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THE PAULINIAN COMPASS

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(University of the Thai Chamber of Commerce)

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Tracing the acculturation of food in Thailand's three southern border provinces¹

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(University of the Thai Chamber of Commerce)

Abstract The research explored the acculturation of native food in Thailand's three southern border provinces, Pattani, Yala, and Narathiwat provinces. This paper is based on qualitative research involving in-depth interviews with 23 key informants and contents analysis related to Langkasuka food culture yielding the menus of native food in three provinces. These 34 menus comprised five food categories; three appetizers, three side dishes, twenty-two main courses, thirteen desserts, and three drinks. Tracing cultures influencing the food recipe yielded evidence of influence from six cultures: Java, Indian, Malay, Chinese, Arab or Persian, and Portuguese, and many local menus are mix-cultural. These food menus could be, more or less, traced back to the ancient Langkasuka Kingdom culinary world. They were further analyzed to compare the ingredients, cooking styles, and naming to shed light on food acculturation perspectives.

Keywords: Langkasuka Food, Food Acculturation, Cultural Food Identity, Gastronomic Culture, Local Acculturation

Introduction

Traditional Thai food is food that is cooked chiefly through the process of grilling and boiling. Still, the cooking process or method varies from region to region and resulted from the cultural mix of visitors from ancient countries such as China, Japan, India, Java (Indonesia), Holland, Portugal, etc. (Ginzburg, Nakin, & Savitskaya, 2013). The local food from the Kingdom of Langkasuka from the three southern border provinces of Thailand that occurred for more than 1900 years also contributed to the culinary mix. The research site is located in Pattani Province, Yala Province, and Narathiwat Provinces. The dishes of Malay Muslims, Malay Thais, and Malay Chinese originate from the fusion of different cultures from different nationalities, creating unique cooking methods, use of local ingredients mixed with foreign and distinct spices, and resulting in exceptional food (Hall, 1990). An influx of strangers from all over the country has created a blend of local produce and exotic ingredients which was influenced by the island people of present-day Indonesia, which is the spice islands (Wijaya, 2019), spreading religious

faith from India, Portuguese sailors, Chinese labor groups, among others. As a port city accepting foreign ships from the Kingdom of Langkasuka, the area became a trading center of the Malay Peninsula, attracting people to sail and trade. They include the Persian people, also known as Massaman, meaning Muslim and originating from the name Mossa Man (Mosalman). Massaman curry or Mussulman curry is a famous food in Thailand. All bring the cultural heritage and culinary wisdom of the native Langkasuka people or Malay in Thailand's three southern border provinces.

There was a unique transfer of wisdom from generation to generation which differentiated them and made them stand out from the crowd (Aktaş-Polat & Polat, 2020). However, there may be similarities due to the migration of people from earlier travels. These trips frequently led the way to a cooking culture influenced by trading and finding new homes to live in, genuine regional ingredients, medicinal plants, and spices (Parasecoli, 2014). Preparing them followed principles or wisdom handed down from generation to generation (Baudrillard, 2005). Moving to a new place

This research article is a part of the research entitled "Langkasuka food identity communication strategy to promote cultural tourism in three provinces of the southern border of Thailand," conducted in partial fulfillment of the Doctor of Communication Arts in Marketing Communication degree at the School of Communication Arts, University of the Thai Chamber of Commerce, Thailand. This research and innovation activity is funded by the National Research Council of Thailand (NRCT).

induces a shortage of certain ingredients or insufficient cooking space that leads to modifications (Yaisumlee, Thanyakit, Sakmunwong, & Peatrat, 2019; Grimaldi, Fassino, & Porporato, 2019) or substitution of ingredients using those from their immediate surroundings till the integration is achieved by someone using new and locally sourced ingredients.

Alternatively, it is often driven by the interaction of natural resources from the same source through strangers who have arrived and undergone a learning process that improves and develops food, ingredients, and recipe stories specific to that region. Some communities have religious beliefs and respect for tradition that also directly impact certain foods or ingredients that are inappropriate but not contrary to the community's religious beliefs (Dietler, 2007). However, the selection, acquisition, preparation, and sharing of food are associated with food culture and social functions. Firstly, concerning culture, food is a facilitator of cultural exploration of the concrete state of a culture's most fundamental social and ideological values (Charles & Kerr 1986; Poulain, 2002), which help define the boundaries of the culture of a society and its identity (Bell & Valentine, 1997; Whit, 1999). This study aimed to discover the history of food culture in the three southern border provinces of Thailand.

Food and Culture. In the quest for terms to understand the relationship between food culture and identity, it was found that these concepts are components of food anthropology and food sociology (Aktaş-Polat & Polat, 2020). In terms of cultural food identity; the eating reinforces cultural identity (Almerico, 2014), sharing or transmitting, and learning food preparation skills, techniques, and dining etiquette (Ishak, Zahari, Talib, & Hanafiah, 2019; Renard, & Thomé, 2016). The transfer of food knowledge by individuals is a source of knowledge for demonstrations, of which the house is considered a source of transmission (Amiot, Doucerain, Taylor, & Kachanoff, 2015) and keeper of the senses such as form, taste, smell, color, etc. (Sébastien, 2016).

The wisdom found in ethnic food is the wisdom of cooking utensils. These devices were invented by those who have adapted to and learned from their ancestors (Duangmanee, 2021; Renard & Thomé, 2016; Renard & Thomé, 2016; Sébastia, 2016). Food represents what we are by eating. It can also tell us who we are through cooking (Morales, & Cordova, 2019; Sébastia, 2016; Parasecoli, 2014). Conservation and creation of national food identity have a symbolic meaning, with the experience of food communication

being the subject and symbol of social relations and life that has social meanings (Sébastien, 2016; Tibère, 2016).

Food Communication. Food is part of an intercultural communication system (Wenzel, 2016) in the communication structure of multiethnic societies (Ferguson, 2014). Food can communicate itself at the same time (Greene & Cramer, 2011). Time, ways of production, and food consumption attract communities that form a close bond and open opportunities for interaction in "Cross-Cultural Spaces" (Sen, 2013; Slocum, 2008). Food can also generate love and aversion to different food cultures (Cramer, 2011) which start with neighbors sharing food stories and cooking processes together about their local community to feel more connected and invest in the well-being of their community (Ball-Rokeach, Kim, & Matei, 2001; Kim & Ball-Rokeach, 2006). Food also reflects the fusion of communication from different cultures' custom food methods. They are all communication processes that must be transmitted from one culture to another—identifying essential ingredients of effective food (Lum, 2013; Simon, 2010).

Food can communicate and reflect positive storytelling (Lizie, 2013) or create a war resulting from differences in wisdom, culture, food, and daily consumption. Food is arguably unique in that its benefits are essential to life (Barnett et al., 2011). Food has a function in society. It has a unifying power (Simmel, 1997). Food acculturation communication is the indicator of social structure, social status, cultural and social change, social problems, economic situation (Bennett, Smith, & Passin, 1942), social grouping, relations, symbolism, role performance, and socialization (Seymour, 1983). Symbolically, food is a matter of representation and belief (Drouard, 2015). Moreover, food also defines a six-dimensional social space area, including edible products, food production, culinary aspect, habits, temporality, and social differentiation (Poulain & Proença, 2003). The conceptual framework below reflects the components to be considered in terms of the quest for understanding the roots of cultural food.

Methodology

Content analysis process

An integrated review complements a comprehensive investigation and a systematic content analysis evaluation. Food, identity, culture, and tourism research in Thai and English was performed using the Boolean "and" search engines throughout all

databases, including Communication & Mass Media Complete, Emerald Insight, ERIC, Gale Virtual Reference Library, and Google Scholar. Langkasuka local food and cultural food were always the focus of processing. The database was scanned on a large scale, including not only Thai research but also research papers or articles about Langkasuka food from other countries such as Indonesia, Malaysia, Singapore, etc.

Data search according to the research process to find the connection of Langkasuka food with various ethnicities from a research paper, books, and articles were synthesized using relevant content published in multiple databases between 2011 and 2021. The search yielded 248 studies on Langkasuka food; 165 on Langkasuka food identity; and 165 on Langkasuka food culture. Fifty-one related research papers were grouped through content analysis based on complete reports on the Langkasuka food.

In-depth interviews with key informants

Findings from the content analysis of the literature review were used to formulate questions for the in-depth interview with the key informants to find diversified food inside the three southern border

provinces. Certified key informants with credentials at the executive level were sought in the research area where they work with food for tourism, tour operators, and hotels. The in-depth interviews involved 23 key informants, acquired through snowball sampling that ended upon data saturation. The informants consisted of one senator, seven managers from the government officer, two hotel managers, one local restaurant owner, three presidents of the local tourism and food association, four people with knowledge of local food, one local food scholar, two historians, and archaeologists, and three expert chefs who are winners of Thailand's two major cooking competitions. They have more than five years of experience and reside only in the southern border provinces.

Data from the interview were coded to analyze the content of the conversation according to the conceptual research framework. Other researchers did the initial screening, which was then repeated by another. Differences of opinion about inclusion were discussed and resolved. Using the Strobe checklist, two independent reviewers validated the extracted data, made needed adjustments, and agreed on the study quality evaluation (Vandenbrouckel et al., 2007). All four researchers finalized the literature synthesis.

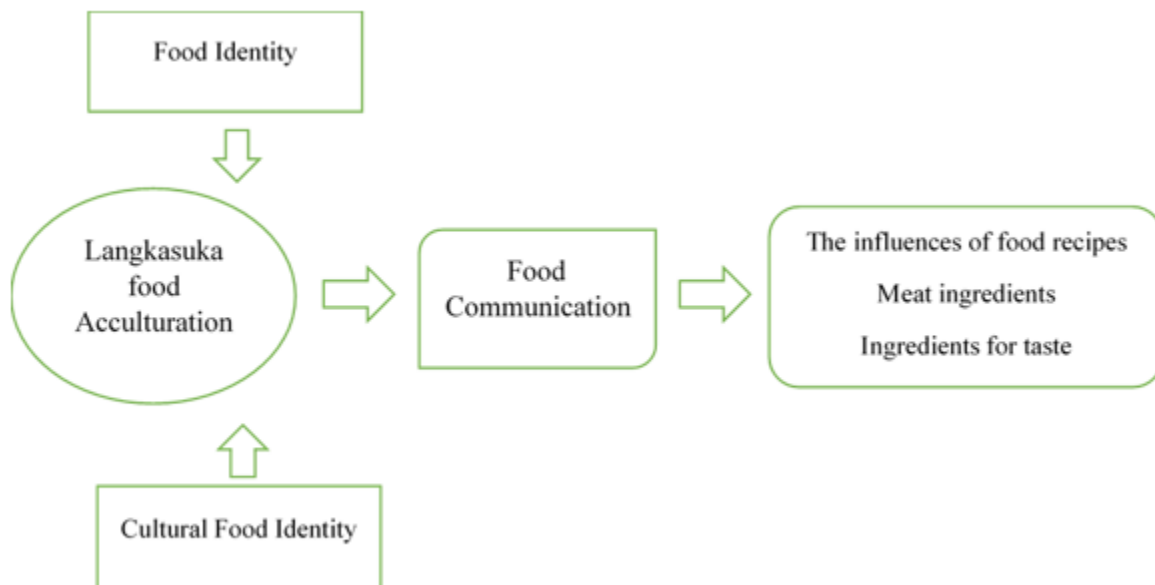


Figure 1. Conceptual framework of Langkasuka food acculturation

Results

Langkasuka Menu

Based on the data synthesized from the relevant research in Step 1 and the content analysis from the in-depth interview in Step 2 all the data were analyzed for the theoretical related to food culture and food identity total of 34 items (Appendix) of food & beverage. The cultural food of the three southern border provinces is born of faith, religions, and ethnic influences of various eras. The land of Langkasuka was taken as a religious food identity and community, including Thai Muslims, Thai-Buddhists, and Thai-Chinese people. Those are acculturated between the members of society living in different areas of the three southern border provinces. As a result, food has become a symbol that reflects the history represents the kinship of the same cultural group; the synthesis of content from related research can be divided into food and beverages are divided into five groups as follows:

Key informants were asked about Langkasuka's local food identity, the menu's name, and the use of raw materials in the cooking process, including spices, coconut milk, and local ingredients such as local salt is less salt than other salts in Thailand. *Budu* is a condiment created by preserving sea fish and local salt and a kind of meat commonly used to suit local religions and beliefs. The interview and in-depth interview process should be informed all critical informants of the research objectives without any obligation to cause any disturbance to the informant.

The influences of food recipes. The discussion under this section is divided into five categories: (1) typology, (2) cultural influence, (3) meat ingredients, (4) taste, and (5) smell.

Typology. The type of Langkasuka food can be divided into five groups.

Overall, 34 menus were divided into five groups: four menus of appetizers (11.76%), 14 main course menus (41.18%), three side dishes and vegetable menus (8.82%), 10 Dessert menus (29.42%), and three beverages (8.82%).

Cultural Influence. In terms of foreign cultural influence, most Langkasuka food recipes were influenced by Java, India, China, Portugal, and Malay. The Langkasuka food was born from a cultural blend of local and traditional foods. It is detailed in Table 1.

The interview supports the finding from the content analysis.

... Our food is likely to come from a mix of ethnicities, including Indo-Indians or Portuguese... (Mrs. A)

... If we reverse the spice route, the starting point may be from the Arabs going to India or Indonesia and then coming to us as we are the destination of the spice route... (Mrs. B)

... mainly the people here are Muslims and have a multicultural environment. The food is halal for Muslims to eat, such as not eating pork... (Mr. C)

Table 1. *Influences of food recipes*

Food Influence of	Appetizers		Main course		Side dishes		Dessert:		Beverages		Total	
	n	%	n	%	n	%	n	%	n	%	n	%
Java	2	5.88	2	5.88	2	5.88	4	11.78	1	2.94	11	32.36
Indian	1	2.94	1	2.94	0	0	1	2.94	0	0.00	3	8.82
Chinese	0	0.00	0	0.00	0	0.00	0	0.00	1	2.94	1	2.94
Portuguese	0	0.00	0	0.00	0	0.00	2	5.88	1	2.94	3	8.82
Malay	0	0.00	1	2.94	1	2.94	0	0	0	0.00	2	5.88
Arab/Persian	0	0.00	2	5.88	0	0.00	1	2.94	0	0.00	3	8.82
Local acculturation	1	2.94	8	23.54	0	0.00	2	5.88	0	0.00	11	32.36
Total	4	11.76	14	41.18	3	8.82	10	29.42	3	8.82	34	100.00

Meat Ingredients. The cooking of Langkasuka cuisine comes from different food cultures and other countries combined with locally available ingredients. Langkasuka food mostly uses sea fish, followed by chicken, beef, sea crustacean (shrimp), mutton or goat meat, and squid (See Table 2).

Tastes. Two taste categories stood out and they are as follows:

Sweets and salty Langkasuka food. Langkasuka food is rather sweet food. This is caused by the use of coconut that is used to produce palm sugar for sweet foods and desserts. The salt used in Langkasuka food is called sweet salt (เกลือหวาน). It is a local salt used in Langkasuka cuisine circulated through local wisdom. The salty seasoning is caused by salt and local fish sauce (ปลู), shrimp paste (กะปิ).

... we have sweet salt. It is a salt that is less salty than other salts used for cooking and preserving food like *Budu* (ปลู)... (Ms. D)

Condiments of Langkasuka food are divided into the salty taste, using salt (เกลือ) on 14 items (18.6%), Southern fish sauce (ปลู) on 12 (16.00%); Sweet taste, using granulated sugar (น้ำตาลทราย) in 19 (25.33%), palm sugar (น้ำตาลมะพร้าว), and brown sugar (น้ำตาลปีบ) in

seven (9.33% each); and sour taste, using tamarind (มะขามเปียก) in eight (10.6%).

... The taste will turn out to be sweet. Because we use palm sugar and coconut milk, the food tastes sweet... (Mrs. E)

Smells. Multistage cooking uses herbs, and spices are added more than once in each cooking process. Herbs were found in 24 items: using Coriander root (รากผักชี) in four items (16.67%), caraway (ขี้พริก) in four (16.67%), cloves (กานพลู) in two (8.3%), halba (ฮาสิบอ) in three (12.50%), and moonflower (ลูกจันทร์) in three (12.50%).

... The food is predominantly spicing because both savory dishes and desserts have spices mixed in some of them still imported from Indonesia, for example, halba (ฮาสิบอ)..." (Mrs. K)

Langkasuka food menu uses herbs for the cooking process. It was found that shallots (หอมแดง), in 19 items (21.59%), fresh coconut milk (กะทิสด), in 14 (15.90%), garlic (กระเทียม) in 12 (13.6%), lemongrass in nine (10.22%), galangal (ข่า) in seven (7.9% 5), ginger (ขิง) in six (6.82%), and dried chilies (พริกแห้ง) in seven (7.95%) (See Table 3).

Table 2. *Type of meat ingredients in Langkasuka food*

Kinds of Meat	Squid		Shrimp		Sea Fish		Chicken		Beef		Duck		Goat / Mutton meat		Total	
	n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%
Appetizers	0	0.00	2	6.67	1	3.33	1	3.33	2	6.67	0	0	0	0	6	20.00
Main course	0	0.00	1	3.33	7	23.33	5	16.67	3	10.00	1	3.33	4	13.33	21	70.00
Chili sauce	0	0.00	1	3.33	1	3.33	0	0.00	0	0.00	0	0.00	0	0.00	2	6.67
Dessert	1	3.33	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	1	3.33
Beverages	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0.00	0	0
Total	1	3.33	4	13.33	9	29.99	6	20.00	5	16.67	1	3.33	4	13.33	30	100

Table 3. Seasonings herbs and spices used in Langkasuka recipes

For tastes	n	%	Herbs	n	%	Spices	n	%
			Fresh coconut milk กะทิสด	4	16.67	coriander balls ลูกผักชี	4	16.67
Salty			Shallot หอมแดง	19	21.59	coriander root รากผักชี	1	4.17
Salt เกลือ	14	18.67	Garcinia cambogia ส้มแขก	2	2.27	moonflower ลูกจันทร์	3	12.50
Southern fish sauce น้ำบูดู	12	16.00	Kaffir lime leaves ใบมะกรูด	4	4.55	caraway เมล็ดคี่หว่า	4	16.67
Soy sauce ซีอิ๊ว	1	1.33	Ginger ขิง	6	6.82	cinnamon อบเชย	1	4.17
Shrimp paste กะปิ	4	5.33	galangal ข่า	7	7.95	cardamom กระวาน	2	8.33
			bergamot มะกรูด	1	1.14	bay leaf ใบกระวาน	1	4.17
Sweets			lemongrass ตะไคร้	9	10.22	clove กานพลู	2	8.33
palm sugar น้ำตาลมะพร้าว	7	9.33	turmeric ขมิ้น	3	3.41	Indian long pepper คีปลิ	1	4.17
granulated sugar น้ำตาลทราย	19	25.33	fried chili พริกแห้ง	7	7.95	star anise ฝรั่งค็อก	1	4.17
brown sugar น้ำตาลปีบ	7	9.33	fresh chili พริกสด	4	4.55	halba ฮาลิบอ	3	12.50
lemon มะนาว	3	4.00	garlic กระเทียม	12	13.64	Vietnamese coriander ผักแพว/ผักเคشم	1	4.17
tamarind มะขามเปียก	8	10.67						
total	75	100.00						
			Total	88	100.00	Total	24	100.00

Note: refer to the 34 food menus; there are several stages in the cooking process of Langkasuka, such as the pre-cooking step, improvement or seasoning process when they want to eat, causing the number of seasonings to be used more than the number of menus found

In addition, from the synthesis of relevant research content and in-depth interviews, rice culture is essential for people in this region. They eat rice with savory dishes, curries, and various side dishes. Besides rice, in Langkasuka food culture, it was found that sticky rice is mainly used as an ingredient in confectionery, similar to Javanese sweets. Moreover, it can be noted that eating sticky rice or "Makkah Pulo" (from Make = eating (กิน) and Pulo = sticky rice (ข้าวเหนียว) constitute cultural representations reflecting consumption characteristics in various occasions such as circumcision ceremonies, celebrations of mosque construction, marriage, and also in the daily lifestyle

where they are eaten along with food and snacks, etc. (Nitiworakan, S.,2014; Sriprasert, P., 2018).

White sticky rice is more popular than black sticky rice because it can be dyed into various colors to suit its use, such as yellow from turmeric. The southern and Langkasuka people still believe turmeric is the queen of herbs or a cure for magic spells. The southerners divide some of the rice fields to grow glutinous rice for use in merit-making ceremonies according to their way of life. There are local Malay names that are similar to food names or names from Javanese (Indonesian), Malays, Indians, Arabs (Persians), Portuguese, Chinese and indigenous

groups (locals). The list in the appendix shows the synthesis of names and food characteristics. The foods of the three southern border provinces that are similar to other countries are in Figure 2.

It is worth noting that glutinous rice is used as a dessert using squid. This menu is called *Tupa Su Tong* (ตุ๋น ปลา หมึก) (See Figure 3). It looks like a savory dish but it is famous as a snack for the Langkasuka people. Coconut sugar and coconut milk, abundant in the three southern border provinces, are popular (Hayihama, N. et al., 2019).

According to the Langkasuka, local food menus on the table are consistent with the content of the Pattani Heritage Recipes book. Pattani Heritage Recipes by Menakom, K. (2018), (2018a), and Malisuwan and Radenahmad (2021) compiled a list of local foods, ingredients, cooking methods, raw materials, and origins of some dishes. This makes it possible to understand how to cook dishes that are unique in the local area and influenced by foreign cultures in Java local languages, including the following:

1. *Saulo* (ซอเลอะ) means stuffing into meat, or putting in green pepper, etc. (See Figure 4).
2. *Goh La* (จ้อและ) means to grill by rolling over low heat (See Figure 5)
3. Different kinds of rice that are popularly eaten locally, such as *Nasi Da Khae* (ข้าวนาดาแหม), *Nasi Mi Ye* (ข้าวนาลิ้มยะ), *Nasi Kabu* (ข้าวขำบุดู), etc, with local fish sauce or *Budo* (บุดู) mixed with minced fish meal assorted local vegetables in season, have a sour taste with lemon or raw mango mixed in well before eating (See Figure 6).
4. Predominantly Islamic principles in the Langkasuka area do not allow eating pork under Muslim rules. However, they can eat chicken, beef, goat, mutton, and seasonal seafood.



Figure 2. *Tu pa* (ตุ๋น ปลา), *Ma do Ka Tong* (มา ดู กะ ตง), *Pu lo Da Khae* (ปู โล๊ะ ตา แห)



Figure 3. *Tu Pa Sue Tong* (ตุ๋น ปลา หมึก)



Figure 4. *Sau Lo La Dor* (ซอเลาะลาตอ)



Figure 5. *A Yae Goh La* (อาเยะกอหฺละ)



Figure 6. *Nasi Kabu* (นาศิกาบู)

Discussion

The acculturated food culture of Langkasuka cuisine stems from the fusion of various nations that have traveled to the area in the past. The local food is combined with foreign wisdom to create dishes with their own identity, using coconut milk, spices, and the sweet taste of coconut palm sugar. The salty flavor comes from the local fish sauce. Most dishes do not like to bring vegetables to cook but eat them with a rich, savory dish. Spices are essential ingredients in the delicious and sweet dishes of Langkasuka, which was inherited and existed for a long time with the influence of the use of spices from the Javanese people (Indonesia), India, and Persia (Arab) (Wichiranon, S. et al., 2012).

The research results show the food and culture of the three southern border provinces. It is the food that shows the influence of Indonesia in its appearance and name. Food appearance and ingredients were also influenced by Indian, Persian (Arabic), Chinese, and Portuguese cultural encounters. Some dishes have been passed down in the area from generation to generation. This finding is consistent with research that examines the relationship and conversion to Islam in Langkasuka from the Javanese clergy (Indonesia), trading with India, Persia, and Portugal as a port and naval trading center in the Malay Peninsula. The Chinese workers who were skilled in craftsmanship became part of the way of life of the Langkasuka people in the past until they became a part of a multicultural society that created the food culture identity of the three southern border provinces (Malisuwan, & Radenahmad, 2021).

Langkasuka food has been passed on from ancestors from generation to generation and passed down to the present day. The appetizers and minicourses are a mixture of spices and coconut milk and use seafood such as fish, and squid found locally. Pork meat is not famous because most people are Islamic and, according to Islamic conditions, cannot eat pork. Chicken and beef are more popular with locals. The side dish and vegetables are part of the lunch and dinner menu that often have a spicy flavor. To add a good taste to dishes, herbs and coconut milk are added. Usually, local ingredients, such as chicken or duck eggs, sticky rice, flour, and coconut milk that are readily available are the main ingredients in making desserts. Beverages such as tea and coffee have been popular in the past due to the influence of the Indian or Chinese tea culture. Coffee from Indonesia has become part of the way of life of Thai-Malay people of various nationalities.

Food is a tool used by people to communicate with each other (Douglas & Gross, 1981; Manderson, 1986). Sensory events involving hearing, sight, taste, and smell also lead to the transmission of cultural elements (Classen, 1997). As a system, food communication establishes family and friendships by sharing meals, tastes, and values of members of society. This constitutes the production and consumption of food. People use food to express their social status, prestige, friendship, communication, gifts, and sharing (Fieldhouse, 1995).

Food has long been essential to human life. Food can express a community's identity, people, and ethnicity, enabling an understanding of lifestyles and sharing of unique raw materials that create the connection of cultures from one place to another. There is a transfer of knowledge of cooking, raw material selection, and blending of food wisdom from people who come from foreign countries to people who live in the original food. This makes possible the understanding of geography, climate, and lifestyle, including occupation, religion, belief, culture, and traditions that have been passed down from generation to generation.

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Appendix

Classification of food according to local name, country of origin, and food name abroad

Name of local food Langkasuka	Food Influence of	The name of the original food from abroad
Appetizers total (4 items)		
<i>Satae / Satay</i> (ꦱꦠꦺꦱꦠꦪ)	Java	<i>Satay Ayam</i>
<i>Raw</i> (ꦫꦮ)	Java	<i>Rojak</i>
<i>Mataba</i> (ꦩꦠꦧ)	India	<i>Martabak</i>
<i>Kesp</i> (ꦏꦺꦱ)	Local	
Main course (14 items)		
<i>Nasi Da Kars</i> (ꦤꦱꦶꦢꦏꦫꦱ)	Java	<i>Nasi Kandar</i>
<i>Kula Ku Ning La Dau</i> (ꦏꦸꦏꦸꦤꦶꦁꦭꦢꦠ)	Java	<i>Acar</i>
<i>Nasi Lumao Ayas</i> (ꦤꦱꦶꦭꦸꦩꦲꦲꦶ)	India	<i>Biryani / Nasi Dalea</i>
<i>Nasikaboo</i> (ꦤꦱꦶꦏꦧꦸ)	Local	<i>Nasi Kuning</i>
<i>Sau lo La Dau</i> (ꦱꦸꦭꦺꦭꦢ)	Local	
<i>Saulo I Ke</i> (ꦱꦸꦭꦺꦲꦏ)	Local	
<i>Golas Puteh</i> (ꦒꦺꦭꦱꦥꦸꦠ)	Local	
<i>Aye Golas</i> (ꦲꦺꦒꦺꦭꦱ)	Local	
<i>Kuspo Golas</i> (ꦏꦸꦱꦺꦑꦺꦒꦺꦭꦱ)	Local	
<i>Ekae Golas</i> (ꦺꦏꦲꦺꦒꦺꦭꦱ)	Local	
<i>Sui Teh Ta Ning</i> (ꦱꦸꦶꦠꦺꦱꦠꦤꦶꦁ)	Local	
<i>Kula Bue Sa</i> (ꦏꦸꦭꦧꦸꦺꦱ)	Persia	<i>Mosalman</i>
<i>Kula Aye</i> (ꦏꦸꦭꦲꦺ)	Persia	<i>Mosalman</i>
<i>Rasas</i> (ꦫꦱꦱ) / <i>Lasas</i> (ꦭꦱꦱ) / <i>Lasaw</i> (ꦭꦱꦮ)	Malay	<i>Laksam</i>
Side dishes (3 items)		
<i>Zama</i> (ꦪꦩ)	Java	<i>Sambal</i>
<i>Aja</i> (ꦲꦗ) / <i>Ajad</i> (ꦲꦗꦢ)	Java	<i>Nasi Kerabu</i>
<i>Budu</i> (ꦧꦸ)	Malay	<i>Halba</i>
Dessert (10 items)		
<i>Nasi Kaya / Pu Lo Ga Yo</i>	Java	<i>Nasi Kaya</i>
<i>Tupa Sutong</i> (ꦠꦸꦥꦱꦸꦠꦺꦁ)	Java	<i>Ketupat Sotong</i>
<i>Tupa da Hong Pakus</i> (ꦠꦸꦥꦢꦲꦲꦺꦁꦥꦏꦸꦱ) / <i>Khao Tom</i>	Java	<i>ketupat Palas</i>
<i>Phuang</i> (ꦥꦲꦁ) /		
<i>Putu Ha Lus Bo</i> (ꦥꦸꦠꦸꦲꦭꦸꦱꦧ)	Java	<i>Ketupat Sotong</i>
<i>Roti Payas</i> (ꦫꦺꦠꦶꦥꦪꦱ)	India	<i>Ti-Ji-Roti</i>
<i>Lopatikas</i> (ꦭꦺꦥꦠꦶꦏꦱ)	Local	
<i>Ladoo</i> (ꦭꦲꦸ)	Local	
<i>Aka</i> (ꦲꦏ) / <i>Akor</i> (ꦲꦏꦺꦫ) / <i>Akas</i> (ꦲꦏꦱ)	Portugal	<i>Poffertjes</i>
<i>Ah Zuvor</i> (ꦲꦲꦪꦪꦺꦴꦫ)	Arab	
<i>Wahulu</i> (ꦮꦲꦭꦸ)	Portugal	
Beverages (3 items)		
<i>Tatars</i> (ꦠꦠꦫꦱ)	Java	
<i>Ko Pi Or</i> (ꦏꦺꦥꦶꦲꦺꦴꦫ)	China	<i>Kopi</i> (ꦏꦺꦥ)
<i>Tae</i> (ꦠꦺ)	Portugal	<i>Teh</i> (ꦠꦺ)