

Reçu CLT/LHE

Le 14 AVR. 2023

N°.....0254.....



DEPARTMENT OF NATIONAL HERITAGE
MINISTRY OF TOURISM, ARTS AND CULTURE MALAYSIA

INVENTORY



CATEGORY : **HERITAGE OBJECT**
TYPE : **INTANGIBLE HERITAGE**
HERITAGE OBJECTS : **MALAYSIAN BREAKFAST CULTURE**

1. INTRODUCTION

Malaysia is a socially diverse nation. This social cohesion has led to the existence of various cultural elements that differ from one race to another, but can still be accepted, shared and transferred formally or informally among members of the community. The existence of this culture is the result of knowledge, experience, beliefs, values, attitudes, religious beliefs, time, roles and relationships that have been learned and acquired by society from past generations to the present.

Cultural assimilation is an aspect that is often highlighted in Malaysia's multi-racial or multi-ethnic society. Cultural assimilation refers to the process of cultural exchange and the borrowing of cultural elements between two groups with different traditions. However, the cultural borrowing that occurs does not modify the original culture, or cause the loss of the original culture nor the race or ethnicity that is borrowing those elements.

Cultural borrowing can occur in various aspects because culture is not static and can change according to adaptations in the life of a community. Food culture is one of the forms of cultural assimilation that has taken place in Malaysia. As a cosmopolitan country, Malaysia has a unique potpourri of food culture. Its people not only enjoy each other's wealth of food, but can even share and accept the same taste of food. The borrowing food culture across ethnicities in Malaysia has allowed the community to enjoy the food of other races without any racial sentiment. The assimilation that occurs in the food culture causes Malaysian society to always be open to learning, borrowing and being able to accept the cultural differences that exist, as well as the benefits that exist alongside them.

2. THE RELATIONSHIP BETWEEN FOOD CULTURE AND SOCIETY

Food not only plays a role in fulfilling physiological needs, but it is also able to form a culture. The emergence of food culture can be influenced by the origins of the food, whether it was the result of invention by the local population, or diplomatic relations, and the arrival or migration of foreign communities.

Food culture refers to the practices, attitudes, beliefs, networks and institutions that surround the process of food production, distribution, and consumption. The existence of this food culture involves relationships, beliefs and experiences related to nutrition that is practiced by members of the community.

Food culture is relative to the community because there is no culture that can exist on its own without the community as its practitioner. Community groups play a role in developing the culture of eating, until it becomes a norm and tradition in life and is practiced jointly among members of the community.

Food culture is practiced through the way of life practiced by people who are members of certain social groups. Usually, this culture differs from one society to another due to factors such as the social system, economic organisation structure, politics, faith and beliefs, customary prohibitions, attitudes, values, experiences, and health, in addition to geographic, climate and surrounding environments. These factors play a role in shaping and patterning the food culture of a society.

The food culture of the Malaysian community was passed down from generation to generation through the socialisation of food in addition to changes in food culture patterns that are coloured by the imperialism of tastes from the West, the Middle East and other countries. Socialisation is a process where an individual learns and accepts the values, attitudes, and skills possessed by society to form his own personality and become a member of that society.

The developmental pattern of a food culture practiced by a community differs from one ethnic group to another. Thus, to review the development of eating culture, it is necessary to look at a society and their interaction with the environment where the food culture exists and was born.

3. MALAYSIAN BREAKFAST CULTURE: DINING EXPERIENCE IN A MULTI-ETHNIC SOCIETY

Eating breakfast is something that has become common in the daily life of the Malaysian people. Starting the day with breakfast is important for health, generating energy for a person's activities throughout the day, enabling them to do activities with vigour and productivity, as well as being able to create a good "mood" throughout the day.

The interpretation of Malaysian Breakfast Culture is related to the practice of eating breakfast, which has become common in daily life and is shared by the multi-ethnic community in Malaysia. The practice of taking this cultural breakfast has developed into a form of tradition that celebrates the diversity of Malaysian culture where members of the community, consisting of various ethnicities, will enjoy and share the same special breakfast food choices together, either at home or on premises that sell food.

Breakfast culture has evolved to become an important component that reflects the identity of Malaysian society. This culture has also become an element of heritage that lives on from the long-standing dietary traditions that have been practiced by the community since previous generations until now, which is highlighted through the consumption of traditional foods that are often eaten by people of various races, such as *Nasi Lemak*, *Roti Canai* and *Teh Tarik*. This traditional breakfast of

choice for Malaysians has played an important role, leading to the existence of Malaysian Breakfast Culture.

4. SOCIAL FUNCTIONS AND CULTURAL MEANING IN MALAYSIAN BREAKFAST CULTURE

The practice of Malaysian Breakfast Culture has taken place widely in all corners of the state, from rural areas to cities, in different spaces and atmospheres. The Malaysian Breakfast Culture started among family members through the preparation of food by mothers for other family members. This culture later developed when many premises began selling breakfast foods, such as roadside stalls, eateries, restaurants and hotels, which were opened all over the place, and also acted as a meeting place between different races.

The existence of Malaysian Breakfast Culture has gone beyond existing social relations among a multi-ethnic community. The practice of this food culture has caused social interaction within the community. Specifically, this culture has led to the existence of a space for the community to socialise in the morning. In the practice of Malaysian Breakfast Culture, it has become a commonly-seen scenario, its people from various socio-economic backgrounds can gather and socialise while enjoying traditional breakfast foods. In this meeting ground, they have shared the same tastes for food, even though they were born from different backgrounds.

In addition, the practice of Malaysian Breakfast Culture also contributes to the strengthening of social function and unity among the Malaysian people. The practicality of this food culture has enabled its people to accept each other and respect the cultural differences that exist, regardless of ethnicity. The acceptance and sharing of Malaysian Breakfast Culture among the community has also become the basis for the development of social capital that can strengthen the spirit of belonging and harmony within Malaysia's multi-ethnic community. Food culture, which has become a way of life in this society, is also able to build a sense of togetherness, understanding, respect, friendship and the spirit of being Malaysians.

The diversity of interactions between society and culture that has occurred over hundreds of years has created original Malaysian breakfast dishes that are shared and accepted by all communities. Thus, there are some foods that have been seen to play a significant role in fostering racial unity in Malaysia. Among them are *Nasi Lemak*, *Roti Canai* and *Teh Tarik*, which are also traditional foods in Malaysian Breakfast Culture.

The preparation and consumption of breakfast foods, such as *Nasi Lemak*, *Roti Canai* and *Teh Tarik*, although originally practiced by certain ethnic groups, are now loved by all regardless of ethnic background. *Nasi Lemak*, which has long been

synonymous with the traditional Malay breakfast, has been accepted and has become a favourite of Chinese and Indians. Not to be left out, the combination of Roti Canai and Teh Tarik is also enjoyed by the multi-ethnic community. The scenario that happened in Malaysia's Breakfast Culture shows that food has become an important element that influences the development of society's culture in Malaysia, in addition to acting as a link between the social cohesion of various ethnic communities.

In addition, foods that play a role in this culture has long been a "signature" that symbolises Malaysia's identity, especially to tourists from abroad. This menu is not only easily available in Malaysia, but is also known, sold and promoted abroad as a traditional Malaysian breakfast dishes.

The national recognition that has been given to *Nasi Lemak*, *Roti Canai* and *Teh Tarik*, as National Heritage Foods under the National Heritage Act 2005 (Act 645), also proves that these breakfast foods are important to the history and socio-cultural development of Malaysian society.

The practice of Malaysian Breakfast Culture has highlighted the harmony of people's lives, as they practice tolerance, unity, mutual respect and adaptability to the eating cultures of communities of different races. This culture has had a great impact on the social relations of the community and reflects the internal strength of Malaysia as a multi-racial country, where the community can live life in a harmonious atmosphere.

5. SAFEGUARDING OF MALAYSIAN BREAKFAST CULTURE

Various parties and community members have played an important role to safeguard and protect Malaysian Breakfast Culture. The development of Malaysian Breakfast Culture has been influenced by the direct involvement of all members of the community who act as its practitioners. The spread and development of this culture has taken place among multi-ethnic communities consisting of Malays, Chinese, Indians, as well as other ethnic groups throughout Malaysia without any boundaries related to gender or age.

The safeguarding of Malaysian Breakfast Culture has been actively carried out by carriers or practitioners who may consist of men or women among individuals and family members; local communities who act as customers or buyers of food; food experts; food associations; chefs; academics; NGOs, as well as food operators including street stall operators, restaurants, hotels, and so on.

The continuation of knowledge and skills about Malaysian Breakfast Culture has been spread by older generations to younger generations through various

approaches. Among the methods that have been used include passing on the knowledge and skills of this culture informally through direct learning from family members, or formally through educational platforms. This effort is done to ensure that this food culture can be kept alive and safeguard by a community of practitioners.



**JABATAN WARISAN NEGARA
KEMENTERIAN PELANCONGAN, SENI DAN BUDAYA MALAYSIA**

INVENTORI



KATEGORI : OBJEK WARISAN
JENIS : WARISAN TIDAK KETARA
OBJEK WARISAN : BUDAYA SARAPAN MALAYSIA

1. PENGENALAN

Malaysia merupakan sebuah negara yang mempunyai kepelbagaian masyarakat. Kerencaman masyarakat ini telah membawa kepada wujudnya pelbagai elemen budaya yang berlainan antara satu kaum dengan kaum yang lain, namun masih boleh diterima, dikongsi serta dipindahkan secara formal atau tidak formal dalam kalangan anggota masyarakat. Kewujudan budaya ini telah terhasil daripada ilmu pengetahuan, pengalaman, kepercayaan, nilai, sikap, pegangan agama, waktu, peranan serta hubungan yang dipelajari dan diperolehi melalui masyarakat dari generasi dahulu ke generasi kini.

Asimilasi budaya merupakan salah satu aspek yang sering ditonjolkan dalam masyarakat Malaysia yang berbilang kaum atau etnik. Asimilasi budaya merujuk kepada proses perubahan kebudayaan dan pinjam-meminjam unsur kebudayaan antara dua kumpulan yang berlainan tradisi. Namun, pinjaman budaya yang terjadi ini tidak mengubah budaya asal atau menyebabkan kehilangan budaya asal kaum atau etnik yang meminjam.

Pinjaman budaya boleh berlaku dalam pelbagai aspek kerana budaya tidak bersifat statik dan boleh berubah mengikut penyesuaian dalam kehidupan masyarakatnya. Budaya makan merupakan salah satu bentuk asimilasi budaya yang telah berlaku di Malaysia. Sebagai sebuah negara kosmopolitan, Malaysia mempunyai potpuri budaya makan yang istimewa. Masyarakatnya bukan sahaja boleh saling menikmati kemewahan makanan yang ada, malahan boleh berkongsi dan menerima cita rasa makanan yang sama. Peminjaman budaya makanan merentasi etnik di Malaysia telah membolehkan masyarakat menikmati makanan kaum lain tanpa sebarang sentimen perkauman. Asimilasi yang berlaku dalam budaya makan menyebabkan masyarakat Malaysia sentiasa terbuka untuk mempelajari, meminjam dan boleh menerima perbezaan budaya yang ada serta manfaat yang wujud di sebaliknya.

2. HUBUNGAN ANTARA BUDAYA MAKAN DAN MASYARAKAT

Makanan bukan sahaja berperanan untuk memenuhi keperluan fisiologi tetapi juga mampu membentuk satu budaya. Kemunculan budaya makan boleh dipengaruhi oleh faktor asal usul makanan tersebut, sama ada makanan tersebut terhasil daripada ciptaan penduduk tempatan atau kewujudan makanan ini kesan daripada hubungan diplomatik, kedatangan atau penghijrahan masyarakat luar.

Budaya makan merujuk kepada amalan, sikap, kepercayaan serta rangkaian dan institusi yang mengelilingi proses pengeluaran, pengedaran, dan penggunaan makanan. Kewujudan budaya makan ini melibatkan hubungan, kepercayaan dan

pengalaman yang berkait dengan pemakanan yang diamalkan oleh anggota masyarakat.

Budaya makan bersifat relatif dengan masyarakat kerana tidak ada budaya yang boleh wujud secara sendiri tanpa adanya masyarakat sebagai pengamalnya. Kelompok masyarakat yang akan memainkan peranan memperkembangkan budaya makan tersebut sehingga menjadi satu norma dan tradisi dalam kehidupan serta diamalkan secara bersama di antara anggota masyarakatnya.

Budaya makan dipraktikkan melalui cara hidup yang diamalkan oleh orang-orang yang menjadi anggota kumpulan masyarakat tertentu. Kebiasaannya, budaya ini berbeza antara satu masyarakat dengan masyarakat lain disebabkan oleh faktor seperti sistem sosial, susunan organisasi ekonomi, politik, pegangan agama dan kepercayaan, pantang larang adat, sikap, nilai, pengalaman, kesihatan di samping faktor geografi, iklim dan alam sekeliling. Faktor ini telah memainkan peranan dalam membentuk dan mencorak budaya makan tersebut sesuatu masyarakat.

Budaya makan masyarakat Malaysia diwarisi turun temurun melalui proses sosialisasi makanan selain perubahan pola budaya pemakanan yang diwarnai dengan imperialisme cita rasa daripada Barat, Timur Tengah dan negara-negara lain. Sosialisasi adalah proses di mana seseorang individu mempelajari dan menerima nilai, sikap, kemahiran yang dipunyai oleh masyarakat bagi membentuk personalitinya yang tersendiri untuk menjadi ahli dalam masyarakat tersebut.

Pola perkembangan budaya makan yang diamalkan masyarakat adalah berbeza antara satu etnik dengan etnik yang lain. Justeru, untuk meninjau perkembangan budaya makan, perlu melihat kepada masyarakat serta interaksi mereka dengan persekitaran di mana budaya makan itu wujud dan dilahirkan.

3. BUDAYA SARAPAN MALAYSIA: PENGALAMAN MENJAMU SELERA MASYARAKAT PELBAGAI ETNIK

Pengambilan sarapan pagi merupakan perkara yang telah menjadi kelaziman dalam kehidupan harian masyarakat di Malaysia. Memulakan hari dengan mengambil sarapan adalah penting untuk kesihatan, menjadi penjana tenaga untuk kegiatan seseorang sepanjang hari, membolehkannya melakukan aktiviti dengan cergas dan produktif selain mampu menimbulkan suasana "mood" yang baik disepanjang hari tersebut.

Penginterpretasi mengenai Budaya Sarapan Malaysia adalah berkait dengan amalan pemakanan sarapan yang telah menjadi kelaziman dalam kehidupan seharian dan dikongsi bersama oleh masyarakat pelbagai etnik di Malaysia. Amalan pengambilan sarapan Budaya ini telah berkembang menjadi satu bentuk

tradisi yang merayakan kepelbagaian budaya Malaysia yang mana anggota masyarakatnya yang terdiri daripada pelbagai etnik akan saling menikmati dan berkongsi pilihan makanan sarapan pagi istimewa yang sama, secara bersama-sama ada di rumah atau di premis yang menjual makanan.

Budaya Sarapan telah berkembang sehingga menjadi satu komponen penting yang mencerminkan identiti masyarakat Malaysia. Budaya ini juga telah menjadi satu elemen warisan yang hidup kesan daripada tradisi pemakanan yang telah lama dipraktikkan oleh masyarakat sejak dari generasi dahulu hingga kini, yang ditonjolkan melalui pengambilan makanan tradisional yang sering dimakan oleh masyarakat pelbagai kaum seperti Nasi Lemak, Roti Canai dan Teh Tarik. Santapan pagi tradisi pilihan rakyat Malaysia ini telah memainkan peranan penting yang membawa kepada kewujudan Budaya Sarapan Malaysia.

4. BUDAYA SARAPAN MALAYSIA: FUNGSI SOSIAL DAN BUDAYA

Pengamalan Budaya Sarapan Malaysia telah berlaku secara meluas di seluruh pelusuk negeri, dari kawasan luar bandar ke bandar, dalam ruang dan suasana yang berbeza. Budaya Sarapan Malaysia ini telah bermula dari kalangan ahli keluarga iaitu melalui penyediaan makanan oleh ibu kepada ahli keluarga yang lain. Budaya ini kemudiannya berkembang apabila banyak premis menjual makanan sarapan pagi seperti warung tepi jalan, kedai makan, restoran atau hotel di buka di serata tempat, juga berperanan sebagai medan atau tempat pertemuan antara kaum.

Kewujudan Budaya Sarapan Malaysia telah melangkaui hubungan sosial sedia ada dalam kalangan masyarakat berbilang etnik. Pengamalan budaya makanan ini telah menyebabkan berlakunya interaksi sosial antara komuniti masyarakat. Secara khusus, budaya ini telah membawa kepada kewujudan satu ruang atau medan untuk masyarakat bersosial pada waktu pagi. Dalam pengamalan Budaya Sarapan Malaysia, telah menjadi senario yang biasa dilihat, rakyatnya yang terdiri daripada pelbagai latar belakang sosio-ekonomi boleh berkumpul dan bergaul sambil menikmati makanan sarapan pagi tradisi. Di medan pertemuan ini juga, mereka telah berkongsi cita rasa makanan yang sama meskipun lahir daripada latar belakang yang berlainan.

Selain itu, pengamalan Budaya Sarapan Malaysia turut memberi sumbangan dalam memperkukuhkan fungsi sosial dan perpaduan rakyat di Malaysia. Praktis budaya makan ini telah membolehkan rakyatnya saling menerima dan menghormati perbezaan budaya yang ada tanpa mengira etnik. Penerimaan dan perkongsian Budaya Sarapan Malaysia dalam kalangan masyarakat juga telah menjadi asas kepada pembangunan modal sosial yang dapat mengukuhkan semangat kekitaan dan keharmonian antara masyarakat berbilang etnik di Malaysia. Budaya makan

yang telah menjadi cara hidup masyarakat ini juga mampu membina rasa kebersamaan, pemahaman, penghormatan, persahabatan dan semangat menjadi rakyat Malaysia.

Kepelbagaian interaksi antara masyarakat dan budaya yang telah berlaku selama ratusan tahun dahulu telah mencipta hidangan asli sarapan Malaysia yang dikongsi dan diterima secara bersama oleh semua masyarakat. Justeru, terdapat beberapa makanan yang telah dilihat memainkan peranan yang cukup besar dalam memupuk perpaduan kaum di Malaysia. Antaranya ialah Nasi Lemak, Roti Canai dan Teh Tarik yang juga merupakan makanan tradisi dalam Budaya Sarapan Malaysia.

Penyediaan dan pengambilan makanan sarapan pagi seperti Nasi Lemak, Roti Canai dan Teh Tarik walaupun pada asalnya diamalkan oleh kumpulan etnik tertentu namun kini digemari oleh semua tanpa mengira latar belakang etnik. Nasi Lemak yang dari dahulu sinonim sebagai sarapan tradisi orang Melayu telah diterima dan menjadi kegemaran kaum Cina dan India. Tidak boleh diketepikan, kombinasi antara Roti Canai dan Teh Tarik juga turut dinikmati oleh masyarakat berbilang bangsa. Senario yang berlaku dalam Budaya Sarapan Malaysia ini menunjukkan bahawa makanan telah menjadi satu elemen penting yang mempengaruhi perkembangan budaya masyarakat di Malaysia selain berperanan sebagai penghubung kesepaduan sosial masyarakat pelbagai etnik.

Selain itu, makanan yang memainkan peranan dalam budaya ini juga telah lama menjadi "signature" yang melambang identiti Malaysia terutamanya kepada pelancong dari luar negara. Menu ini bukan sahaja dengan mudah boleh didapati di Malaysia, malahan juga dikenali, dijual dan dipromosikan hingga di luar negara sebagai hidangan sarapan pagi tradisi rakyat Malaysia.

Pengiktirafan diperingkat Nasional yang telah diberikan kepada Nasi Lemak, Roti Canai dan Teh Tarik sebagai Makanan Warisan Kebangsaan di bawah Akta Warisan Kebangsaan 2005 (Akta 645) juga membuktikan bahawa makanan sarapan pagi ini juga mempunyai kepentingan kepada sejarah serta perkembangan sosio-budaya masyarakat di Malaysia.

Pengamalan Budaya Sarapan Malaysia telah menonjolkan sisi positif keharmonian hidup rakyat yang mengamalkan sikap toleransi, bersatu, saling menghormati dan boleh mengadaptasi budaya makan masyarakat yang berbeza kaum. Budaya ini telah memberi impak besar dalam hubungan sosial masyarakat serta mencerminkan kekuatan dalaman Malaysia sebagai sebuah negara yang berbilang kaum namun masyarakatnya boleh menjalani kehidupan dalam suasana yang harmoni.

5. PERLINDUNGAN KEPADA BUDAYA SARAPAN MALAYSIA

Pelbagai pihak dan ahli masyarakat telah memainkan peranan penting untuk melestarikan serta melindungi Budaya Sarapan Malaysia. Perkembangan Budaya Sarapan Malaysia telah dipengaruhi oleh penglibatan secara langsung daripada semua anggota masyarakat yang bertindak sebagai pengamalnya. Penyebaran dan perkembangan budaya ini telah berlaku dalam kalangan masyarakat pelbagai etnik terdiri daripada Melayu, Cina, India, selain kumpulan etnik lain di seluruh Malaysia tanpa ada sempadan jantina atau usia.

Perlindungan kepada Budaya Sarapan Malaysia telah dilakukan secara aktif oleh pembawa atau pengamal yang boleh terdiri daripada kaum lelaki atau perempuan dalam kalangan individu dan anggota keluarga; komuniti tempatan yang berperanan sebagai pelanggan atau pembeli makanan; pakar makanan; persatuan makanan; tukang masak; ahli akademik; NGO; pengusaha makanan termasuklah pengusaha gerai tepi jalan, restoran, hotel, dan sebagainya.

Penerusan ilmu dan kemahiran mengenai Budaya Sarapan Malaysia telah disebarkan oleh generasi tua ke generasi muda melalui pelbagai pendekatan. Antara kaedah yang telah digunakan ini termasuklah mewariskan ilmu dan kemahiran budaya ini secara tidak formal melalui pembelajaran secara terus daripada ahli keluarga, atau secara formal melalui platform pendidikan. Usaha ini dilakukan adalah bagi memastikan budaya makan ini dapat terus dihidupkan dan dilestarikan oleh komuniti pengamalnya.

**INVENTORY LIST OF INTANGIBLE CULTURAL HERITAGE
CUSTOMS AND CULTURE
THE DEPARTMENT OF NATIONAL HERITAGE**

NO.	ELEMENT	CATEGORY	DOMAIN	DATE
1.	Adat Berkadim	Customs and Culture	Customs	2019
2.	Adat Kelahiran dan Kematian Suku Kaum Bajau Kota Belud	Customs and Culture	Customs	2019
3.	Adat Kematian Kaum Kadazan Dusun	Customs and Culture	Customs	2019
4.	Adat Magtimbang Etnik Suluk	Customs and Culture	Customs	2019
5.	Adat Perkahwinan Etnik Suluk	Customs and Culture	Customs	2019
6.	Adat Perkahwinan Masyarakat India	Customs and Culture	Customs	2020
7.	Adat Perkahwinan Orang Asli Semai	Customs and Culture	Customs	2020
8.	Adat Sadanggu Masyarakat Chetti Melaka	Customs and Culture	Customs	2020
9.	Adat Tinauh Kaum Murut Tagol	Customs and Culture	Customs	2020
10.	Upacara Adat Kematian Suku Bajau Omadal	Customs and Culture	Customs	2021
11.	Upacara Humabot Suku Kaum Kadazandusun	Customs and Culture	Customs	2021
12.	Upacara Mamanta Etnik Dusun	Customs and Culture	Customs	2021
13.	Upacara Memuja Pantai Orang Asli Mah Meri	Customs and Culture	Customs	2021
14.	Upacara Miring Kaum Iban	Customs and Culture	Customs	2021
15.	Buah Rotan	Customs and Culture	Traditional Food	2019
16.	Burasak	Customs and Culture	Traditional Food	2019
17.	Dodol Kukus Tahi Minyak	Customs and Culture	Traditional Food	2019
18.	Gelembong Buaya	Customs and Culture	Traditional Food	2019
19.	Jagung Dalam Buluh	Customs and Culture	Traditional Food	2019
20.	Kuih Batang Buruk	Customs and Culture	Traditional Food	2019
21.	Kuih Gedung Cak	Customs and Culture	Traditional Food	2019
22.	Kuih Kek-Ang	Customs and Culture	Traditional Food	2019

23.	Kuih Lepat Luih atau Tumbuk	Customs and Culture	Traditional Food	2019
24.	Kuih Lesung Batu	Customs and Culture	Traditional Food	2019
25.	Kulit Cempedak Goreng (Mandai)	Customs and Culture	Traditional Food	2019
26.	Nuba'laya	Customs and Culture	Traditional Food	2020
27.	Sambal Neraka	Customs and Culture	Traditional Food	2020
28.	Tapai Pulut Hijau	Customs and Culture	Traditional Food	2020
29.	Uthappam	Customs and Culture	Traditional Food	2020
30.	Wadai Kepeng	Customs and Culture	Traditional Food	2020
31.	Air Katira	Customs and Culture	Traditional Food	2020
32.	Apam Johol	Customs and Culture	Traditional Food	2020
33.	Arissa	Customs and Culture	Traditional Food	2020
34.	Borongko	Customs and Culture	Traditional Food	2020
35.	Jeruk Tuhau	Customs and Culture	Traditional Food	2020
36.	Kacang Pool	Customs and Culture	Traditional Food	2021
37.	Kuih Lapis	Customs and Culture	Traditional Food	2021
38.	Kuih Loklik	Customs and Culture	Traditional Food	2021
39.	Kuih Sopang Kukus	Customs and Culture	Traditional Food	2021
40.	Kuih Tako	Customs and Culture	Traditional Food	2021
41.	Nasi Ambeng	Customs and Culture	Traditional Food	2021
42.	Pais Ikan Keramat	Customs and Culture	Traditional Food	2021
43.	Siager	Customs and Culture	Traditional Food	2021
44.	Pekan Sari	Customs and Culture	Culture	2021
45.	Ceper	Customs and Culture	Traditional Game	2019
46.	Gusti Lengan	Customs and Culture	Traditional Game	2019
47.	Kaki Gajah	Customs and Culture	Traditional Game	2020
48.	Kelerang	Customs and Culture	Traditional Game	2020
49.	Lompat Untai Getah	Customs and Culture	Traditional Game	2021
50.	Permainan Kayu Tiga	Customs and Culture	Traditional Game	2021
51.	Balian	Customs and Culture	Traditional Medicine	2019
52.	Mandi Bunga	Customs and Culture	Traditional Medicine	2019
53.	Moguhok	Customs and Culture	Traditional Medicine	2019
54.	Senarai Inventori Herba Fungsi & Penggunaannya	Customs and Culture	Traditional Medicine	2019
55.	Berdal	Customs and Culture	Traditional Medicine	2020

56.	Bersembor	Customs and Culture	Traditional Medicine	2020
57.	Bebayoh	Customs and Culture	Traditional Medicine	2021
58.	Gamat	Customs and Culture	Traditional Medicine	2021
59.	Tarian Saba	Customs and Culture	Traditional Medicine	2021
60.	Perubatan dan Petua Tradisional	Customs and Culture	Traditional Medicine	2021
61.	Payun	Customs and Culture	Traditional Medicine	2021
62.	Rawatan Pencegahan Burut	Customs and Culture	Traditional Medicine	2021
63.	Adat Mandi Minyak	Customs and Culture	Customs	2022
64.	Adat Nyebang Baruk	Customs and Culture	Customs	2022
65.	Adat Mengarok	Customs and Culture	Customs	2022
66.	Adat Kematian Cina Peranakan Kelantan	Customs and Culture	Customs	2022
67.	Perayaan Hantu Lapar	Customs and Culture	Customs	2022
68.	Lauk Pindang Ikan Parang	Customs and Culture	Traditional Food	2022
69.	Lepat Bunga Cica	Customs and Culture	Traditional Food	2022
70.	Bubur Merah	Customs and Culture	Traditional Food	2022
71.	Kuih Karas	Customs and Culture	Traditional Food	2022
72.	Budaya Sarapan Malaysia	Customs and Culture	Culture	2022
73.	Pesta Babulang	Customs and Culture	Customs	2022
74.	Rawatan Urat Sarap dalam Perubatan Melayu	Customs and Culture	Traditional Medicine	2022
75.	Rawatan Penyakit Kurap	Customs and Culture	Traditional Medicine	2022
76.	Rawatan Cekam Kuku	Customs and Culture	Traditional Medicine	2022
77.	Rawatan Resdung	Customs and Culture	Traditional Medicine	2022