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# Issues and Perspectives in Business and Social Sciences

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## The revelations of *kuih peneram* among young generations

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### Abstract

In the rapidly evolving Malay community, the younger generations seem to be gradually losing touch with the rich heritage of traditional Malay *kuih*. The uniqueness of traditional Malay *kuih* lies in its versatility, as it can be served in any course of meals, as an appetiser, dessert, or even as a snack. The term 'traditional Malay *kuih*' is broad, encompassing various sizes and methods of preparation, each bears dynamic flavours, either sweet or savoury. This study investigates the younger generations' level of knowledge of *kuih peneram*, from its general knowledge to the process of making it. The study involves seven informants from the younger generations and five *kuih peneram* entrepreneurs. Adopting a qualitative approach, the data collected were subjected to content analysis. The primary objective of this investigation is to gain insights into the knowledge and proficiency of the younger generations concerning the art of making *kuih peneram*.

### Keywords:

young generation;  
*kuih peneram*;  
entrepreneurs;  
traditional food;  
appetiser.

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## 1. Introduction

Malaysia is renowned for its beauty as it embraces harmony and peace among its diverse population, comprising of 80 ethnic groups, with Malays, Indians, Chinese, and others forming the majority (Rashid, 2021). This multi-racial country boasts a rich variety of heritage foods that align with their respective ethnic categories (Raji et al., 2017; Rashid, 2021). Each ethnic group in the nation maintains its distinct practices and beliefs, with traditional foods holding a crucial symbol of heritage that is passed down to the current generation (Di Pietro, 2018; Zahari et al., 2013). Moreover, food plays a vital role in shaping communal identity, encompassing interests, religion, ethnicity, locality, and citizenship (Batat, 2021; Perry, 2017).

The cultural diversity and coexistence of races in Malaysia have contributed to the nation's wealth of cultural practices and traditions (Rahman et al., 2018). Food has been acknowledged as a crucial element in the country's culture and heritage. Through their unique culinary identities, societies often enjoy sharing their cultural heritage with others. Traditional food not only reflects an individual's identity, traditions, and lifestyle but also plays a pivotal role in shaping their preferences and behaviours, often established during childhood through family

practices (Rahman et al., 2018). Therefore, preserving the practice of making and appreciating traditional food among the younger generations is essential, as it significantly impacts their future behaviours and food choices, particularly when these traditions are nurtured at home. Research by Sharif et al. (2016) and Shipman (2020) highlights that excessive exposure to ready-to-eat foods diminishes the younger generation's interest in traditional foods. To address this issue, it is crucial to break this trend and ensure that knowledge of traditional foods remains prevalent among the younger generations by widely promoting heritage foods. In the present day, many young individuals tend to disregard each other's traditional food cultures in favour of commercial or modern food choices (De Mooij, 2019; Nor et al., 2012; Raji et al., 2017). However, it is essential to note that not everyone overlooks their heritage food, as there are younger generations who genuinely care about it and continue to appreciate these culinary traditions. Nevertheless, an increasing number of young individuals are facing a lack of cooking skills and are gradually losing touch with their cultural culinary heritage (Mokthar et al., 2022; Zahari et al., 2013).

Kuih peneram, a traditional delicacy, has been selected as the subject of this research. Kuih peneram, which origin can be traced to Tamil Nadu, India is a traditional kuih associated with the Malay ethnic group. The reason why kuih peneram is chosen as the subject of the study is due to its adaptation to contemporary times and its ability to navigate the challenges presented by the changing world. The main focus is on its role in preserving cultural heritage, which is appreciated not only for its sensory and culinary aspects, but also its contribution in safeguarding cultural heritage. In modern times, adaptations of kuih peneram are facing the challenges that threaten both preservation and promotion. Kuih peneram have their own unique taste and method of preparation; however, as societal dynamic change and food preferences evolve, there is a growing risk that this traditional delicacy might become marginalised, lost, or modified to an extent that its original essence is compromised. This gap hinders a thorough understanding of its historical context, and this also includes lack of historical records and documentation. Addressing these gaps is crucial in understanding kuih peneram's significance and ensuring its survival. Furthermore, this study aims to bridge the gap in the younger generation's knowledge of traditional heritage food, which has been observed to be waning in practice. The reasons for the decline in the disclosure of heritage food are attributed to the lack of interest among the youth in traditional cuisine and the fact that their parents may not prepare it at home (Rahman et al., 2022, p. 190 - 206).

Based on the issues discussed above, three objectives and three research questions were developed as follows:

- RO1: To identify the level of knowledge about *kuih peneram* among young generations.
- RQ1: How the knowledge of kuih peneram can influence the knowledge of heritage foods among young generations?
- RO2: To identify the level of knowledge about the production of *kuih peneram* among young generations.
- RQ2: How the production of kuih peneram can influence the knowledge of heritage foods among young generations?
- RO3: To introduce the process of preparation of *kuih peneram* among young generations.
- RQ3: How the process preparation of making traditional kuih can influence the knowledge of heritage foods among young generations.

## **2. Literature review**

The history of kuih peneram traces back to Tamil Nadu, India, where it is known as adhirasam (Edrus, 2018; Zieman, 2014). Adhirasam holds a special place in Indian tradition, especially during the Deepavali festival, where it is celebrated as the 'king of sweets.' Families in the village make this sweet delicacy to be sent as gifts to their married daughters, creating a cherished family tradition (Anantharam, 2020). Adhirasam's popularity extends beyond family celebrations; it is revered as an offering to the gods in both homes and temples, further solidifying its cultural significance (Malaysian Indian News, 2014; Selan, 2021). The preparation of Adhirasam and kuih peneram involves several ingredients. However, a key difference lies between the two: the Indian version incorporates dried ginger powder and cardamom, along with rice flour and brown sugar, whereas kuih peneram simplifies the recipe, using only rice flour and palm sugar (Ramesh, 2021).

Inspired by adhirasam, kuih peneram takes its first roots among the Malays in North Malaysia (Ibrahim, 2020). Synonymous names such as denderam or peniaram are used to describe this beloved fried kuih, cherished by Malay households and popular in the Malaysian market (Tun Razak Exchange, 2019). In the eastern coast of Peninsular Malaysia, it is also known as 'kuih cuping telinga' due to the shape and taste (Malaysian Indian News, 2014; Selan, 2021). The delectable taste and charming appeal of kuih peneram have earned it a special place in the hearts of all generations, making it a beloved favourite since ancient times and remains popular even today (Ibrahim, 2020). Interestingly, during the era of Melaka, this kuih was referred to as 'kuih telinga keling,' with 'keling' derived from the name 'Kalinga,' a district on the East Coast of India, now known as Odisha (ErenaTakeuchi, 2019). The term 'keling' is also associated with the sound of bells from Indian temples during prayers and finds its place in historiographies, evident in names like Tanjung Keling in Melaka and the Kapitan Keling Mosque in Penang.

### **2.1 The ingredients of kuih peneram**

Kuih peneram, a delectable traditional Malay delicacy, is crafted from a simple yet flavourful combination of rice flour, wheat flour, palm sugar, cooking oil, salt, and water. Among these ingredients, the key players are rice flour and palm sugar, which impart the distinct taste and texture to the kuih. To achieve a truly delightful dough, the process involves fermenting it for about 30 minutes or up to a day, depending on the desired flavour intensity and consistency. This fermentation step is crucial as it allows the ingredients to meld together, resulting in a harmonious and delicious final product. For the best outcome, it is essential to use high-quality ingredients when preparing kuih peneram. Opting for superior rice flour and fresh, authentic palm sugar will not only enhance the taste but also contribute to the kuih's longevity, ensuring it remains delightful and durable for an extended period.

#### **2.1.1 Rice flour**

The main ingredient in making kuih peneram is rice flour. According to Hartley (2017) and Wu et al. (2019), rice flour is a type of flour made from finely ground rice and is commonly used for gluten-free baking, particularly in industrial baking operations. There are two types of rice, namely brown rice and white rice. Both types are derived from the same grain; what distinguishes the two is the milling process, which removes the husk, bran, and germ of the rice in white rice (Zamri, 2020). Rice flour is a staple food in Southeast Asia, Japan, and India, and it is rich in nutrients. Brown rice flour contains higher levels of B vitamins compared to white rice flour. This is because brown rice retains its outer skin during the grinding process, while white rice's husk is discarded. The brown rice husk contains essential nutrients such as fibre, vitamins, and minerals like calcium and zinc, making it more nutritious (Longvah & Prasad, 2020).

### **2.1.2 Palm sugar**

Sugar is the second ingredient in the preparation of *kuih peneram*. It serves as a source of sweetness in every dish. Without sugar, this traditional *kuih* would not be complete as a dessert. In the market, there are several types of sugar available, such as palm sugar, brown sugar, icing sugar, castor sugar, refined sugar, and granulated sugar. Each type of sugar has its differences and specific uses in cooking (Sukarno, 2022). Palm sugar is one of the products derived from coconut crops, widely cultivated around the world, especially in the islands of the Asia Pacific and tropical regions. Indonesia is reported to be the largest producer of palm sugar globally (Hosnan, 2011; Septianie, 2022).

### **2.1.3 Wheat flour**

According to Rattray (2021), wheat flour is a powder made from grinding wheat, commonly used for human consumption in food manufacturing. There are different types of wheat flour that differ in the amount of gluten content, colour, portion of grain used, and type of wheat. Most conventional flours are made from wheat grains, which consist of endosperm, germ, and bran (MasterClass staff, 2021). Wheat flour plays a vital role as an important ingredient in manufacturing foods like bread, cakes, biscuits, and most baked goods. Wheat, a type of grass plant, produces grains encased in paper husks, while flour is obtained through the process of grinding wheat using two methods: milling stones and milling rollers (Razon, 2021). As reported by Cherfas (2015) and Florindi (2021) in Paleolithic times, hunter-gatherers used stones as a combination of a pestle and grinder to make flour from oats and other grains. This method represents the earliest evidence of food processing in ancient times.

## **2.2 The preparation of *kuih peneram***

*Kuih peneram* can often be found at roadside stalls and night markets, sold in various places and at different times. However, as reported by Roff (2021), the taste of store-bought *kuih peneram* might not live up to expectations due to an excessive amount of flour, resulting in the *kuih* absorbing too much oil and becoming hard when cold. The article further highlights that authentic *kuih peneram* should have a brown colour and be fried briefly in hot oil to achieve a soft and fluffy texture. To maintain the *kuih*'s delightful appearance and its crunchy and fluffy texture, it is essential to follow the right procedures and use appropriate equipment during its preparation.

## **2.3 Traditional way of making *kuih peneram***

As history specifies, *adhirasam* is a *kuih* that predates *kuih peneram*. The process of making *adhirasam* is similar to *kuih peneram*, but it involves additional ingredients such as ginger and cinnamon powder (Shada, 2019). However, for *kuih peneram*, the main ingredients are rice flour and palm sugar. In the traditional Indian cake *adhirasam*, rice is soaked for two hours and then finely ground into a flour texture (Priya, 2018). On the other hand, for *kuih peneram*, a combination of rice flour and wheat flour is used.

The preparation of *adhirasam* involves making jaggery sugar and testing its consistency by creating "softballs" in a water-filled bowl. The sugar water should be soft, not hard, and should not dissolve in water. Achieving a soft *adhirasam* entails testing and adjusting the sugar water consistency before adding it to the rice flour mixture (Venkatachalam, 2019). Meanwhile, for *kuih peneram*, palm sugar is dissolved in water and then added to the flour mixture, blending until well combined (Affandi, 2022; Team, 2016). Both doughs, for *adhirasam* and *kuih peneram*, are then fermented for 8 hours to achieve the desired texture. After fermentation, the dough is kneaded and applied using moulds (Affandi, 2022; Priya, 2018). Subsequently, the dough is fried

in hot oil to prevent sticking. As Venkatachalam (2019) explains, when adhirasam is cooked, it rises in the oil. Similarly, kuih peneram rises and needs to be frequently flipped to ensure even cooking.

### **3. Methodology**

Sampling design is a crucial process for researchers to obtain samples from a particular population, and it involves selecting items or individuals for the study sample (Gill, 2020). The researchers had to choose a reliable and suitable sample design for their study. Sampling techniques were broadly classified into two types: probability sampling and non-probability sampling (Taherdoost, 2016; Yadav, 2019). For this study, non-probability sampling, specifically convenience sampling, was used. Convenience sampling allowed the researcher to select samples that were easily accessible and close to the data collection location (Etikan et al., 2016; Saunders & Townsend, 2018). This sampling method was simple, affordable, and provided readily available samples (Etikan et al., 2016; Shaheen & Pradhan, 2019).

Comparatively, the sample size in qualitative research was smaller compared to quantitative research. Kalu and Bwalya (2017) and Sim et al., (2018) emphasised that certain phenomena are considered valid in qualitative research if they appeared at least once in the data. This characteristic allowed qualitative research to focus on understanding the unique aspects of the data without the need for providing estimates or determining statistically significant discriminatory variables (Basias & Pollalis, 2018). Unlike quantitative research, qualitative studies lacked a set rule for determining the required sample size (Sim et al., 2018; Baker & Edwards, 2012). However, some researchers offered suggested sample sizes as general guidelines. For instance, Lewis (2015) and Rahi et al. (2019) suggested a sample size between 5 and 30, while Kumar et al. (2020) recommended a similar range of 5 to 25.

Majid et al. (2018) argued that aiming for a larger sample size in qualitative research might compromise the data's quality as it could be challenging for the researcher to conduct a thorough and high-quality study with a vast amount of data. To address this concern, Islam and Aldaihani (2022) introduced another approach to sample size in qualitative studies. This study aimed to reach the point of saturation during data collection. Data collection ceased once the researchers identified that the final transcript of the interview series yielded comparable conclusions, indicating that the saturation point had been reached (Islam & Aldaihani, 2022). To gather information from the informants, this study utilised both semi-structured in-depth interviews and structured interviews. This combination of elements allowed for data to be compared and provided flexibility in asking follow-up questions to informants based on the stated objectives of the study. The informant selection for this study is done randomly. Random sampling helps reduce bias in the selection process, minimizing the potential for researchers to inadvertently introduce their own biases into the sample selection (Etikan, & Babbtope, 2019; Taherdoost, 2016). Data collection was through semi-structured face-to-face interviews with both young generations and business owners of kuih peneram. Each interview had a duration between 45 and 60 minutes. The interviews were transcribed verbatim and analysed using thematic analysis techniques. The theme codes for this study are (i) general knowledge about kuih peneram, (ii) level of knowledge about kuih peneram, (iii) level of knowledge about the production of kuih peneram, (iv) introduce the process of preparation of kuih peneram.

For this study, researchers were engaged with two groups of informants: the young generations and the entrepreneurs. Two separate sets of questions were developed accordingly. For the first set of questions targeted for young generations of informants, the initial step involved inquiries concerning demographics, including gender, age, marital status, and education level. The purpose

was to gather background information about the participants. Subsequently, these findings were compared and evaluated to discern individual response disparities. The second section of questions pertained to informants' general knowledge about kuih peneram. The purpose was to find out their level of knowledge about the appreciation of this heritage kuih. Moving to the third section's questions, the aim was to expand their understanding and pique their interest in preparing kuih peneram. The questions were based on the first research objective. Finally, the fourth section pertained to the second objective, which aimed to investigate the level of knowledge among younger generations in Malaysia regarding the production of kuih peneram.

Transitioning to the second set of questions, these were designed for informant business owners of kuih peneram establishments. These questions were formulated in accordance with the third research objective, which aimed to introduce the process of preparing kuih peneram to younger generations and increase their knowledge of making this traditional dessert. Table 1 provides an overview of the interview questions employed throughout the study.

**Table 1: Interview questions and objectives**

SET ONE – Young generation informant group		
Section	Objectives	Question
One	To assess informants' demographic background	<ol style="list-style-type: none"> <li>1. What is your gender?</li> <li>2. How old are you?</li> <li>3. What is your ethnicity?</li> <li>4. What is your level of education?</li> </ol>
Two	To assess informants' <b>general knowledge about kuih peneram</b> among young generations	<ol style="list-style-type: none"> <li>1. What is your knowledge of <i>kuih peneram</i>?</li> <li>2. Have you tried <i>kuih peneram</i> before?</li> <li>3. How did you become aware of <i>kuih peneram</i>?</li> <li>4. In your opinion, what are the cooking methods used to make <i>kuih peneram</i>?</li> </ol>
Three	To achieve research objective 1  R01: To identify the <b>level of knowledge about kuih peneram</b> among young generations	<ol style="list-style-type: none"> <li>1. Do you know the ingredient used to prepare <i>kuih peneram</i>?</li> <li>2. Are you familiar with the method used to prepare this <i>kuih</i>?</li> <li>3. What is another term for <i>kuih peneram</i> that you know? Name it.</li> <li>4. Do you believe this <i>kuih</i> is unique? Why?</li> </ol>
Four	To achieve research objective 2  R02: To identify the <b>level of knowledge about the production of kuih peneram</b> among young generations	<ol style="list-style-type: none"> <li>1. Do you understand how to prepare <i>kuih peneram</i>?</li> <li>2. Do you believe that <i>kuih peneram</i> is made in the same method as other traditional <i>kuih</i>?</li> <li>3. Do you believe that the procedure for preparing this <i>kuih</i> is difficult? Why?</li> <li>4. Provide some examples of utensils or equipment that you are familiar with for preparing <i>kuih peneram</i>.</li> </ol>
SET TWO - Business owners of the kuih peneram establishments		
Section one	To achieve research objective 3  R03: To <b>introduce the process preparation of kuih peneram</b> among young generations	<ol style="list-style-type: none"> <li>1. When is the right time to eat this <i>kuih peneram</i>?</li> <li>2. How long can <i>kuih peneram</i> last?</li> <li>3. What causes the <i>kuih peneram</i> to not get the right texture during the process of preparation?</li> <li>4. Will the use of different ingredients have an effect on the taste of the <i>kuih peneram</i>?</li> </ol>

## 5. Findings and results

A total of 12 informants were involved in this study, and among them were 5 kuih peneram entrepreneurs who were interviewed as informants. Therefore, the data interpretation

presented in this section will be explained in detail, based on the answers provided by the informants concerning the study's objectives.

#### **4.1 Demographic profile**

Questions in section one assessed informants' demographic background among the younger generations. Out of the total participants, 5 were female, and 2 were male. The informants' ages were divided into two groups: 5 individuals were in the 23 to 24-year-old range, and 2 were in the 28 to 33-year-old range. The survey included questions to determine the level of education among the informants, and it was found that all of them had completed their undergraduate studies.

#### **4.2 General knowledge about kuih peneram**

In section two researchers assessed informants' general knowledge about kuih peneram among young generations. Insight into the general knowledge of kuih peneram are presented as below.

**Product knowledge:** Three of the informants were aware of this traditional dessert through their family members and experienced it when they first tasted it for the first time in their hometowns. On the other hand, one informant associated kuih peneram with being commonly given as door gifts during feasts. The responses of others reveal diverse sources of awareness and experiences related to this traditional Malaysian delicacy, showcasing its cultural significance and popularity among different informants.

**Experiences:** When considering the informants' experiences, they tried the kuih peneram. Six informants have tried this traditional dessert at night markets, where it is available in various shapes and textures, such as round, flower-shaped, and '8' shaped. The informants commonly described the kuih's texture as crispy on the outside and soft on the inside. One informant also encountered kuih peneram as door gifts during feasts. Overall, the data indicates that kuih peneram is widely available and enjoyed by the informants in various settings, showcasing its popularity and versatility.

**Discovering of kuih peneram:** Insights into how the informants became aware of kuih peneram. Five informants discovered the kuih at night markets, where they observed the entire process of rolling, moulding, and frying it on the spot. This experience attracted their interest in trying kuih peneram, especially when it was sold hot. Additionally, two informants mentioned receiving kuih peneram as door gifts at parties and feasts, while others were introduced to it by family members. Overall, the night market emerged as a significant place of discovery and appeal for kuih peneram among the informants.

**Opinions of cooking method:** About the informants' opinions on the cooking method used to make kuih peneram. The majority of them indicated that the traditional method of kuih peneram involved deep-frying. Two informants mentioned that frying is the primary technique used, while others suggested the possibility of exploring new approaches, such as baking with an oven, particularly for commercial purposes. One informant described a unique method involving boiling water with palm sugar and mixing it with flour to form the dough. Overall, the responses emphasise the significance of frying as the predominant cooking method for making kuih peneram, with some consideration for potential innovations. Table 2 notes responses for general knowledge about kuih peneram.

### 4.3 Level of knowledge about kuih peneram

In this section, (section three), the aim of the study is to achieve research objective one; To identify the level of knowledge about kuih peneram among young generations. Insight into the level of knowledge about kuih peneram are presented as follows:

**Table 2: Informants' general knowledge about kuih peneram**

Interview questions	Selected responses
What is your knowledge of kuih peneram?	<p><i>Usually, this kuih is used as a door gift for weddings, sold in the market in the morning, afternoon, and night. In addition, this kuih peneram also has its own franchise to be distributed to vendors for sale – Informant 3</i></p> <p><i>"I know this kuih when I was little, and it is my favourite kuih. I tried it in Johor for the first time and at that time it was known as kuih teliga keling" - Informant 6</i></p>
Have you tried kuih peneram before?	<p><i>"I have tried it in the states of Selangor, Melaka, Johor, and Perlis. It has various shapes like flowers, round, '8' shape and the same colour which is dark" - Informant 6</i></p> <p><i>"I always eat this kuih peneram at night markets and roadside shops" - Informant 7</i></p>
How did you become aware of kuih peneram?	<p><i>"Most of the kuih peneram that I often find are in roadside shops and at gas stations where the kuih peneram seller is likely to put them there" - Informant 1</i></p> <p><i>"I find a lot of fresh kuih peneram which is after fried in the night market, and usually the restaurants that are from the vendors sell in packets" - Informant 6</i></p>
In your opinion, what are the cooking method used to	<p><i>"From my point of view, it uses frying techniques to cook kuih peneram, besides that they use other initiatives such as baking if they want to be commercialised on a large scale" Informant 2</i></p> <p><i>"The cooking method used is frying, and it is possible that in the future there will be people who can find new initiatives to cook this traditional kuih, such as baking using an oven" - Informant 5</i></p>

**Knowledge about kuih peneram ingredients:** Reveals informants' knowledge of the ingredients used in making kuih peneram. Six of the informants were well aware of the basic components, which include rice flour, wheat flour, brown sugar, and water. However, one informant was unsure about the ingredients and could only recall that flour is used. Overall, the responses demonstrate a general understanding of the key ingredients, with only one informant expressing uncertainty.

**Familiarity with kuih peneram preparation method:** Insights into the informants' familiarity with the preparation method of kuih peneram. The majority of them exhibited a commendable understanding of the entire process, eloquently explaining the steps from mixing the ingredients to the frying stage. Their responses reflect a genuine grasp of how to make kuih peneram. However, the table also highlights informants who were less acquainted with the process. One informant had no prior experience in making the kuih, while another expressed uncertainty. This diversity in knowledge and experience among the informants emphasises the need for comprehensive exploration and understanding of this traditional delicacy.

**Diverse names for kuih peneram:** The finding reveals the diverse names used by the informants to refer to kuih peneram. The most popular alternative term among the younger generations is 'kuih telinga keling.' Additionally, the name 'kuih denderam' is recognised and associated with Negeri Sembilan. The informants' responses demonstrate the cultural richness and regional variations surrounding this traditional delicacy. Overall, the table showcases how kuih peneram holds multiple identities, reflecting its significance and popularity in different regions of Malaysia.



**Perception of kuih peneram's uniqueness:** The finding reveals the informants' unanimous agreement on the uniqueness of kuih peneram. They find it distinctive due to its various shapes, such as round, '8', and flower, as well as its crispy exterior and soft interior texture. The kuih's ease of preparation with readily available ingredients and equipment adds to its charm. Additionally, its popularity as a party door gift and a delightful afternoon tea snack further emphasises its special status. The informants' responses collectively showcase the captivating appeal and cultural significance of kuih peneram as a cherished traditional delicacy. Table 3 shows informants' level of knowledge about kuih peneram.

**Table 3: Informants' level of knowledge about kuih peneram**

Interview questions	Selected responses
Do you know the ingredient used to prepare kuih peneram?	<i>"The ingredients used are simple with only three or four ingredients which are brown sugar, rice flour, water, and granulated sugar" - Informant 3</i>
	<i>I'm not sure about the ingredients used, but I know one of the ingredients - Informant 6</i>
Are you familiar with the method used	<i>"The method of frying traditional kuih that I often see is the same as Javanese cucur kuih and keria" - Informant 1"</i>
	<i>"I'm not sure how to make kuih peneram" - Informant 6</i>
What is another term for kuih peneram that you know? Name it.	<i>"I recognise this kuih from the name of kuih telinga keling in the states of Perak and Melaka, the name of kuih denderam is used in Negeri Sembilan" - Informant 2</i>
	<i>"I used to call it by the name kuih teliga keling also known as kuih denderam" - Informant 5</i>
Do you believe this kuih is unique? Why?	<i>"It is unique because it looks like a doughnut, but it has a different taste and texture. The texture of the doughnuts is fluffy, but for kuih peneram the batter is crispy on the outside. In terms of manufacturing, kuih peneram needs to be fermented first to absorb the taste of sugar"- Informant 4</i>
	<i>"This kuih peneram is unique because of its texture that is crispy on the outside and soft on the inside. If the thickness is thick, it will cause the inside to be undercooked, so I prefer the outside to be crispy and the inside to be soft"- Informant 7</i>

#### 4.4 Level of knowledge about the production of kuih Peneram

For section four, the aim of the study is to achieve Research Objective Two; To identify the level of knowledge about the production of kuih peneram among young generations. Analysis into the level of knowledge about the production of kuih peneram are presented as below:

**Preparation process:** For the range of perspectives on the preparation of kuih peneram, three informants demonstrated a clear understanding of the process, mentioning boiling water, sugar, adding flour, kneading, rolling, moulding, and frying. The significance of fermenting the batter for a better taste was also highlighted by one informant. On the other hand, three informants admitted uncertainty, yet all acknowledged the skill and patience needed for crafting this traditional delicacy. Overall, the responses showcase the diverse approaches and craftsmanship involved in making kuih peneram.

**Comparison process with other traditional kuih:** Informants' perspectives on whether kuih peneram shares the same preparation method as other traditional kuih. Two informants asserted that each kuih has its own unique way of preparation and techniques, necessitating careful adherence to ensure proper cooking. They emphasised the individuality of each delicacy. On the other hand, five informants noted similarities, particularly in the frying method, but also recognised differences in textures and overall preparation. The diverse viewpoints highlight the richness and complexity of Malaysia's traditional kuih culture, where each delicacy holds a

special place with distinct flavours and cultural significance. Overall, the responses reveal a deep appreciation for the artistry and diversity within traditional kuih making and the pride in preserving their unique heritage.

**Perceived difficulty of preparation:** The informants hold varying perspectives on the difficulty of preparing kuih peneram. Five informants considered the procedure relatively simple, involving the mixing ingredients and kneading into a dough. They emphasised the importance of skill and patience during the process. However, one informant mentioned certain complexities, particularly during the time-consuming frying and fermentation stages. Culinary expertise may influence the perceived difficulty, and inexperienced individuals might find it more challenging. On the other hand, only one informant was not sure of the difficulty level due to lack of knowledge on preparing kuih peneram. Overall, the responses offer valuable insights into the diverse experiences and perceptions surrounding the preparation of this traditional Malaysian delicacy.

**Knowledge of utensils and equipment used:** This passage analyses insights into the informants' familiarity with the utensils and equipment used in the preparation of kuih peneram. Six informants consistently mentioned vital tools such as frying pans, ring moulds, and rolling pins. Only one informant described traditional techniques that exclusively relied on fingers, where no tools were used, only fingers to create holes in the portioned dough. Overall, the informants possess knowledge of the utensils and equipment used. This shared knowledge reflects the cultural importance and practicality of making this cherished Malaysian delicacy. Table 4 indicates informants' level of knowledge about the production of kuih peneram.

**Table 4: Informants' level of knowledge about the production of kuih peneram**

Interview questions	Selected responses
Do you understand how to prepare kuih peneram?	<p><i>"From what I know, the way to prepare it is simply because you mix all the ingredients at once and the rolling process after frying. For example, water and melaka sugar need to boil and then add the dry ingredients and stir until combined. It also doesn't need to be fermented before baking"</i> - Informant 3</p> <p><i>"I'm not sure how to prepare kuih peneram, but in my observation, the dry ingredients will be added to water and sugar, then knead until it becomes a dough"</i> - Informant 7</p>
Do you believe that kuih peneram is made in the same method as other traditional kuih?	<p><i>"For me, these traditional kuih have their own way of preparation and it is necessary to follow the right way to make sure the kuih is cooked thoroughly, therefore, not all the methods used are the same"</i> - Informant 1</p> <p><i>"I believe it is made the same as other kuih such as kek sarang lebah but it is different from the texture because the kuih peneram needs to be rolled but the kek sarang lebah is like batter"</i> - Informant 2</p>
Do you believe that the procedure for preparing this kuih is difficult? Why?	<p><i>"I think it is not difficult to produce this kuih because it uses ingredients that are easily available, it is also easy to store but using the right technique and method of preparation"</i> - Informant 2</p> <p><i>"For me, the preparation of this kuih peneram is not difficult because I studied the culinary field, but it may be difficult for inexperienced people to make it"</i> - Informant 7</p>
Provide some examples of utensils or equipment that you are familiar with for preparing kuih peneram.	<p><i>"Among the materials used are moulds. There are many types of moulds such as moulds made of plastic, aluminium, and copper. if you do not use a mould, you can also use a cup as a kuih ring mould according to the desired size. In addition, using a rolling pin to roll the kuih peneram"</i> - Informant 2</p> <p><i>"For the traditional way, it is very easy because you only use your fingers to make holes without using tools"</i> - Informant 3</p>

#### 4.5 Introduce the process of preparation of kuih peneram

The second set of questions were designed for informant business owners of the kuih peneram establishments. These questions were formulated in accordance with the third research objective which aimed to introduce the process of preparing kuih peneram to younger generations. Responses from the entrepreneurs offer valuable insights that can be linked to and support the research objective related to introducing the process of preparing kuih peneram among young generations. The research objective is to understand how the process of making traditional kuih, like kuih peneram, can influence heritage food knowledge among young generations.

**Table:5: Introduce the process of preparation of kuih peneram**

Interview questions	Selected responses
When is the right time to eat this kuih peneram?	<p><i>"For me, this kuih peneram is suitable to be eaten in the evening, while chatting it can be used as an afternoon tea snack" - Informant 1</i></p> <p><i>"Kuih peneram has often served as a celebration and wedding cake as a gift in the past. Now this kuih is often eaten at any time and usually in the evening, the best is to be eaten after frying" - Informant 5</i></p>
How long can kuih peneram last?	<p><i>"Usually, it can last for a month if there are no preservatives. The period can also last for a month to two months in an airtight container"- Informant 2</i></p> <p><i>"It can last up to a month depending on how it's stored"- Informant 5</i></p>
What causes the kuih peneram to not get the right texture during the process of preparation?	<p><i>"Incorrect frying temperature will cause the texture of the kuih to absorb oil. In addition, the temperature of the oil that is too hot or not hot will cause an incorrect texture" - Informant 2</i></p> <p><i>"In making this kuih peneram, you need the right skill in frying it because the temperature used must be right to prevent it from getting burn" - Informant 4</i></p>
Will the use of different ingredients have an effect on the taste of the kuih peneram?	<p><i>"Yes, it will give a different texture. This is because the main ingredients in making kuih peneram are just rice flour, brown sugar, and water. Different brands of flour will also cause different textures, so we use a tiga gajah brand to maintain the texture. If you use the Teratai brand it will cause the kuih to be soft and sticky" - Informant 2</i></p> <p><i>"Yes, I agree, because using other ingredients will cause the texture and taste of the kuih to be different, for example, palm sugar or brown sugar is used. Normally, palm sugar will be used in the making of our kuih peneram" - Informant 3</i></p>

Presented below analyse how the provided responses from the entrepreneurs can be connected to research objective three:

**Versatility and enjoyment:** All informants agreed that kuih peneram is a versatile treat, suitable to be enjoyed at any time and place. While it can be relished anytime, the consensus is that it makes a particularly delightful snack during teatime or in the evening. The informants' shared perspective underscores the widespread appeal of this Malaysian delicacy, whether as a traditional gift or a delightful indulgence for any occasion. In conclusion, this delicacy traditional kuih stands out as a treat that can be savoured at any time and any setting. Whether relished as a delightful snack during teatime, evening or even presented as a traditional gift.

**Storage duration:** The storage duration of kuih peneram according to the informants. Stored in an airtight container, this treat can remain fresh for one to two months, as unanimously agreed upon. However, some makers use preservatives, enabling the kuih to maintain its deliciousness for up to one year. This variety in storage practices showcases the versatility of kuih peneram, accommodating different preferences and ensuring its availability for extended periods. Overall, proper storage is crucial to preserve the quality of this cherished Malaysian delicacy, whether enjoyed freshly or with the aid of preservatives.

**Temperature control during frying:** Emphasises the significance of temperature control during the frying process of kuih peneram, according to the informants. Achieving the right temperature is crucial for obtaining the desired texture and preventing issues like burning or uneven cooking. Skilful frying techniques and patience are essential to ensure a crispy outer layer and proper oil absorption. Brown sugar also plays a key role, contributing to the taste and attractive colour of the kuih peneram. Overall, precise frying skills and attention to temperature details are vital in creating this traditional delicacy.

**Ingredient selection for taste and texture:** The significance of ingredient selection in shaping the taste and texture of kuih peneram, as noted by the informants. They concurred that using different ingredients can lead to distinct outcomes, with Tiga Gajah brand flour preferred for maintaining the desired texture. Additionally, the choice of sweetener, such as palm sugar or brown sugar, also influences the flavour. Consistency in ingredients is highlighted for achieving the preferred taste. However, some informants also recognised the importance of precise timing and temperature during the preparation process. Overall, ingredient choices play a vital role in crafting the perfect kuih peneram

## 6. Discussion

The first objective of this study is to assess the level of knowledge about kuih peneram among the young generations (R01). Based on the study's findings, it was evident that the young participants had a good understanding of the ingredients used in preparing kuih peneram. Additionally, they commonly referred to this delightful treat as kuih telinga keling. Furthermore, some of them found its uniqueness intriguing, appreciating its various names and distinctive texture, crispy on the outside and soft on the inside. However, it came to light that the younger generations lacked awareness regarding the true historical background of kuih peneram. This knowledge gap resulted in their unfamiliarity with alternative names for this traditional delicacy. To address this issue, kuih peneram entrepreneurs should take the initiative to promote the name "kuih peneram" among the young people and share its rich heritage. By emphasising the significance of preserving and passing down the traditional name, we can ensure that kuih peneram continues to be celebrated by future generations. Creating awareness about its authentic identity and history will not only foster a deeper appreciation for this cherished delicacy but also safeguard its cultural legacy for years to come.

The second objective of this study is to delve into the level of knowledge among the young generations regarding the intricate production process of kuih peneram (R02). Based on the insights provided by the informants, it became apparent that some of them were well acquainted with the art of preparing kuih peneram. They vividly described the process, emphasising the importance of boiling water and sugar while meticulously adding the dry ingredients to create the perfect dough. However, intriguingly, there was a slight disparity in their responses regarding the necessity of fermenting the dough before rolling. While some informants asserted that fermentation was not a prerequisite, others adamantly supported the idea of overnight fermentation to achieve optimal results.

Beyond the technical aspects, the informants conveyed the perceived difficulty in making this traditional delicacy. They acknowledged that while the process itself might not be overly complex, it requires a considerable level of skill and unwavering patience to achieve the delectable outcome that characterises kuih peneram. Furthermore, the young generations showcased their profound knowledge of the essential equipment employed in the preparation of kuih peneram, such as application moulds, pans, and indispensable rolling pins. Taking into

account the informants' comprehensive understanding of the intricate preparation process and their familiarity with the selection of commonplace ingredients, the researcher conclusively deduced that the young generations possess the necessary proficiency to create kuih peneram. This valuable insight not only reaffirms the continued accessibility of this traditional treat but also highlights the potential for its preservation and evolution through the enthusiasm and culinary expertise of the younger generations.

The third objective of this study (R03) is dedicated to acquainting the younger generations with the intricacies of the kuih peneram preparation process. To fulfil this objective and address the research questions, in-depth interviews were conducted with a select group of kuih peneram entrepreneurs. These experienced individuals have devoted years to perfecting their craft, making them invaluable sources of knowledge. Throughout the interviews, these entrepreneurs emphasised that kuih peneram is best relished during the evening hours, making it a delightful afternoon tea snack. Moreover, they revealed that this traditional delicacy can be stored for an extended period, particularly when kept in an airtight container. The preservation tips offered by these experts provide essential insights into prolonging the shelf life of this beloved treat, ensuring it remains accessible to future generations.

The entrepreneurs' profound understanding of the frying process was evident during the researcher's observations. They stressed the significance of maintaining an optimal oil temperature to achieve the perfect texture and taste. Too high a temperature could lead to burnt kuih, while the right balance ensured crispy exteriors and soft interiors, just as kuih peneram should be. Another intriguing aspect brought to light by these entrepreneurs was the role of ingredient brands in shaping the final product. They emphasised the importance of meticulously selecting the right brands, as even seemingly minor variations could significantly impact the dough's texture and overall quality. This valuable knowledge underscores the fine balance between tradition and precision that goes into creating an exceptional batch of kuih peneram. Overall, the entrepreneurs' insights into the process of preparing kuih peneram provide a rich source of information that directly supports the research objective of introducing traditional food preparation processes to young generations. The knowledge shared by these entrepreneurs not only guides the technical aspects of kuih preparation but also conveys the cultural significance and heritage preservation.

## **7. Recommendation**

Several recommendations can be proposed to deepen the introduction of this traditional kuih peneram to the younger generations. To deepen the introduction of this traditional kuih peneram to the younger generations, organisers of university events should collaborate with small kuih peneram traders, providing them opportunities to showcase their craft and demonstrate the kuih-making process, thereby fostering an appreciation for the traditional delicacy among students.

Embracing the power of social media promotion, kuih peneram entrepreneurs should utilise platforms like Instagram and YouTube to showcase the art of making this delicacy, using engaging visuals and captivating storytelling to pique the interest and curiosity of the younger generations. In response to the growing popularity of the nickname 'kuih telinga keling,' efforts should be made to enlighten the community about the history and heritage of kuih peneram, while respectfully correcting its name to kuih peneram to ensure it becomes the widely accepted and cherished name among all.

To preserve the authenticity of kuih peneram, entrepreneurs should adhere strictly to the original recipe, utilising fundamental ingredients like rice flour, wheat flour, brown sugar, and water, while avoiding trendy additions such as cheese, condensed milk, or excessive toppings, thus upholding the essence of this time-honoured treat. By implementing these carefully crafted recommendations, the younger generations can forge a deeper connection with the cultural significance of kuih peneram. Maintaining the traditional preparation methods and promoting it in a respectful and engaging manner will ensure that this beloved delicacy continues to be cherished and preserved for generations to come.

## 8. Conclusion

In conclusion, this comprehensive study sheds light on the dwindling appreciation for traditional kuih among the younger generations, emphasizing the importance of preserving cultural culinary heritage. Through meticulous research and interviews with diverse informants of different ages, This study has gained valuable insights into the knowledge and perceptions surrounding kuih peneram. The findings indicate that while some young individuals are familiar with kuih peneram, there is a need to raise awareness and revive interest in this traditional delight. Social changes and modern influences have impacted the popularity of traditional kuih, making it crucial for kuih peneram entrepreneurs to take proactive measures to safeguard their authentic recipes and techniques.

The study has revealed that the younger generations can learn and inherit the art of making kuih peneram from their own family members, ensuring the continuation of this culinary legacy. Furthermore, the expertise shared by experienced kuih peneram entrepreneurs provides valuable insights into the intricate preparation process, highlighting the cultural significance of this beloved Malaysian delicacy. To ensure the preservation of this rich culinary heritage, it is essential to disseminate this knowledge among the younger generations through various platforms, including social media. By introducing kuih peneram to the wider audience and correcting any misconceptions, we can foster a deeper appreciation for this cherished traditional treat. By actively promoting and celebrating the beauty of kuih peneram, we pave the way for its sustained relevance and cultural significance for generations to come. Through our collective efforts, we can keep the spirit of traditional kuih alive, allowing it to flourish and delight the taste buds of future generations, while maintaining its rightful place in Malaysia's culinary heritage.

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## Appendix



*Figure 1: Freshlyfried kuih peneram*



*Figure 2: The processof frying kuih peneram*



*Figure 3: Kuih peneram entrepreneur is rolling the dough*



*Figure 4: Workstation of making kuih peneram*



*Figure 5: Researcher with one of the kuih peneram entrepreneurs*