



## DOCUMENTATION OF THE TRADITIONAL *KUIH-MUIH* OF THE INDIGENOUS PEOPLES OF SABAH, MALAYSIA

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### ABSTRACT

Sabah, a state in Malaysia located on the island of Borneo is known for its rich traditional cultural and ethnic diversity in various aspects of life, including the traditional *kuih-muih*. The traditional *kuih-muih* of the indigenous people of Sabah have unique traditions that are facing extinction. The knowledge of these traditional *kuih-muih* has not been widely documented. Sabah's various ethnicities reflect the variety of different traditional *kuih-muih* that need to be preserved and defended for future generations. Therefore, this study aims to document the traditional *kuih-muih* of the indigenous people of Sabah, Malaysia. The study was conducted in 27 villages in Sabah, involving 27 different ethnicities and a total of 72 key informants. Key informant interviews and focus group discussions were used to document and ascertain the names, types, recipes, and methods of preparation of traditional *kuih-muih*. A total of 126 names of *kuih-muih*, including six types of traditional *kuih-muih* of Sabah indigenous peoples from 27 different ethnic groups and villages were identified and documented. The findings of the study add to the existing knowledge related to traditional *kuih-muih*, in particular for the indigenous minority groups in the rural areas of Sabah, Malaysia.

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### Introduction

The sustainability of traditional *kuih-muih* is vital for preserving cultural heritage and ensuring that future generations can enjoy and appreciate these unique pastries. Traditional *kuih-muih* are defined as local pastries that are produced according to original and age-old recipes that have been passed down from generation to generation (Johnes *et al.*, 2018). It is a symbol of heritage and cultural practices that represents the identity of a particular ethnic group (Alina *et al.*, 2022). Traditional *kuih-muih* is crucial to preserving and ensuring the continuity of the heritage of future generations (Omar *et al.*, 2011). European countries have recognised that traditional foods will change sometime between generations (Jordana, 2000). The alterations being observed have raised concerns about the loss of traditional *kuih-muih*

knowledge, particularly among the younger generation (Almli *et al.*, 2011), leading to a potential decline in awareness and becoming increasingly forgotten (Zakaria & Abd Wahab, 2019). Preserving traditional *kuih-muih* is crucial for maintaining cultural continuity and heritage for future generations (Omar *et al.*, 2011).

According to Che Lah (2019), many people do not know the names of traditional *kuih-muih* because there is a lack of documentation on traditional food heritage. A senior lecturer from the University of Malaya, Mr. Ahmad Hakimi Khairuddin, also stated that many people do not know the traditional methods of making and preparing traditional *kuih-muih* (Mokhsin, 2019; Nur Amanina *et al.*, 2022). He stated that

traditional *kuih-muih* is disappearing among the younger generation and today they are not familiar with traditional *kuih-muih*. According to the National Heritage Food Expert, Associate Professor Dr. Shahrin Karim, the disappearance of traditional *kuih-muih* is due to the attitude of the community itself and the influence of globalisation, which exposes people to the outside world and makes them prefer to try modern traditional foods, including pastries from other cultures (Zainudin, 2019; Alina et al., 2022).

Sabah, a state in Malaysia located on the island of Borneo is known for its rich and unique traditional cultural and ethnic diversity. There are more than 30 indigenous groups in Sabah with more than 50 languages and about 80 ethnic dialects, with the largest group being the Kadazan-Dusun people (Sabah Government, 2022). They have various sub-ethnicities (Sansalu, 2014). The Kadazan Dusun Cultural Association (KDCA) constitution, Article 6 (1), defines the Kadazandusuns as the definitive indigenous peoples of Sabah, comprising 40 dialectical ethnic groups, namely Murut, Rungus, Bisaya, Bonggi, Bundu, Dumpas, Gana, Garo, Ida'an, Kadayan, Kimaragang, Kolobuan, Kuijau, Lingkabau, Liwan, Lobu, Lotud, Lundayo (Lundayeh), Makiang, Malapi, Mangkaak, Minokok, Nabai, Paitan, Pingas, Rumanau, Sinobu, Sinorupu (Sinerupah), Sonsogon, Sukang, Sungai, Tatana, Tangara (Kadazan), Tidong, Tindal, Tobilung, Tolinting, Tombonuo, Tuhawon, and Tutung.

This ethnic diversity forms a culture in various aspects of life, including the traditional *kuih-muih*. The traditional *kuih-muih* of the indigenous peoples of Sabah is one of the uniqueness, diversity, and colours of their cultural heritage. The existence of the lifestyle of the various tribes of Sabah's indigenous people highlights the different variations of traditional *kuih-muih* that become their symbols and identities. For instance, the Kadazan Tangara Penampang is famous for their *Hinompuka* and *Linobok Do Wagas Pilit*, Kadayan is famous for

their *Bastila Kayu Binallah Lamuran Niyung*, *Saging Tinapah*, and *Katompat*, whereas Bajau is famous for their *Kuih Ulu Guling*, *Salak Kuyah*, *Wajit*, *Kuih Bikang*, *Sengkoru*, *Wajik Ubi Kayu*, *Manduung-Manduung*, and *Tompeh Ambuung* (Bakisa, 1999).

The traditional *kuih-muih* of the indigenous peoples of Sabah have unique traditions that are experiencing extinction, particularly among the younger generation. Sabah's various ethnicities highlight the variety of different traditional *kuih-muih* that needs to be preserved and defended for future generations (Bakisa, 1999). Previous study has shown that the information and knowledge of this traditional *kuih-muih* have not been widely documented, in particular for the 34 indigenous ethnic groups under the majority group of KDCA such as Rungus, Bonggi, Bundu, Dumpas, Gana, Garo, Ida'an, Kimaragang, Kolobuan, Kuijau, Lingkabau, Liwan, Lobu, Lotud, Lundayo, Makiang, Malapi, Mangkaak, Minokok, Nabai, Paitan, Pingas, Rumanau, Sinobu, Sinorupu, Sonsogon, Sukang, Tidong, Tindal, Tobilung, Tolinting, Tombonuo, Tuhawon, and Tutung. Earlier studies on Sabah indigenous traditional *kuih-muih* have focused particularly on certain ethnic groups. Examples include insights into Murut traditions found in Course Hero Publications and the documentation of Rungus *kuih-muih* traditional from *Siaran Media* RTM. The diverse *kuih-muih* traditional of Kadayan, Sungai, Kadazan, and Bajau communities are covered extensively in Traditional (1999). Apart from that, Surayah (2019) explored the distinctive *kuih-muih* traditional of the Melayu Brunei Sabah community (Appendix 2).

Therefore, this study aims to document the traditional *kuih-muih* of the indigenous peoples of Sabah, Malaysia. The study was conducted to identify, explore, and document the names, types, original recipes, and methods of preparation of traditional *kuih-muih* among the indigenous people of Sabah that are less documented.

## Literature Review

Traditional food is a part of the culture, identity, and heritage of nations around the world. Among the examples of traditional food is traditional *kuih-muih*. Traditional *kuih-muih*, as mentioned in the introduction above are local pastries produced according to original recipes that are passed down through generations (Johnes *et al.*, 2018). Traditional *kuih-muih* is often associated with local cuisine, referring to the use of specific local ingredients in local production that involves the knowledge and expertise of local people (Trichopoulos *et al.*, 2007). In general, traditional *kuih-muih* are pastries traditionally crafted by the local communities.

The production of traditional foods such as *kuih-muih* is a practice often associated with specific celebrations or seasons, typically passed down from generation to generation in a particular manner according to food heritage (Johnes *et al.*, 2018). This is distinguished based on its nature and flavour, and is associated with the local area, region, or country (Guerrero *et al.*, 2009). Traditional *kuih-muih* is a part of the cultural heritage and has become one of the most popular culinary attractions in the tourism sector (Lopez & Martin, 2006). This can be seen in Indonesia, where traditional *kuih-muih* is highlighted as a unique and fascinating cultural aspect, viewed as part of Indonesia's traditional cuisine that needs to be preserved and maintained (Zakaria & Abd Wahab, 2019).

The diversity of ethnicities in Malaysia has contributed to the creation of various traditional *kuih-muih* that highlights creativity and uniqueness, as well as artistic elements such as food preparation techniques, packaging, and presentation (Zakaria & Abd Wahab, 2019). The state of Sabah, in particular, is renowned for the uniqueness of its diverse ethnic communities and traditional foods, including *kuih-muih*. This uniqueness encompasses a variety of cultural customs, history, legends, celebrations, and distinct beliefs that contribute to culinary practices in the peoples' respective lives, providing an intriguing and unique cultural identity (Bungsu *et al.*, 2019).

The population of Sabah consists of more than 40 indigenous or native groups that communicate in over 50 languages and 80 ethnic dialects (Sabah State Government, 2022). Other indigenous groups include the Bajau ethnic group (Sabah State Government, 2022) and the Melayu Brunei Sabah ethnic group (Ranjit, 2003). According to Professor of Anthropology at the University of Oxford, Professor Dr. Stephen Oppenheimer, the indigenous people of Sabah have existed in the region for 70,000 years and were originally part of the larger landmass of Southeast Asia connecting Java and Sumatra to form the extensive Sunda continent (Jeffrey, 2022). The *Dewan Bahasa dan Pustaka* Dictionary defines indigenous people as the original or native inhabitants of a country. Datuk Seri Panglima Haji Hajiji Haji Noor, the Chief Minister of Sabah, stated that “*Anak Negeri or native is those who originated from North Borneo*” (Unnip, 2019). In the law, the indigenous people of Sabah are considered the first inhabitants of North Borneo (Express, 2019).

According to Article 161A (6) of the Federal Constitution of Malaysia, it is stated that the term ‘anak negeri Sabah’ refers to an individual who is a citizen, child, or grandchild of someone from the indigenous people of Sabah and born either on or after Malaysia Day, whether in Sabah or to a father residing in Sabah at the time of birth. Appendix 1 illustrates a list of indigenous people of Sabah or Pribumi Sabah, comprising more than 40 ethnic groups.

This diversity creates cultural richness in terms of traditional *kuih-muih* in various forms, shapes, and flavours that are passed down through generations. The traditional *kuih-muih* of the indigenous people of Sabah, as a whole, showcase a diverse menu, whether in terms of the use of raw materials, packaging, preparation methods, and the rituals of enjoying the food. Therefore, the existence of the diverse ways of life of various ethnic groups such as Kadazandusun, Bajau, Rungus, Lundayeh, Bisaya, Brunei, Murut, Kedayan, and others

highlight the variety of foods and *kuih-muih* (Hj Bungsu & Jusilin, 2019). For example, traditional *kuih-muih* that can be found in Sabah include *Wajik*, *Beras Pulut*, *Wajik Ubi*, *Tapai Nasi*, *Jelurut*, *Bahulu*, *Jala*, *Ardam*, *Penyaram*, and others (Isa, 2004). The types of traditional *kuih* in Sabah are divided into four categories; steamed *kuih*, fried *kuih*, baked *kuih*, and boiled *kuih*.

The production of these *kuih-muih* is also significant in every ceremony, ritual, or custom performed by the community. These *kuih* are typical in daily life as they depict the methods of preparation, ways of consumption, and the situations in which they are served, whether at weddings, ceremonies, or as daily food offerings among the people of Sabah. For example, foods commonly served during celebrations such as weddings or ceremonies are *Kalupis* and *Wajit* (Bungsu & Jusilin, 2019). This illustrates that the diversity of customs and culture has coloured the uniqueness of traditional *kuih-muih* in Sabah (Bungsu et al., 2019). It would be a loss if information about these traditional *kuih-muih* of the indigenous people of Sabah is not documented to prevent it from being forgotten by future generations, as it is a highly valuable treasure inherited from the ancestors of the indigenous community.

Younger generation is frequently exposed to Western-style foods, which are considered more luxurious and prestigious. Consequently, traditional *kuih-muih* face reduced demand and are not frequently served, especially in specific locations. This is explained by Ahmad Hakimi Khairuddin, a Senior Lecturer at the University of Malaya, who stated that many of the younger generations are unfamiliar with the traditional methods of making and preparing traditional *kuih-muih* in the country (Mokhsin, 2019). This includes recipes and the traditional methods of preparation, as well as the tips used before, during, and after the production of these traditional *kuih*, which are essential for maintaining the *kuih muih*'s authenticity especially as obligatory dishes in wedding ceremonies, ethnic celebrations, and more (Omar et al., 2011).

According to Che Lah (2019), many people are unaware of the names of traditional *kuih-muih* because the documentation process of traditional food heritage is insufficient. Furthermore, given that the state of Sabah encompasses various indigenous populations, there is a similarity in types of traditional *kuih-muih* due to cultural assimilation with other ethnic groups, making it challenging to determine the true owners of this culture and tradition. This cultural similarity involves the ingredients and methods of making *kuih-muih*, which are closely related to customary ceremonies such as celebrations, feasts, weddings, births, or deaths.

Recent studies have emphasised the importance of documenting and preserving traditional *kuih-muih* as part of cultural heritage. Nur Amanina et al. (2022) highlighted the declining familiarity and skills in traditional *kuih-muih* preparation among the younger generation. This trend is concerning as it threatens the sustainability of these traditional practices. Hence, it is essential to establish educational programmes and initiatives to transfer these culinary skills, ensuring the preservation of traditional *kuih-muih* for future generations.

In addition to educational efforts, the cultural significance of traditional *kuih-muih* has been a focal point in recent research. Alina et al. (2022) discussed how traditional *kuih-muih* embodies the cultural heritage and identity of ethnic groups. Their study emphasised the role of traditional foods in maintaining cultural continuity and fostering a sense of community among people. Traditional *kuih-muih* should be promoted not only as a culinary practice but also as a cultural symbol that connects the present with the past.

## Materials and Methods

### Study Area

The study was conducted in 27 villages involving 27 tribes of Sabah's indigenous people residing in rural and remote areas of

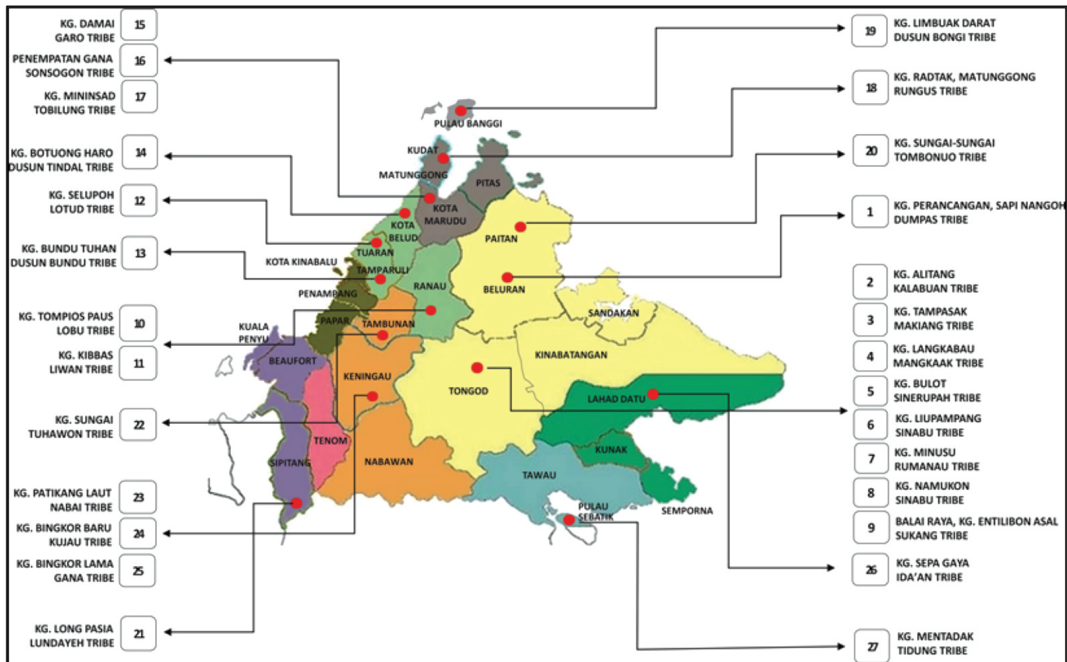


Figure 1: Study area  
Source: Google Map

Sabah, including two islands, namely Banggi and Sebatik (Figure 1).

**Methodology**

The key informants for this study were sourced from the district and native offices across Sabah. Preliminary visits and meetings with the respective community leaders and relevant individuals as community representatives were arranged to schedule the actual data collection, allowing the researchers to explain in detail the purpose of the study and seek support and cooperation from the community leaders. They were briefed on the objectives of the study and their willingness to be informants was sought and obtained.

The actual data collection was conducted between September and October 2022, following the approval and availability of the community leader and relevant individuals as community representatives of each respective tribe. The research team was divided into three groups, with each group comprising three or

four researchers. Team members were guided through the research protocol, consent form, and interview guides. This is a qualitative research that used key informant interviews, focus group discussions, observations, and fieldwork used to collect traditional *kuih-muih* data. The chiefs and other relevant individuals within the communities served as key informants for their respective tribes. They provided the researchers with information concerning the traditional *kuih-muih* of their tribes. They also help the researchers choose knowledgeable people to be used for the focus group discussions and all other information that the researchers required.

The selection of villages in this study was based on the main ethnic settlements (Dayu, 2014), while the selection of informants was based on information obtained from district and native offices in each area. The interview sample was selected based on predetermined criteria, including the identification of informants who are knowledgeable about traditional ethnic *kuih-muih*. These informants were then asked

to introduce other relevant informants until sufficient information was obtained.

A total of 72 key informants (30 males and 42 females) from 27 different villages across Sabah were involved in the study (Appendix 3). The key informants were permanent and original residents of the respective villages, aged 31 to 84 years old. Education levels range from *Sijil Pelajaran Malaysia* (SPM), *Sijil Pelajaran Malaysia Vokasional* (SPMV), diploma, and degree. Key informants, mainly the chief and leaders of the community from each of the tribes were purposefully selected based on the information from the district and native office to attend the interview and focus group discussions. Each interview and discussion lasted between 30 and 60 minutes and was conducted face-to-face in Malay language. During these meetings, the research protocols were outlined. Free Prior Informed Consent (FPIC) was taken from every informant which stated that the information obtained from them are solely used for research and dissemination.

### **Data Analysis**

Interviews with key informants and focus group discussions were audio-recorded to capture verbatim responses, which were subsequently transcribed. The information was subsequently organised according to the name of the *kuih-muih*, its recipe, and the preparation method according to each ethnic group.

## **Results and Discussions**

### ***Traditional Kuih-muih of Sabah Indigenous People***

Through a rigorous research methodology involving key informant interviews, focus group discussions, observations, and extensive fieldwork, this study meticulously uncovered the intricate landscape of traditional *kuih-muih* within the indigenous tribes of Sabah. A commitment to a comprehensive analysis prompted engagement with esteemed experts and guardians of these culinary traditions,

seeking deeper insights into the names, types, original recipes, and methods of preparation for each traditional *kuih-muih*.

Key informant interviews provided valuable insights into the cultural and culinary significance of these traditional delicacies. The perspectives and expertise shared by guardians of *kuih-muih* traditions broadened understanding and offered nuanced insights beyond mere recipes. This engagement played a pivotal role in presenting a narrative that extends beyond surface-level documentation, affording readers a more authentic and holistic understanding of the cultural context in which these *kuih-muih* are embedded.

Delving into the expertise of individuals who are custodians of these traditional *kuih-muih* provided a profound appreciation for the intricate processes involved in *kuih-muih* preparation. Insights drawn from years of experience not only added depth to the understanding but also contributed a layer of cultural significance to the documented findings.





















Simultaneously, meticulous organisation and expansion of information collected during extensive fieldwork are presented in Appendix 1. This detailed catalog encompasses 126 *kuih* names, representing six types of traditional *kuih-muih* across 27 indigenous communities in Sabah. To provide a more immersive experience, 106 entries are complemented by vibrant images, capturing the essence of each *kuih*. These visuals, thoughtfully captured by Sabah Foundation researchers during fieldwork, aim to transport readers into the heart of Sabah's indigenous culinary heritage.








Table 1 shows the diversity of *kuih-muih* names and their corresponding images, showcasing the cultural uniqueness preserved within each tribe. This visual representation aims to elucidate the names of the *kuih-muih* and provide a visual feast that complements the richness of the textual and analytical content. The research approach, intertwining expert perspectives, meticulous organisation of data, and the visual journey, seeks to offer

a comprehensive and insightful exploration of traditional *kuih-muih* within Sabah's indigenous communities. It is anticipated that

this study contributes to a deeper appreciation of the cultural heritage embedded in the culinary traditions of Sabah.

Table 1: Traditional *kuih-muih* of the indigenous peoples of Sabah, Malaysia

	(1) Kalabuan Kg Alitang, Tongod	(2) Makiang Kg. Tempasak, Tongod	(3) Mangkaak Kg. Langkabau, Tongod	(4) Sinarupa Kg. Bulot Tongod	(5) Sinabu Kg. Liupampang, Tongod
<i>Kuih</i> names and pictures	<i>Sinaku</i>	<i>Piniutu</i>	<i>Binirus</i>	<i>Pasung</i>	<i>Natok</i>
					
	(6) Rumanau Kg. Mengkawagu, Tongod	(7) Minokok Kg. Namukon, Tongod	(8) Sukang Kg. Entilibon Asal, Tongod	(9) Lobu Kg. Tompios, Paus, Ranau	(10) Liwan Kg. Kibbas, Ranau
	<i>Inobung Mundok</i>	<i>Bintanok Wagas</i>	<i>Dinontak Pinodun</i>	<i>Tinonsok Mundok</i>	<i>Luwong</i>
					
	(11) Tobilung Kg. Minansad Kota Marudu	(12) Garo Kg. Damai, Kota Marudu	(13) Tombonuo Kg. Sungai- Sungai, Sugut	(14) Bongi Kg. Limbuak Darat, Pulau Bangi	(15) Dumps Kg. Perancangan, Telupid
	<i>Linimbung</i>	<i>Pinipis Rumbio</i>	<i>Linomang</i>	<i>Kenuit Sikiau</i>	<i>Pangi-pangi</i>
					
	(16) Bundu Kg. Tohuri, Tamparuli	(17) Lotud Kg. Selupuh, Tuaran	(18) Tindal Kg. Botuong, Kota Belud	(19) Rungus Kg. Radtak, Matunggong	(20) Sonsogon Kg. Gana, Kota Marudu
	<i>Beras Pulut</i>	<i>Kombos</i>	<i>Linobok</i>	<i>Binutol</i>	<i>Bintanok</i>
					

(21) Nabai Kg. Patikang Laut, Keningau	(22) Idahan Kg. Sepa Gaya Lahad Datu	(23) Tidung Sebatik Island	(24) Tuhawon Kg. Sunsuron, Tambunan	(25) Gana Kg. Bingkor, Keningau
<i>Bagas Tinutu</i>	<i>Penganan</i>	<i>Gotos-gotos Lokoton</i>	<i>Winulu Tawaran</i>	<i>Pinompol</i>
				
(26) Kuijau Kg. Bingkor, Keningau	(27) Lundayeh Long Pasia, Sipitang			
<i>Bintanok</i>	<i>Ruti' Pademo</i>			
				

### **Recipe Ingredients and Method of Preparation**

The analysis revealed that the indigenous tribes use locally sourced ingredients such as tapioca, sweet potato, yam, yellow pumpkin, various types of banana, glutinous corn, coconut, reed sago, ground nuts, green mung beans, sugar cane, black and white rice flour, glutinous rice, wheat flour, honey, yeast, *pandan*, and lime. According to the informants, during the old days when there was no sugar, they used honey, sugar cane, and banana to flavour their traditional *kuih-muih*. They also used cooking oil to fry their *kuih-muih*, which they made themselves from coconut and for non-Muslims, they used wild boar or pig lard.

Traditional *kuih-muih* were wrapped using natural ingredients such as leaves, corn husks, bamboo tubes, and coconut shells, which is one of the traditional ways to present their traditional *kuih-muih*. Various leaves were used such as banana, *pandan*, coconut, *kobu*, *tarap*, and *bayasing*. Bamboo tubes and coconut shells were used as containers to cook the traditional *kuih-muih*; for instance, the Makiang used the coconut shell to cook their *Piniutu* and Rumanau for *Inobung Mundok* (Table 1). Liwan used both bamboo tubes and corn husks in the making of

their traditional *kuih-muih* called *Luwong* (Table 1). These ingredients reflect the tribe's close relationship with nature and their reliance on agricultural resources.

The cooking methods used vary across different types of *kuih-muih* in the preparation of their traditional *kuih-muih*, including steaming, boiling, frying, barbecuing, air drying, and pan frying (Appendix 1). Although the ingredients used for traditional Sabahan indigenous *kuih-muih* were almost the same, the variety of preparation and cooking methods and the symbolic significance of the *kuih-muih* for specific occasions will determine the outcome such as taste, shape, smell, appearance, and so on. This research project recorded a total of 126 lists of traditional *kuih* names, including the original recipes and methods of preparation for each of the *kuih* (Appendix 1). However, the collected recipes are not the same as contemporary recipes that have specific ingredient measurements. The informants stated that, unlike modern recipes, their traditional *kuih* does not require precise measurements, as the *kuih* will still develop on its own and bake even without measurements.

Table 1 illustrates the diversity and uniqueness of traditional *kuih-muih* among the 27 minority ethnic groups within the scope of this study in Sabah. The names of these traditional *kuih* are not only crucial to be passed down to the younger generations within each ethnic group, but also for preserving the recipes and preparation methods handed down from generation to generation. Notably, Table 2 is a format sample to document the recipes and methods of preparation for these traditional *kuih-muih*, organised according to each specific tribe, adding a layer of depth to the comprehensive exploration of Sabah’s cultural culinary landscape.

**Purpose of Serving**

Traditional *kuih-muih* was prepared and served for families and guests during special occasions, festivals, and community gatherings. One remarkable example is the Nabai tribe’s *Kuih Bagas Tinutu* and *Mundok Binarut Sinampuran Duu Piasau* (Table 1). These unique *kuih-muih* were originally prepared for the *Mansilat* ritual ceremony, which aimed to provide a curative effect for the sick. The Nabai tribe believes that

the preparation and consumption of this *kuih* during the ritual would invoke healing powers and restore the well-being of the individuals in need. This ritual ceremony is performed by a village shaman, also known as a *Bobolian*. Additionally, another fascinating *kuih*, called *Bintanok* has a specific purpose among the Kuijau tribe. This *kuih* was prepared and served during the *Saikung* ceremony. Similar to the Nabai ethnic group in the *Mansilat* ritual, the *Saikung* ritual among the Kuijau ethnic group is performed by a *Bobolian* or village shaman. The *Saikung* ritual is a significant event in the Kuijau tribe’s cultural practices, where *kuih Bintanok* plays a pivotal role in the ceremonial meal, reinforcing the communal spirit and symbolic act of discarding negative vibes.

**Threats of Traditional Kuih-muih of Sabah Indigenous**

External influences and modernisation have introduced alternative food choices and convenience-driven lifestyles, leading to a decline in the knowledge and practice of preparing traditional *kuih-muih* (Zainuddin, 2019). The results of that study revealed

Table 2: Sample documentation format for traditional *kuih-muih*

Names of Traditional <i>Kuih</i>	Recipe (List of Ingredients and Components)	Preparation Method
Picture 1: <i>Luwong</i>	Cassava	<ol style="list-style-type: none"> <li>1. Cut and clean young bamboo stem.</li> <li>2. Then, corn is grated and placed inside the bamboo stem.</li> <li>3. Banana leaves or corn husks are used to cover the tops of each bamboo stem to prevent water from entering.</li> <li>4. The bamboo stem are then arranged in a large pot for boiling.</li> </ol>
Picture 2: <i>Piniutu</i>	Cassava, grated coconut, and coconut shell	<ol style="list-style-type: none"> <li>1. The cassava is peeled, grated, and cleaned.</li> <li>2. Mix the grated cassava with grated coconut.</li> <li>3. Place the mixture into a coconut shell and seal it using the coconut husk.</li> <li>4. Then, put it in a large pot and boil until cooked.</li> </ol>

potential threats based on some of the statements from the key informants and communities during the interviews and focus group discussions. Transcript of Informant 1's respond: "Traditional kuih-muih are no longer made and served regularly but only occasionally." Transcript of Informant 2's respond: "Traditional kuih-muih are no longer passed down to the younger generation because they are no longer interested in learning how to make them." Transcript of Informant 3's respond: "The younger generation is no longer interested in traditional kuih-muih because there are many modern cakes and pastries available that are their preferred choice." Transcript of Informant 4's respond: "Traditional kuih-muih are no longer baked and prepared for special occasions like wedding receptions as we used to, because now there are many modern and delicious cake options available." Transcript of Informant 5's respond: "Traditional kuih Binamud is no longer made nowadays because the essential materials from the Binamud seeds are unavailable. The Binamud plant has gone extinct and is no longer found in our village."

According to the Chief of Long Pasia village, Mr. Yakub Sim, *Binamud* represents a type of cereal that served as a primary dietary component alongside rice among their ancestors. There are two variations of *Binamud*—glutinous and regular. *Binamud* plays a crucial role in the creation of traditional Lundayeh ethnic delicacies, including the renowned *Binamud kuih*. This grain is typically found in high-altitude regions, often coexisting with hill rice cultivation. However, due to the shift from hill rice to paddy field cultivation in Long Pasia village since the 1970s, the cultivation of *Binamud* has dwindled, leading to its eventual extinction.

The analysis highlighted the potential threats faced by some of the indigenous tribes in ensuring the continuity of their traditional *kuih-muih*. Our findings were consistent with the statements by Almli et al. (2011), Che Lah (2019), Mokhsin and Zainudin (2019), Zakaria and Abd Wahab (2019), Aniza et al. (2022), and

Nur Amanina et al. (2022). The unavailability of crucial raw materials like *Binamud* seeds and the unfortunate extinction of this plant pose significant obstacles in both preserving and producing traditional *kuih-muih*. The extinction of *Binamud* millet not only hinders the passing on of invaluable knowledge regarding their usage in *kuih-muih* recipes, but also limits frequent production for consumption. During this study and their participation in the focus group discussion, the tribes began to realise and become aware of how important it is to preserve the traditional *kuih-muih* of their tribe, so that the traditional knowledge does not become extinct. This occurs when they become aware that certain *kuih* names, recipes, and preparation methods can no longer be recalled. This highlights the need for proactive measures to preserve and promote traditional *kuih-muih* for future generations.

Based on the field study interviews with the Lundayeh peoples of Long Pasia village, it was evident that the *Binamud* delicacies were highly esteemed for their exquisite taste. However, a lamentable circumstance prevails, as in the present era, the Lundayeh tribes find themselves unable to partake in the pleasure of these culinary delights. Encouragingly, there is a shared aspiration among the community to acquire *Binamud* seeds, with the intent of reintroducing cultivation within their village. This collective effort reflects a commitment to revive the cultivation of *Binamud*, preserving a rich culinary heritage for the benefit of future generations.

### Limitations and Future Research

This research project has some limitations that can be an improvement for future research. The researchers were unable to reach five indigenous tribes, namely Malapi, Paitan, Pingas, Tolinting, and Tutung due to incomplete and inaccurate information received from the informants on the whereabouts of these five indigenous tribes. As a result, little is known regarding the existence of the aforementioned tribes. For the Kimaragang tribe, according to sources from the informant,

the Kimaragang originally descended from the Garo tribe before splitting off to become the Kimaragang. Therefore, they shared the same *kuih-muih* as the Garo. However, further study is required to verify the validity of the information. As for Lingkabau, they could not be reached due to their unavailability during the scheduled interview and focus group discussions. Future research and collaborations should focus on extending the documentation and creating platforms to showcase and disseminate the findings of these Sabah indigenous traditional *kuih-muih*.

### ***Significance and Contribution***

This research project to document the traditional *kuih-muih* of the indigenous people of Sabah, in particular the minority groups has several significant contributions. First, it helps preserve and safeguard Sabah's indigenous peoples' traditional and cultural knowledge for future generations. Second, documenting the original recipes, ingredients, and preparation methods enables knowledge transfer from one generation to the next, preventing traditional knowledge loss through time. Third, the research findings can help promote Sabah's indigenous culture and serve as a unique attraction to explore and engage with the local communities, in particular the minority groups. Traditional *kuih-muih* is an integral part of the indigenous heritage culture and has become one of the most popular forms of culinary tourism among visitors and tourists (Lopez & Martin, 2006). Fourth, sharing documented information about traditional *kuih-muih* can create economic opportunities for indigenous communities; for instance, it can provide a source of income and empowerment for the communities.

Fifth, documenting traditional *kuih-muih* could open up avenues for further research and development, especially in the area of innovations. Sixth, the results of this study offer invaluable insights into the cultural significance of a traditional *kuih* known as *Binamud*, which was once an integral part of the culinary heritage of the Lundayo (Lundayeh) ethnic group in Long

Pasia village. Unfortunately, *Binamud* faced extinction due to the unavailability of its key raw material. By understanding the challenges faced by the Lundayeh people in sourcing the necessary raw materials for *Binamud*, this study also highlights the importance of sustainable practices and the conservation of local resources. Collaborative efforts are crucial in preserving and reviving the cultural significance of this cherished *kuih* and the *Binamud* plant. Seventh, the results of the study showed that the indigenous tribes made their traditional *kuih-muih* using locally sourced and natural ingredients. These ingredients reflect the tribe's close connection with nature and their reliance on agricultural resources.

### **Conclusions**

In conclusion, this study has delved into the multifaceted realm of traditional *kuih-muih*, shedding light on their rich diversity and profound cultural significance among the indigenous groups of Sabah. These delectable treats not only grace family tables and special occasions but also serve as custodians of centuries-old customs, rituals, and beliefs intrinsic to various indigenous communities. The exploration and documentation of the diverse names, types, original recipes, and preparation methods of *kuih* across different tribes stand as a testament to the unique cultural heritage embedded in these culinary traditions.

This study emphasises the importance of sustainability in preserving traditional *kuih-muih* and suggests that fostering an environment of intergenerational knowledge transfer and community engagement is pivotal for their preservation. Initiatives such as community workshops, oral history documentation, and collaborative cooking events can serve as effective means to transmit the intricate techniques and cultural significance associated with these culinary treasures. Furthermore, establishing partnerships with local educational institutions and culinary schools can contribute to the formalisation and documentation of traditional *kuih-muih* making processes.

In terms of policy implications, our study advocates for the incorporation of traditional *kuih-muih* preservation initiatives into cultural heritage policies. By recognising and safeguarding these culinary practices, policymakers can play a pivotal role in ensuring the longevity of these traditions. Moreover, encouraging the inclusion of traditional culinary arts in educational curricula can further underscore the cultural significance of *kuih*, fostering a sense of pride and identity among younger generations.

In essence, the preservation and promotion of traditional *kuih-muih* extend beyond mere culinary appreciation; they are integral to the safeguarding of cultural heritage. Through concerted efforts, we can ensure that these delectable delights continue to weave the tapestry of Sabah's cultural identity for generations to come.

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### Conflict of Interest Statement

The authors declare that they have no conflict of interest.

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**Appendix 1**

List of traditional *kuih-muih* of the indigenous peoples of Sabah, Malaysia

NO	ETHNICS	TOTAL OF KUIH-MUIH	TOTAL OF KUIH-MUIH WITH PICTURES	NAMES OF KUIH-MUIH	TYPES/METHOD OF COOKING						INFORMATION OF KUIH-MUIH WITH AND NO PICTURE		KUIH MUIH WITH RECIPE		
					FRY	BOIL	STEAM	BARBEQUE	AIR DRY	PAN FRY	N/A	YES	NO	YES	NO
1	BUNDU	4	4	1. <i>Pansaram</i>	Fry							Yes		Yes	Yes
				2. <i>Kuih Keladi</i>	Fry							Yes		Yes	Yes
				3. <i>Kuih Beras Pulut</i>	Fry							Yes		Yes	Yes
				4. <i>Tinappung</i>		Boil						Yes		Yes	Yes
2	LOTUD	2	2	1. <i>Kombos</i>		Boil						Yes		Yes	Yes
				2. <i>Tinjok</i>		Boil						Yes		Yes	Yes
3	BONGI	3	3	1. <i>Bimbane</i>		Boil						Yes		Yes	Yes
				2. <i>Puruh</i>			Steam					Yes		Yes	Yes
				3. <i>Kenut Sikiau</i>	Fry							Yes		Yes	Yes
4	TINDAL	2	2	1. <i>Linobok</i>		Boil						Yes		Yes	Yes
				2. <i>Kombos/Noomis</i>			Steam					Yes		Yes	Yes
5	TOBILUNG	6	6	1. <i>Bintanok Gandang</i>		Boil						Yes		Yes	Yes
				2. <i>Lininbung</i>		Boil						Yes		Yes	Yes
				3. <i>Tinapis Runti</i>					Pan Fry			Yes		Yes	Yes
				4. <i>Bintanok Runti</i>		Boil						Yes		Yes	Yes
				5. <i>Bintanok Pulut Hitam</i>		Boil						Yes		Yes	Yes
				6. <i>Bintanok Tawa Putih</i>		Boil						Yes		Yes	Yes
6	SONSOGON	1	1	1. <i>Bintanok</i>		Boil						Yes		Yes	Yes
				1. <i>Binutol</i>			Steam					Yes		Yes	Yes
7	RUNGUS	4	4	2. <i>Bintanok Dalai (Ubi/Jagung)</i>		Boil						Yes		Yes	Yes
				3. <i>Tinapis</i>					Pan Fry			Yes		Yes	Yes
				4. <i>Kinomulok</i>			Steam					Yes		Yes	Yes

8	GARO	5	5	1. <i>Bintanok Bongoran</i>	Steam	Yes	Yes
				2. <i>Bintanok Ularan</i>	Steam	Yes	Yes
				3. <i>Bintanok Tambunan "Liniatap Udaran"</i>	Steam	Yes	Yes
				4. <i>Biniyamban</i>	Steam	Yes	Yes
				5. <i>Pinipis Rumbio</i>	Pan Fry	Yes	Yes
9	TOMBONUO	3	3	1. <i>Linomang Ubi Kayu</i>	Steam	Yes	Yes
				2. <i>Bubung kang Ubi Kayu</i>	Steam	Yes	Yes
				3. <i>Tinopis Ubi Kayu</i>	Pan Fry	Yes	Yes
10	LUNDAYEH	5	1	1. <i>Ruti' Pademo (Padit' Pilat)</i>	Fry	Yes	Yes
				2. <i>Noneh</i>	Barbeque	No	Yes
				3. <i>Ruti' Ubi</i>	Pan Fry	No	Yes
				4. <i>Ruti' Dale (Roti Jagung)</i>	Pan Fry	No	Yes
				5. <i>Labu (Ruti Buah Tacak)</i>	Pan Fry	No	Yes
11	NABAI	4	4	1. <i>Begas Tinutu</i>	Steam	Yes	Yes
				2. <i>Kinoroos/Sininggala Inatok/Sinampurat Lamut</i>	Pan Fry	Yes	Yes
				3. <i>Kinoroos/Sininggala Inatok/Sinampurat Gula</i>	Pan Fry	Yes	Yes
				4. <i>Mundok Binarut Sinampuran Duu Piasau</i>	Steam	Yes	Yes
12	IDAA'N	12	12	1. <i>Ida'an/Idahan (dengan sambal)</i>	Fry	Yes	Yes
				2. <i>Lenggang</i>	Pan Fry	Yes	Yes
				3. <i>Penyaram</i>	Fry	Yes	Yes
				4. <i>Penganan</i>	Fry	Yes	Yes
				5. <i>Tumpi Daun Putih</i>	Fry	Yes	Yes
				6. <i>Putus Petani (Koci)</i>	Steam	Yes	Yes
				7. <i>Jala</i>	Pan Fry	Yes	Yes

					Steam	Yes	Yes
					Steam	Yes	Yes
					Fry	Yes	Yes
					Boil	Yes	Yes
					Fry	Yes	Yes
					Fry	Yes	Yes
					Fry	Yes	Yes
					Fry	Yes	Yes
					Barbeque	No	Yes
					Air Dry	No	Yes
					Fry	No	Yes
					Fry	No	Yes
13	TIDUNG	7	3				
					Steam	Yes	Yes
					Steam	Yes	Yes
					Steam	Yes	Yes
					Barbeque	Yes	Yes
					Steam	Yes	Yes
					Steam	Yes	Yes
					Steam	Yes	Yes
					Steam	Yes	Yes
					Steam	Yes	Yes
					Steam	Yes	Yes
					Pan fry	Yes	Yes
					Steam	Yes	Yes
					Steam	Yes	Yes
16	GANA	5	5				
					Steam	Yes	Yes

17	SINERUPAH	8	6	1. Penyeram	Fry	Yes	Yes
				2. Lembang	Pan Fry	Yes	Yes
				3. Panggi	Fry	No	Yes
				4. Walai Kikilau	Fry	Yes	Yes
				5. Binerus	Steam	Yes	Yes
				6. Dalai	Steam	No	Yes
				7. Dinumpi ubi	Pan Fry	Yes	Yes
				8. Pasung	Steam	Yes	Yes
18	SUKANG	4	3	1. Binirus Singkodon (Jagung)	Steam	No	Yes
				2. Binirus Mondok	Steam	Yes	Yes
				3. Binanok Wagas	Steam	Yes	Yes
				4. Dinotak	Steam	Yes	Yes
19	SINABU	5	4	1. Ginirus Lampuka	Steam	Yes	Yes
				2. Kinuth Ginirus Mandok	Fry	Yes	Yes
				3. Kinuth Limping Ginirus Mandok		Yes	Yes
				4. Natok	Boil	Yes	Yes
				5. Bogoi	Pan Fry	No	Yes
20	MINOKOK TOMPIZOS	2	2	1. Binanok Rebus	Boil	Yes	Yes
				2. Binanok Bakar atau Vinulu	Barbeque	Yes	Yes
21	MAKIANG	6	5	1. Lincampuka	Boil	Yes	Yes
				2. Sinaku	Pan Fry	Yes	Yes
				3. Lingkaut	Pan Fry	Yes	Yes
				4. Lampuka Jamban	Boil	No	Yes
				5. Piniutu	Boil	Yes	Yes
				6. Kinapol	Pan Fry	Yes	Yes
22	KALABUAN	5	4	1. Lampukah	Boil	Yes	Yes
				2. Sinaku	Pan Fry	Yes	Yes
				3. Lingfoi	Pan Fry	Yes	Yes

23	MANGKAAK	4	4	4. <i>Patilla</i>	Fry			No	Yes				
				5. <i>Linampuka Jagung</i>	Steam		Yes		Yes				
				1. <i>Binirus/Lampuka Pisang</i>	Steam		Yes		Yes				
				2. <i>Binirus/Lampuka Ubi</i>	Steam		Yes		Yes				
				3. <i>Binirus/Lampuka Jagung</i>	Steam		Yes		Yes				
				4. <i>Pinodoti/Ubi Kayu</i>	Steam		Yes		Yes				
				1. <i>Linampuka</i>	Steam		Yes		Yes				
				2. <i>Inohang Mundok (Ubi kayu atau beras)</i>	Barbeque		Yes		Yes				
				3. <i>Rinuntak Mundok (Ubi kayu campur nasi)</i>	Boil		Yes		Yes				
				4. <i>Linimbatu Mundok</i>	Boil		Yes		Yes				
24	RUMANAU	7	7	5. <i>Ginirus Mundok</i>	Pan Fry		Yes		Yes				
				6. <i>Sinaku Mundok</i>	Fry		Yes		Yes				
				7. <i>Pinantung Natok Mundok</i>	Fry		Yes		Yes				
				1. <i>Binintanok Puntti</i>	Boil		Yes		Yes				
				2. <i>Tinonsok Mundok/Bogoi</i>	Boil		Yes		Yes				
				3. <i>Inurud Mundok/Bogoi</i>	Fry		Yes		Yes				
				1. <i>Linahok/Tinapung</i>	Steam		Yes		Yes				
25	LOBU	3	3	2. <i>Luwong</i>	Boil		Yes		Yes				
				1. <i>Panggi-Panggi</i>	Fry		Yes		Yes				
26	LIWAN	2	2	2. <i>Penjaran</i>	Fry		Yes		Yes				
				3. <i>Penganan</i>	N/A		No	No	No				
				4. <i>Tinibu</i>	Steam		No	Yes	Yes				
27	DUMPAS	8	2	5. <i>Dodol Labu</i>	Boil		No	Yes	Yes				
				6. <i>Timpi</i>	Pan Fry		No	Yes	Yes				
				7. <i>Putu Bayag Kayu</i>	Steam		No	Yes	Yes				
				8. <i>Biake</i>	Steam		No	Yes	Yes				
				TOTAL	126	106	25	25	45	6	1	23	1

## Appendix 2

### RESEARCH GAP REFERENCES

#### INFORMATION ON TRADITIONAL *KUIH-MUIH* SABAH ETHNICS

(BASED ON LITERATURE REVIEW (JOURNALS, BOOK, RESEARCH PAPER, ETC.)

NO.	TRADITIONAL <i>KUIH-MUIH</i> BASED ON ETHNICITY				
	ETHNIC	DISTRICT	AUTHORS/ SOURCE	NAMES OF TRADITIONAL <i>KUIH-MUIH</i>	AUTHORS/ SOURCE
<b>1. KADAZANDUSUN</b>					
1.1	Bisaya	Beaufort, Kuala Penyu, Menumbok, Sipitang	Aremali Yusofft, Dullah Haji Mulok & Raziman Mat Janih, 1999. Pembangunan Sosioekonomi: Satu Kajian Kes di kalangan Kaum Bisaya. <a href="https://www.researchgate.net/publication/285581425_Pembangunan_Sosioekonomi_Satu_Kajian_Kes_di_Kalangan_Kaum_Bisaya">https://www. researchgate.net/ publication/285581425_ Pembangunan_ Sosioekonomi_Satu_ Kajian_Kes_di_ Kalangan_Kaum_Bisaya</a>	1. Kolupis 2. Kuih Cincin 3. Kuih Tapai 4. Kuih Sapit	Scribd Publisher. Fisju, 2013 Etnik Bisaya <a href="https://www.scribd.com/doc/171159631/ETNIK-BISAYA">https://www.scribd. com/doc/171159631/ ETNIK-BISAYA</a>  Jannah Binti Hasim <i>et al.</i> , 2020 Etnik Bisaya <a href="https://www.studocu.com/my/document/dr-bicom-university-of-automotive-malaysia/hubungan-etnik/research-paper-bisaya/17598063">https://www.studocu. com/my/document/dr-b icom-university-of- automotive-malaysia/ hubungan-etnik/ research-paper- bisaya/17598063</a>
1.2	Murut	Tenom, Keningau, Pensiangan, Sipitang	Karimon and Mohd. Radzi, 2021 Ong Puay Liu. 2006 <a href="http://journalarticle.ukm.my/4287/1/akademika65%5B02%5D.pdf">http://journalarticle.ukm. my/4287/1/akademika 65%5B02%5D.pdf</a>	1. Nuba Laya 2. Ubi Kayu Goreng	Course Hero Publisher <a href="https://www.coursehero.com/file/71118795/43pdf">https://www. coursehero.com/ file/71118795/43pdf</a>
1.3	Rungus	Kudat (Kg. Pinawantai, Kg. Bangau) Pitas, Kota Marudu	Raymond Boin Tombung, Keluarga Dusun, (1991).  Dayu Sansalu, 2014 Persamaan Dan Perbezaan Sebutan Dan Makna Dalam Pelbagai Dialek Bahasa Kadazandusun. Procedia - Social and Behavioral Sciences Volume 134, 15 May 2014, Pages 446-453 <a href="https://www.sciencedirect.com/science/article/pii/S1877042814031772">https://www.sciencedirect. com/science/article/pii/ S1877042814031772</a>	1. Bintanok Dalai	Siaran Media RTM Ropie Ajak Penonton Cuba Resepi Pelbagai Etnik di Malaysia Dalam “Tumpang Masak” di TV1 <a href="https://www.rtm.gov.my/images/stories/article/TumpangMasak/Tumpang%20Masak.pdf">https://www.rtm.gov. my/images/stories/ article/TumpangMasak/ Tumpang%20Masak. pdf</a>

1.4	Bonggi	Kudat (Pulau Banggi)	Raymond Boin Tombung, Keluarga Dusun, (1991) Dayu Sansalu, 2014		
1.5	Bundu	Tamparuli, Tuaran, Ranau Keningau, Daerah Kecil Sook, Tambunan, Kota Belud, Penampang.	Dayu Sansalu, 2014		
1.6	Dumpas	Labuk Sugut (Kg. Perancangan)	Raymond Boin Tombung, Keluarga Dusun, (1991)		
1.7	Gana	Keningau - Kg. Tuntumulud, Sungai Pegalan, Keningau	Raymond Boin Tombung, Keluarga Dusun, (1991) Dayu Sansalu, 2014		
1.8	Garo	Tandek (Kg. Talantang)	Raymond Boin Tombung, Keluarga Dusun, (1991)		
1.9	Ida'an	Lahad Datu (Kg. Tabanak, Kg. Binaung, Kg. Segangan) Sungai Segama, Lahad Datu	Raymond Boin Tombung, Keluarga Dusun, (1991) Dayu Sansalu, 2014		
1.10	Kadayan	Sipitang dan Beaufort	Ros Aiza, Mohd Mokhtara, Che Zarrina Sa'arib, 2015 Masyarakat Kedayan: Peranan Institusi Masjid di Sipitang dalam Memurnikan Adat Tradisi file:///C:/Users/user/Downloads/549-Article%20Text-1245-2-10-20150318.pdf	1. Bingka dadak kubal chacha 2. Gatas 3. Wajit 4. Kuripit ubi kayu 5. Kelupis 6. Pinyaram 7. Kuih cincin 8. Bahaulu 9. Sasgun 10. Jelurut 11. Bastila Kayu Binallah 12. Lamuran Niyung 13. Saging Tinapah 14. Katompat	BAKISA. Books Tradisional Cuisine Of Sabah, Malaysia A Culinary Heritage, 1999

1.11	Kimaragang	Tandek (Kg. Tingkalanon), Pitas (Kg. Dandun, Kg. Bilangau) Kota Marudu, Pitas, dan Dandun	Raymond Boin Tombung, Keluarga Dusun, (1991)  Dayu Sansalu, 2014
1.12	Kolobuan	Ulu Kinabatangan (Kg. Pinangah, Kg. Langga), Sungai Sugut dan Kinabatangan	Raymond Boin Tombung, Keluarga Dusun, (1991) Dayu Sansalu, 2014
1.13	Kuijau	Apin-Apin dan Bingkor Keningau	Dayu Sansalu, 2014 Raymond Boin Tombung, Keluarga Dusun, (1991)
1.14	Lingkabau	Sungai Sugut dan Sungai Kinabatangan  Kota Marudu (kg. Lingkabau)	Dayu Sansalu, 2014  Raymond Boin Tombung, Keluarga Dusun, (1991)
1.15	Liwan	Ranau, Tambunan, Keningau, Daerah Kecil Sook, Tuaran, Kota Belud, dan Tamparuli	Dayu Sansalu, 2014 Raymond Boin Tombung, Keluarga Dusun, (1991)
1.16	Lobu	Sungai Labuk dan Tampias Ranau	Dayu Sansalu, 2014
1.17	Lotud	Tuaran ( Kg. Marabanai, Kg. Tutu, Kg. Topokoon, Kg. Mangkalado, Telipok (Kg. Sumagit) Tamparuli	Raymond Boin Tombung, Keluarga Dusun, (1991)  Dayu Sansalu, 2014
1.18	Lundayo	Long Pasia	Dayu Sansalu, 2014
1.19	Makiang	Sungai Kinabatangan (Kg. Diwara, Kg. Telibu)	Dayu Sansalu, 2014 Raymond Boin Tombung, Keluarga Dusun, (1991)
1.20	Malapi	Sungai Kinabatangan	Dayu Sansalu, 2014

1.21	Mangkaak	Kuamut, Keramuak	Dayu Sansalu, 2014		
1.22	Minokok	Kinabatangan, Telupid, Tongod, Sook, Keningau	Dayu Sansalu, 2014		
1.23	Nabai	Sungai Pagalan dan Tuarid Taud	Dayu Sansalu, 2014		
1.24	Paitan	Sungai Paitan dan Beluran	Dayu Sansalu, 2014		
1.25	Pingas	Sungai Kinabatangan	Dayu Sansalu, 2014		
1.26	Rumanau	Sungai Kinabatangan	Dayu Sansalu, 2014		
1.27	Sinobu	Ulu Kinabatangan (Kg. Liupampang) Sungai Kinabatangan	Raymond Boin Tombung, Keluarga Dusun, (1991) Dayu Sansalu, 2014		
1.28	Sinorupu	Ulu Kinabatangan Kg. Bulot) Sungai Kinabatangan	Raymond Boin Tombung, Keluarga Dusun, (1991) Dayu Sansalu, 2014		
1.29	Sonsogon	Daerah Pedalaman Kota Marudu	Dayu Sansalu, 2014		
1.30	Sukang	Kinabatangan (Kg. Entilibon) Tongod, dan Kinabatangan	Raymond Boin Tombung, Keluarga Dusun, (1991)		
1.31	Sungai	Tambanua Sungai - Labuk Sugut, (Kg. Jambongan), Pitas (Kg. Kanibongan) Sandakan (Kg. Gum-Gum)  Bukit Garam, Keramuak	Raymond Boin Tombung, Keluarga Dusun, (1991)  Dayu Sansalu, 2014	1. Pais Jagung 2. Serimuka 3. Kuih Kesui 4. Tumpih Ubi Kayu 5. Pingat Labu	BAKISA Book Tradisional Cuisine Of Sabah, Malaysia A Culinary Heritage, 1999

1.32	Tatana	Kuala Penyu (Kg. Bundu, Kg. Manunggang) Kimanis	Raymond Boin Tombung, Keluarga Dusun, (1991) Dayu Sansalu, 2014	1. Kolupis 2. Kinubol 3. Tinapung sasad	BAKISA. Book Tradisional Cuisine Of Sabah, Malaysia A Culinary Heritage, 1999  Surayah Hj Bungsu dan Musnin Misdi (Ph.D), Dayang Damit @ Saidah Mohd Yassin Identiti Budaya: Dalam Konteks Kuih Tradisional Etnik Brunei Di Sabah, Journal of Borneo Social Transformation Studies (JOBSTS), Vol. 5. No. 1, 2019
1.33	Tangara (Kadazan)	Penampang (Kg. Nosoob), Papar (Kg. Limbahau), Putatan, Kinarut	Raymond Boin Tombung, Keluarga Dusun, (1991) Dayu Sansalu, 2014	1. Hinompuka 2. Linobok Do Wagas Pilit	BAKISA. Book Tradisional Cuisine Of Sabah, Malaysia A Culinary Heritage, 1999
1.34	Tidong	Tawau dan Sebatik	Amir Zikri Komposisi Dan Budaya Etnik Kaum Kadazan di Malaysia <a href="https://www.academia.edu/38311053/Komposisi_Dan_Budaya_Etnik_Kaum_Kadazan_di_Malaysia">https://www.academia.edu/38311053/Komposisi_Dan_Budaya_Etnik_Kaum_Kadazan_di_Malaysia</a>		
1.35	Tindal	Tempasuk Kota Belud, dan Kota Marudu	Dayu Sansalu, 2014		
1.36	Tobilung	Kota Belud Kota Marudu	Raymond Boin Tombung, Keluarga Dusun, (1991) Dayu Sansalu, 2014		
1.37	Tolinting	Keningau	Dayu Sansalu, 2014		
1.38	Tombonuo	Sungai Paitan, Sugut, Pitas	Dayu Sansalu, 2014		
1.39	Tuhawon	Ranau	Dayu Sansalu, 2014		
1.40	Tutung	Beaufort	Dayu Sansalu, 2014		

2. BAJAU	Pantai Barat (Putatan, Tuaran, Kota Belud, Kota Marudu, Papar) dan Pantai Timur Sabah (Kudat, Sandakan, Lahad Datu, Kunak, Semporna, Tawau)	Laman Web Rasmi Kerajaan Negeri Sabah  Syamsul Azizul Marinsah, Asmiaty Amat & Aisyah Tamby Omar, 2020 file:///C:/Users/user/Downloads/doradiana,+4A_Ritual_MANU+31_29.6.2020_WFH.pdf	1. Kuih Ulu Guling	BAKISA Book
			2. Salak Kuyah	Tradisional Cuisine Of Sabah, Malaysia A Culinary Heritage, 1999
			3. Wajit	
			4. Kuih Bikang	
			5. Sengkaru	
			6. Wajik Ubi Kayu	Surayah Hj Bungsu dan Musnin Misdi (Ph.D), Dayang Damit @ Saidah Mohd Yassin
			7. Manduung-Manduung	
			8. Tompeh Ambuung	
			9. Sunting putu	Identiti Budaya: Dalam Konteks Kuih Tradisional Etnik Brunei Di Sabah, Journal of Borneo Social Transformation Studies (JOBSTS), Vol. 5. No. 1, 2019
			10. Lamban (Bajau Petagas)	
			Kuih Muih, Bajau Bajau Ubian, Mantanani	
			1. Kuih tahai	
			2. Kuih jah,	Mohd Jirey Kumalah, Gusni Saat, Jabil Mapjabil, Rosazman Hussin, Teuku Afrizal, Mustapa Abu Talip, 2015
			3. Kuih panyam / penjaram	
			4. Kuih kacang bertapak,	
			5. Kuih lidah,	
			6. Kuih gulintah	
			7. Kuih bahulu	BAJAU UBIAN, Mantatani
			8. Kuih tali	
			9. Kuih batang buruk	<a href="http://journalarticle.ukm.my/9561/1/11.geografia-si-nov15-mohdjirey-edam1.pdf">http://journalarticle.ukm.my/9561/1/11.geografia-si-nov15-mohdjirey-edam1.pdf</a>
			Kuih Amik atau Kuih Penjaram	Malaysian Journal of Society and Space 11 issue 12 (112 - 128) 112
				Asmiaty Amat, Lokman Abdul Sena, dan Dayang Uziah. 2019. Pengaruh Budaya lain untuk masyarakat Iranun di Daerah Kota Belud. Nama kuih Amik atau Kuih Penjaram <a href="https://www.researchgate.net/publication/338341632_Pengaruh_Budaya_dalam_Antuka_Masyarakat_Iranun_di_Daerah_Kota_Belud">https://www.researchgate.net/publication/338341632_Pengaruh_Budaya_dalam_Antuka_Masyarakat_Iranun_di_Daerah_Kota_Belud</a>

<b>3</b>	<b>SULUK</b>	Pantai Timur di Sabah seperti Tawau, Sandakan, Lahad Datu, Kunak dan Semporna.	Amrullah Maraining, Zaini Othman, Marsitah Mohd Radzi Md Saffie Abdul Rahim, Komuniti Suluk dan Persoalan Migrasi: 'Sirih Pulang Ke Gagang' Fakulti Kemanusiaan, Seni dan Warisan Universiti Malaysia Sabah file:///C:/Users/user/Downloads/Kinabalu_C3.pdf	1. Tabit-tabit, 2. Ja, 3. Wadjit, 4. Panganan, 5. Durul, 6. Patulakan, 7. Bibingka, 8. Patolakan	Daniel, Baker, 2 kanan-Tradisi-Suku-Kaum-Suluk. 016. <a href="https://www.scribd.com/doc/312331161/Ma">https://www.scribd.com/doc/312331161/Ma</a>
<b>4</b>	<b>MELAYU BRUNEI SABAH</b>	Papar, Kuala Penyu, Sipitang, Beaufort, Benoni, Buang Sayang, Membakut dan Bongawan Putatan, Membakut, Tuaran, Mengkabong, Menggatal, Inanam, Api-Api, Sembulan, Nafas Tambalang, Kinarut, Pengalat Besar, Papar, Gaya, Pengalat Kecil, Padas-Klias, Bongawan, Benoni, Kimanis, Padas-Damit dan Kawang	(Ranjit, 2003: 306). Malaysian Journal of Social Sciences and Humanities (MJSSH), Volume 6, Issue 11, (page 38 - 50), 2021 DOI: <a href="https://doi.org/10.47405/mjssh.v6i10.1143">https://doi.org/10.47405/mjssh.v6i10.1143</a> Dg. Junaidah Binti Awang Jambol1, Baszley Bee Bin Basrah Bee1 1Fakulti Sains Sosial dan Kemanusiaan, Universiti Malaysia Sabah (UMS), file:///C:/Users/user/Downloads/1143-Article%20Text-2819-1-10-20211110.pdf	1. Jalurut 2. Kuih tilapam 3. Kuih lamban udang 4. Kuih tapai 5. Katupat lapas 6. Bikang	Surayah Hj Bungsu dan Musnin Misdi (Ph.D), Dayang Damit @ Saidah Mohd Yassin  Identiti Budaya: Dalam Konteks Kuih Tradisional Etnik Brunei Di Sabah, Journal of Borneo Social Transformation Studies (JOBSTS), Vol. 5. No. 1, 2019

## Appendix 3

## INFORMANT PROFILES

ETHNIC	GENDER	AGE	MARITAL STATUS	EDUCATION LEVEL
BUNDU	Female	71	Married	Primary 6
	Male	74	Married	Primary 6
LOTUD	Female	61	Married	SPM
BONGI	Female	47	Married	SPMV
	Male	51	Married	Primary 6
TINDAL	Male	63	Married	Diploma
	Male	63	Married	SPM
	Male	64	Married	SPM
TOBILUNG	Male	47	Married	Bachelor Degree
	Female	58	Married	Primary 6
	Male	62	Married	Diploma
SONSOGON	Female	72	Married	NIL
	Female	31	Married	Primary 6
RUNGUS	Female	71	Married	NIL
	Male	45	Married	Form 3
	Female	42	Married	Form 1
GARU	Female	48	Married	College
	Male	68	Married	Middle High School
TOMBONUO	Female	59	Married	NIL
	Female	51	Married	NIL
LUNDAYEH	Male	65	Married	Form 2
	Female	60	Married	Primary 6
	Female	55	Married	Primary 6
	Female	65	Married	Form 1
NABAI	Male	59	Married	Form 3
	Female	49	Married	Form 3
IDAA'N	Female	44	Married	SPM
	Female	37	Married	SPM
	Female	65	Married	NIL
TIDUNG	Male	63	Widow	Primary 6
DUSUN TUHAWON	Female	82	Single Mother	NIL
	Male	56	Married	Diploma
	Female	38	Married	SPM
	Female	58	Married	SPM
KUIJAU	Female	63	Married	SPM

GANA	Female	58	Married	SPM
	Female	63	Married	SPM
	Female	70	Widow	Form 1
	Female	57	NIL	Form 3
SINERUPAH	Male	52	Married	SPM
	Female	47	Married	Primary 6
	Female	59	Married	SRP
SUKANG	Male	45	Married	SPM
	Female	61	Married	Form 3
	Male	84	Widow	Sekolah Dewasa
SINABU	Female	49	Single	SPM
	Male	63	Married	NIL
	Female	37	Married	NIL
MINOKOK	Female	45	Married	SPM
	Male	62	Married	Primary 6
	Female	74	Single Mother	NIL
MAKIANG	Male	59	Married	Form 3
KALABUAN	Male	60	Married	SRP
	Male	63	Married	Primary 6
MANGKAAK	Male	54	Married	SPM
	Male	65	Married	LCE
	Male	60	Married	SPM
	Male	50	Married	SRP
RUMANAU	Male	60	Married	SRP
	Male	71	Married	Diploma
	Male	52	Married	SRP
LOBU	Female	41	Single	Form 6
	Female	46	Married	Form 3
	Female	60	Married	NIL
	Female	57	Married	Primary 6
LIWAN	Male	58	Married	Diploma
	Female	83	Married	Sekolah Dewasa
	Female	72	Married	SRK
	Female	64	Married	SMK
DUMPAS	Female	62	NIL	NIL
	Male	57	Married	Diploma
	Female	52	Married	NIL

GENDER		MARITAL STATUS				EDUCATION LEVEL				
Male	Female	Married	Single	Single Parent	Widow	Degree	Diploma	SPM	SPMV	Others
30	42	63	4	2	3	1	6	15	1	47