang Asli settling at the fringes of the forests. Other minor ethnic group comprised of the Malaysian Chinese (about 10%) and Malaysian Indians (about 2%). The immigrant community accounted for less than 2%.

There are two groups of respondents identified to be included in this study: (1) Group 1 which consisted of five (5) Traditional Food Experts. The list of names of the food experts were supplied by the head of communities and through the shortlisting process, the 5 names were selected. The shortlisting process involved their agreement to cooperate and to supply the needed information. (2) Group 2 consisted of forty-six (46) respondents - the

youths/community members who were given the questionnaires. The selection was mainly based on their initial knowledge on the traditional food to be investigated.

Two types of data were collected: (1) primary data collected via face-to-face discussions, interviews and also information derived from the audio-visual recording with the 5 traditional food experts; and the information derived from the responses from the questionnaires respondents. (2) secondary data were collected from journal articles, published information from the Hulu Perak district office, the Lenggong office of the district councils, and information from the Perak Tourism Office.

There were 2 types of instruments required to acquire information on the (1) Structured Questionnaires which were aimed at finding out the demographic profiles of the respondents, their overall level of knowledge on traditional foods, and their level of knowledge on the Traditional Food. The 5-point Likert-like scale was used to group the information.

Table 1

Strongly Disagree	Disagree	Slightly Disagree	Agree	Strongly Agree
1	2	3	4	5

The following scale was used to determine the summary of findings on the overall level of knowledge and the specific knowledge on the 3 traditional foods:

Table 2

Strongly Disagree	Disagree	Slightly Disagree	Agree	Strongly Agree
No Knowledge	Hardly Any Knowledge	Slight Knowledge	Partial (Some) Knowledge	Full Knowledge
1.00-1.99	2.00 – 2.99	3.00 – 3.99	4.00 – 4.99	5.00

(2) Qualitative Instrument: Open-ended Questionnaires which is aimed at tapping the traditional foods experts' knowledge on the Traditional Food. The following 8 open-ended factors were directed at the 5 traditional foods experts. The purpose of each question was to derive a consensus on the responses to the following 8 factors.

Factor 1	Main ingredients to prepare the traditional food
Factor 2	Preparation of the traditional food
Factor 3	Equipment used to prepare the traditional food
Factor 4	Where the traditional food originate from
Factor 5	Occasion the traditional food will be served
Factor 6	For whom the traditional food is served
Factor 7	The manner the food is served
Factor 8	Accompanying Food that is served with the traditional food

4. RESEARCH FINDINGS

4.1. Level of General Knowledge on Kerabu Bekor

4.1.1. Partitioning of Gender with Level of Knowledge on Kebebe as the Traditional Food of Hulu Perak

On partitioning of gender with level of knowledge on Kerabu Bekor as the traditional food of Hulu Perak, the detailed findings were as indicated in Table 3. The findings indicated that all the male and female respondents stated that they had some knowledge (1) in the preparation of Kerabu Bekor, that the bekor fruit needed to be grilled and the skin peeled, (2) that the bekor fruit needed to be thinly cut in long strands, (3) that the major ingredients used in making Kerabu Bekor were fried coconut paste (Kerisik), shrimp paste, bird's eye chilies, lemon grass, galangal, kesom leave, and salt, (4) that caution had to be made on the choice of coconut milk to be used in preparing Kerabu Bekor, and that (5) Kerabu Bekor could be served as daily food, for events such as feast and breaking fast.

Table 3 Partitioning of Gender with Level of Knowledge on KERABU BEKOR as the Traditional Food

NO.	STATEMENT	AVERAGE SCORE	
		Male (19 Resp)	Female (27 Resp)
1	In the preparation of Kerabu Bekor, the beko fruit need to be grilled and the skin peeled	Some K'ledge 4.47	Some K'ledge 4.74
2	The beko fruit needed to be thinly cut in long strands	Some K'ledge 4.58	Some K'ledge 4.59
3	The major ingredients used in making Kerabu Bekor are fried coconut paste (Kerisik), shrimp paste, bird's eye chilies, lemon grass, galangal, kesom leave, and salt.	Some K'ledge 4.47	Some K'ledge 4.81
4	Caution on the choice of coconut milk to be used in preparing Kerabu bekor	Some K'ledge 4.63	Some K'ledge 4.46
5	Kerabu Bekor can be served as daily food, for events such as feast and breaking fast.	Some K'ledge 4.21	Some K'ledge 4.56

4.1.2. Partitioning of Age Category with Level of Knowledge on KERABU BEKOR as the Traditional Food of Hulu Perak

Table 4 indicated the partitioning of respondents by age category with level of knowledge on Kerabu Bekor as the traditional food of Hulu Perak. Those in the age categories of 25 to 29 and 30 to 39 years old stated that they had full knowledge on all the 5 aspects of Kerabu Bekor in that (1) the preparation of Kerabu Bekor, the bekor fruit needed to be grilled and the skin peeled, (2) that the beko fruit needed to be thinly cut in long strands, (3) that the major ingredients used in making Kerabu Bekor were fried coconut paste (Kerisik), shrimp paste, bird's eye chilies, lemon grass, galangal, kesom leave, and salt, (4) that caution had to be made on the choice of coconut milk to be used in preparing Kerabu bekor, and that (5) Kerabu Bekor could be served as daily food, for events such as feast and breaking fast.

The other 3 categories of age groups were in reference to those in the 18 to 24, 40 to 49 and those with 50 and above age groups that they only had some or partial knowledge on those five aspects of Kerabu Bekor.

Table 4 Partitioning of Age Category with Level of Knowledge on KERABU BEKOR as the Traditional Food

NO.	STATEMENT	AVERAGE SCORES				
		18-24 (3 Resp)	25-29 (3 Resp)	30-39 (2 Resp)	40-49 (17 Resp)	50 + (21 Resp)
1	In the preparation of Kerabu Bekor, the beko fruit need to be grilled and the skin peeled	Some K'ledge 4.75	Full K'ledge 5.00	Full K'ledge 5.00	Some K'ledge 4.79	Some K'ledge 4.43
2	The beko fruit needed to be thinly cut in long strands	Some K'ledge 4.25	Full K'ledge 5.00	Full K'ledge 5.00	Some K'ledge 4.72	Some K'ledge 4.46
3	The major ingredients used in making Kerabu Bekor are fried coconut paste (Kerisik), shrimp paste, bird's eye chilies, lemon grass, galangal, kesom leave, and salt.	Some K'ledge 4.25	Full K'ledge 5.00	Full K'ledge 5.00	Some K'ledge 4.79	Some K'ledge 4.61
4	Caution on the choice of coconut milk to be used in preparing Kerabu Bekor	Some K'ledge 4.00	Full K'ledge 5.00	Full K'ledge 5.00	Some K'ledge 4.79	Some K'ledge 4.73
5	Kerabu Bekor can be served as daily food, for events such as feast and breaking fast.	Some K'ledge 4.25	Full K'ledge 5.00	Full K'ledge 5.00	Some K'ledge 4.75	Some K'ledge 4.61

4.2. This section focused on the Kerabu Bekor as the traditional food product and the following 8 factors would be discussed:

- Main ingredients used in the preparation Kerabu Bekor
- Methods in which Kerabu Bekor is being prepared and the reasons for preparing that way.
- Equipment used to prepare Kerabu Bekor
- Origin of Kerabu Bekor
- Occasion Kerabu Bekor will be served
- For whom Kerabu Bekor is prepared and the reasons.
- The ways Kerabu Bekor is served to the guest.
- Other foods can be served with Kerabu Bekor

Factor 1: Main ingredients used in the preparation of Kerabu Bekor

The 5 food experts indicated that the main ingredients were usually derived from plants around the house.

Main Ingredients in the Preparation of Kerabu Bekor:

Bekor fruit sliced

Lemongrass bruised and crushed

Shallots peeled, sliced, and crushed

Fried grated coconut (paste)

Galangal peeled and crushed

Vietnamese coriandersliced and crushed

Ingredient A

Tamarind

Thick coconut milk

Ingredient B

Bird's eye chilies

Dried prawn (shrimp) paste

Seasoning

Salt

Table 5 listed the main ingredients that would be required to make Kerabu Bekor

Table 5 Main Ingredients in Kerabu Bekor

Expert 1	Expert 2	Expert 3	Expert 4	Expert 5
Overall, the first question generally all experts agreed that most of the ingredients used for making <i>Kerabu Bekor</i> are from around the house especially the <i>bekor</i> fruit. In some area in Lenggong, local produce is grown on a small scale such as bird's eye chili (<i>cili padi</i>), which although small in size are extremely pungent and very hot; and longer varieties, which tend to be much milder. Prawn paste (<i>belacan</i>) is essential to local cooking. It is a type of shrimp paste which is pressed into a block and sun-dried. In its raw form it has a very pungent smell. Once cooked, the shrimp paste's aroma and flavour mellows and contributes a depth of flavour to the dish. The coconut (<i>kelapa</i>) is another essential ingredient. The white fleshy part of the coconut endosperm may be grated, shredded and used as is; toasted until dark brown and ground to make fried coconut paste (<i>kerisik</i>). Grated coconut flesh is also squeezed to make coconut milk. Lemongrass (<i>serai</i>), common herb a type of grass with a lemony aroma and flavour. Tamarind (<i>asam jawa</i>), specifically the paste, like pulp extracted from the fruit pod which contributes a tart flavour to the dishes.				

Factor 2. The methods Kerabu Bekor is prepared and the reasons for preparing it in that way

The food experts stated the methods of preparing and cooking the Kerabu Bekor.

Method of Cooking

- Combine water and bekor in a saucepan. Bring to boil and simmer. There are two methods, best if bekor is grilled over a fire in order to extract its real sweet taste.
- Add in lemongrass and shallot into a mortar and pestle and crushed.
- Add in remaining ingredient particularly Vietnamese coriander, ingredient A, galangal, ingredient B, fried grated coconut and salt (to taste) in sequence and stir until it blends well.
- Lastly, add in boiled bekor and mix well.

Table 6 Showed each of the expert's opinion on the methods of preparing Kerabu Bekor

Table 6 Methods of Preparation of Kerabu Bekor

Expert 1	Expert 2	Expert 3	Expert 4	Expert 5
Overall, the second question tracked the Bekor fruits preparation have two ways given by experts during the interviewed session. The bekor fruit must be roasted on the fire coal until a nice smell that come out from the fruit the colour will turn into black or burn, the test will be more delicious and sweet because the juice will not be oozing out but if boil the smell will less strong and taste will be bitter				

Factor 3: Equipment used to prepare Kerabu Bekor

The food experts indicated the equipment or utensils that would be required to prepare Kerabu Bekor.

Tools/Utensils used in making the Kerabu Bekor

On equipment and utensils used, there was no proper equipment and utensils to use as long that the ingredients could be prepared accordingly and mixed together. But some people used 'rawah' (similar to flower pot). For roasting the bekor fruit, it could be roast on the satay burner or wooden burner.

In respond to the question, the food experts believed that without wooden stove the bekor fruit could also be roasted on the gas stove, but the taste would not be the same when using wooden stove.

Table 7 showed the equipment or utensils that would be required to prepare Kerabu Bekor.

Table 7 Equipment/Tools used in Preparing Kerabu Bekor

Expert 1	Expert 2	Expert 3	Expert 4	Expert 5
Overall, on equipment and utensils used, there is no proper equipment and utensils to use as long that the ingredients can be prepared accordingly and mixed together. But some people use 'rawah' (similar to flowerpot). For roasting the bekor fruit can be roast on the satay burner or wooden burner.				
In respond to the question, expert 5 believed that without wooden stove the bekor fruit can be roast on the gas stove but the taste will not be the same when using wooden stove.				

Factor 4: Origin of Kerabu Bekor

The 5 experts indicated the origin of Kerabu Bekor

Origin of Kerabu Bekor

In tracking the experts' understanding, most believed that the idea of making Kerabu Bekor came from their great grandparents from Pattani.

Brief Historical Perspective of the Site

The study area was the Lenggong sub-district which is in the Hulu Perak District. The Hulu Perak comprises of 10 sub-districts (called mukims) and three district councils. They were:

- Pengkalan Hulu District Council
 - Pengkalan Hulu (with Klian Intan)
 - Belukar Semang
- Gerik District Council
 - Gerik (with Kuala Rui)
 - Belum
 - Kenering (with Lawin)
 - Kerunai

- Temenggor (with Banding Island)
- Lenggong District Council
 - Lenggong
 - Durian Pipit (with Tasik Raban)
 - Temelong (with Kota Tampan)

The Hulu Perak areas had a strong influence by the historical region of Patani from the Southern Thailand provinces. From the 1500s until the 19th century, a good part of this district was under the sovereignty of Siam, as part of the old Malay kingdom of Reman. The area was then under control of Thailand and included what is today the areas of Gerik, Pengkalan Hulu (Kroh), Kerunai, the Belum forest and the Temenggor Lakes. As such, traditional foods from Patani such as *Kebebe*, *Air Lawa*, *Umbut Bayas*, and *Gulai Umbut Pisang Hutan* are known as Hulu Perak traditional foods and they represented the authenticity of Perak cuisines, but they may soon become extinct if preservation efforts are not undertaken.

Table 8 indicated where the Kerabu Bekor originated from:

Table 8 Origin of Kerabu Bekor

Expert 1	Expert 2	Expert 3	Expert 4	Expert 5
Overall, in tracking the informants understanding, majority of the experts believed that the idea of making Kerabu Bekor came from their grand grandparents from Pattani.				

Factor 5: The occasion where Kerabu Bekor would be served to the guests

The food experts indicated the occasions when Kerabu Bekor is served.

Occasions when Kerabu Bekor is served

The experts responded to the question based on their experience, Kerabu Bekor would be difficult to prepare for a big event or occasion because to prepare it, the ingredients would be difficult to get and the preparation would require a lot of steps. Thus, Kerabu Bekor would usually be prepared when there is a death, or a wedding ceremony in the community. The experts' opinions are shown in Table 9.

Table 9 Occasion Kerabu Bekor will be Served to the Guests

Expert 1	Expert 2	Expert 3	Expert 4	Expert 5
Overall, it is relatively practical to serve beko in any village occasion (tahlil, wedding occasion and doa selamat)				
Beko was not often served in any occasion due to the hardship to obtain beko				

Factor 6: For whom Kerabu Bekor is prepared and the reason for preparing it.

The 5 traditional food experts indicated each of their responses to this factor.

Who prepare the Kerabu Bekor and for who

From the experts' understanding there was no taboo required in the preparation of Kerabu Bekor, but it was prohibited to eat for those who had just given birth because it could give them internal body chill. Also, the Bekor fruit cannot be eaten raw because it tastes bitter.

Table 10 showed that Kerabu Bekor is usually prepared for:

Table 10 For whom and Reasons for Preparing Kerabu Bekor

Expert 1	Since the process require much efforts, I normally serve for those minimal guests that came to my house.
Expert 2	Family consumption.
Expert 3	It is our family daily meals, nowhere to found in any occasion here
Expert 4	Beko was not often serves in any occasion due to the hardship to obtain beko.
Expert 5	I always serve beko for our own family consumption. However, for any occasion, it certainly requires additional ingredient to enrich the flavours, particularly bean sprout, ferns, and beef stomach.

Factor 7: The ways the food is being served to the guest.

On a consensus, the experts indicated the follow in regard to the factor.

Ways in which the food is served

It could be served in a tray for 4 persons. However, today it is common to serve Kerabu Bekor on plate.

Table 11 Indicated the way Kerabu Bekor is mainly served to the guests.

Table 11 How Kerabu Bekor is Served

Expert 1	Expert 2	Expert 3	Expert 4	Expert 5
Well, it depends, but I think today it is common to serve beko in plate	I prefer to use a small plate. In occasion here, we normally serve it in a tray for 4 pax	I always use plate to serve beko	Plate is always the best option	In the olden community days, we use tin plate to serve beko. Today, it is more practical and common to use plate to serve

Factor 8: Other foods that could be served with Kerabu Bekor.

The experts agreed on the following:

Other foods can be served with Kerabu Bekor

In respond to the question, Kerabu Bekor could be eaten together with cooked rice or glutinous rice as main dishes for special occasion. However, it is preferred to be consumed by itself.

Table 12 showed the other foods that were usually served with Kerabu Bekor.

Table 12 Other Foods that are served together with Kerabu Bekor

Expert 1	Expert 2	Expert 3	Expert 4	Expert 5
Kerabu Beko can eat together with cooked rice"	Kerabu Beko can eat together with cooked rice, glutinous rice or kerabu Beko itself"	"Kerabu Beko can eat immediately."	No Information	Basically, Kerabu Beko can eat together with cooked rice or glutinous rice, but normally people prefer to eat Kerabu Beko individually.

5. SUMMARY AND CONCLUSIONS

There were four objectives for this study, and they were to identify the traditional foods in area of study, which was the Hulu Perak District, to examine the basic ingredients of the identified traditional foods. To understand the common methods of preparation and cooking of the identified traditional foods in Hulu Perak District, and to Determine the level of foodways knowledge on the identified traditional foods amongst the youths in the Hulu Perak District.

The process of identifying the traditional foods of Hulu Perak was through a focus group process which comprised of 5 prominent individuals from the Hulu Perak district who were asked on the popular traditional food of the area. The list of traditional food was derived, and upon the consensus among the members of the focus group. One of the three traditional foods derived was Kerabu Bekor.

On analyzing the perception of the different demographic variables towards Kerabu Bekor, there was an insignificant difference on the level of knowledge between the male and female respondents for Kerabu Bekor. However, there was a significant difference on the level of knowledge among the different age categories of respondents.

The exploration and findings on the Kerabu Bekor as a traditional food in sub-district of Lenggong in Hulu Perak could add towards enriching the variety of culinary tourism products of Hulu Perak and to the state of Perak as a whole. It could be used as a reference to generate ideas, innovations and business opportunities for the rural community. Findings from the study could help to ensure that the knowledge on Kerabu Bekor as a traditional foods could be preserved once the results is published, and that the video could be distributed and be seen by those interested in the information. The study could be used as a model or framework in examining the traditional foods available in other areas of the country. It is hoped that this study could generate or provide the benchmark, basis, and impetus for future directions on studies of traditional foods and also in diversifying the culinary tourism products.

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