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PERCEPTIONS OF MILLENIAL GENERATIONS IN JAKARTA TOWARDS TRADITIONAL FOOD OF BUGIS CAKES VIEW FROM A CULTURAL POINT

by
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Article Info	ABSTRACT
	Indonesia is very rich in cultural diversity. An example is a traditional food. The existence of conventional food has begun to shift with the entry of ethnic cuisine into Indonesia, especially the millennial generation who are more interested in modern food. This study aims to find out how the millennial generation in Jakarta views the traditional food of Bugis cake from a cultural point of view. The research methodology is quantitative descriptive research, and the data collection technique used is a questionnaire and literature study. Sampling was done by non-probability sampling and purposive sampling techniques. The sample of this research is 100 millennial generations in Jakarta who have ever consumed Bugis cake. The data analysis method uses single table analysis using frequency and percentage tables. The results showed that most of the perceptions of the millennial generation were in a positive category, 77%, while the negative was 4%, and the remaining 19% were neutral or average. This research concludes that most millennials know and understand the cultural elements of traditional Bugis cakes. The millennial generation will explore more about traditional food through books, websites or blogs. It is also hoped that the millennial generation can promote and make traditional food innovations so that traditional foods can keep up with the times. *This is an open access article under the CC BY-SA license.*

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1. INTRODUCTION

Indonesia is very rich in cultural diversity, and one example is traditional food. Indonesian traditional food is diverse because Indonesia is an archipelagic country of many different regions, ethnicities, and races. Diversity causes each province in Indonesia to have its characteristics in its traditional food. Traditional food is also usually served for significant events such as religious ceremonies, weddings, and others. Traditional food must be maintained because it is a national identity and the wealth of the nation that must be preserved.

Nowadays, many foods and food brands from abroad have entered Indonesia, such as fast food KFC, McDonald's, Starbucks, Domino's Pizza and others, because the flow of globalization brings foreign cultural influences into the country. The existence of traditional food began to shift with ethnic cuisine entering Indonesia, especially the millennial generation who are more interested in modern food or non-traditional food. This is because traditional food is considered unattractive and not classy when compared to modern food. Food from abroad is now considered more luxurious and expensive, resulting in traditional food losing its demand. According to the results of research conducted by the Health Education Authority, aged 15-34 years are the most consumers who choose fast

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food menus. According to previous research by(Hasriyani, 2021), 100% of millennial generation respondents are more familiar with contemporary food than traditional food, which has an impact on Some traditional foods that are now starting to be forgotten and difficult to find compared to modern foods or fast food because many millennials prefer fast food. Traditional food outlets are now becoming obsolete and losing their appeal.

Jakarta is one of the cities that has many stories and history behind it. Besides that, Jakarta also has many cultural heritages such as ondel-ondel, gambang kromong, and traditional Betawi food with a characteristic savory taste. In Jakarta, the population has different ethnic groups because of the flow of urbanization. According to data from(Badan Pusat Statistik, n.d.)In the 2010 population census, the Javanese have the largest population in Jakarta, followed by the Betawi people, who are the indigenous people of Jakarta. Some Betawi cultures are still often encountered, for example, ondel-ondel, which is still usually found on the streets of Jakarta, and some traditional Betawi foods that are still very popular and popular among the people, such as soto betawi, nasi uduk, ketoprak. However, some foods are now rarely found and also forgotten.

One of the traditional foods served at various ceremonies of the life cycle of the Betawi community is Bugis cake. Bugis cakes have different meanings and symbols at Betawi traditional ceremonies and are often served as side dishes and special dishes at Betawi traditional events. Bugis cake is a traditional Betawi cake. Although the name is the name of one of the tribes in the Sulawesi area, Bugis cake is a Betawi food. Bugis cake has a sticky and chewy texture because the skin is made of glutinous rice flour with a sweet and legit taste that comes from the stuffing of the Bugis cake, which is made from grated half-old coconut until and then cooked with brown sugar. Bugis cakes are wrapped in banana leaves and then steamed to have a fragrant aroma.

Based on the problems contained in the background, the authors formulate the problem as follows: How is the gender perception of the millennial generation in Jakarta towards the traditional food of Bugis cake from a cultural point of view. The purpose of this research is to find out how the gender perception of the millennial generation in Jakarta toward the traditional food of Bugis cake from a cultural point of view.

1.1. Perception

According to Robbins, (Akbar, 2015), perception is a process by which individuals organize and interpret sensory impressions to give meaning to their environment. According to Bimo Walgito, (Fitriani Sukri, 2020), perception is a process where the individual receives the stimulus or information through the five senses. However, the process does not stop at that stage. Sensory nerves then transmit the impulse or information to the brain as the center of the nervous system. Perception is the process of entering messages or input into the human brain.

Based on the above definition, perception is the process of identifying or interpreting something through the human senses system. Every human perception of something is different from others caused of several factors such as different points of view, experience, age, and others.

1.2. Factors Affecting Perception

According to Bimo Walgito, (Fitriani Sukri, 2020), perception is influenced by several factors, including:
1. Perceived object, the object gives rise to a stimulus or information through the senses or receptors. Stimulus or information comes from outside the individual, namely humans and objects.
2. The sense organs, nerves, and the central nervous system, the sense organs are tools for receiving stimuli. In addition, there must also be sensory nerves to transmit the stimulus the receptor receives to the central nervous system, namely the brain.
3. Attention is the concentration of all individual activities aimed at something or a group of objects.

According to Miftah Toha, (Fitri Jayanti, 2018) 2 factors influence a person's perception, namely:
1. Internal factors include the learning process or understanding, motivation, and personality.
2. External factors include intensity, size, contrast, repetition, movement, and new or familiar.

1.3. The Process of Perception

The process of perception, according to Hamka, (Wibowo & Hariyati, 2020), in going through the following stages:
1. The first stage is the natural or physical process stage, namely the process of capturing a stimulus (object) by the five senses.
2. The second stage is the stage of the physiological process, namely the process of passing on the stimulus or object received by the senses through the sensory nerves to the brain.
3. The third stage is a psychological process, which is a process that occurs in the brain so that individuals can understand, realize, interpret and assess the object.
4. The fourth stage is the result obtained from the perception process in the form of responses, images, or impressions.

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1.4. Perception Indicator

Perception indicators, according to Bimo Walgito, (Akbar, 2015)is :

1. Absorption of stimuli or objects from outside the individual.

   The stimulus or object is absorbed or received by the five senses, sight, hearing, touch, smell, and taste, alone or together. Absorption or acceptance by the senses will result in images, responses, or impressions in the brain. The brain collects images or impressions, both old and newly formed. Whether or not the picture is clear depends on whether or not the stimulus is apparent, the normality of the senses, and time, just or a long time ago.

   Bugis cakes, when viewed from the shape, are pyramidal and round. Bugis cakes are also white (made from white glutinous rice flour), green (made from white glutinous rice flour, which is dyed from suji leaves), and black (made from flour). Black sticky rice), glutinous rice flour as an ingredient for making the skin of the Bugis cake makes it have a chewy and moist texture. Bugis cake also has a fragrant aroma because it is wrapped in banana leaves which are then steamed. Bugis cake has a sweet, legit taste from the filling in the form of grated half-old coconut and then cooked with brown sugar. (Indonesia, 2016).

2. Understanding

   After the images or impressions occur in the brain, the images are organized, classified (classified), compared, and interpreted to form an understanding or understanding. The process of awareness or understanding is unique and fast. The knowledge developed also depends on the old picture the individual has previously had.

   Bugis cakes in everyday life are not only used as food or snacks but also have different meanings or symbols that are unique to Betawi cultural traditions. Bugis cakes are often served at Betawi people's life cycle ceremonies, ranging from traditional Betawi weddings to nujuh bulanan or seven-month pregnancy ceremonies and religious celebrations. (Indonesia, 2016).

3. Assessment or Evaluation

   After forming an understanding or understanding, there is an assessment of the individual. Individuals compare the awareness or knowledge that has just been obtained subjectively. Individual judgments vary even though the object is the same. Therefore, perception is personal.

   As explained above, from the results of absorption or acceptance by the senses, you will get a picture, response, or impression in the brain so that understanding or understanding is formed. Bugis cake is not just a portion of food or snack but is a dish that has meaning in Betawi culture(Indonesia, 2016).

1.5. Culture

   Culture from the basic word culture comes from the Sanskrit language, *buddhayah*, the plural form of *buddhi*, which means mind or reason. (Koentjaraningrat (2015)defines culture as a whole system of ideas, actions, and the work of humans in the context of social life that is made into human beings by learning. Peter Hawkins (Margono, 2020)said that culture is complex, which includes knowledge, belief, art, morals, customs, and other capabilities and habits possessed by humans as part of society. Solomon(Mariani Shosana Giantara & Santoso, 2014) defines culture as"The accumulation of shared meanings, rituals, norms and tradition among the members of an organization or society". Culture is the accumulation of shared beliefs, rituals, norms, and traditions among an organization or society members. Based on the above definition, culture or culture is the result of human work, which includes beliefs, rituals, norms, traditions, arts, and habits that society owns.

1.6. Cultural Elements

   According toKoentjaraningrat (2015), There are seven elements of culture, namely:

1. Religious systems and religious ceremonies

   The religious system cannot be separated from religious emotion or religious emotion. Religious emotions are feelings in humans that encourage them to take religious actions. This religious emotion also gave rise to the concept of sacred objects in human life. In the religious system, three elements must be understood besides religious emotions, namely:
   - belief system
   - Religious ceremony system
   - People who adhere to that religion

   During the fasting month, to honor the prospective in-laws and as a sign of love, the future daughter-in-law usually sends Bugis cakes as food for breaking the fast. Bugis cakes are traditionally served during Eid al-Fitr(Indonesia, 2016).

2. Kinship system and social organization

   Each community group's life is governed by the rules and customs of the units that exist in the daily environment of the community.

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Bugis cakes used to be served at *nyahi* events, drinking tea together in the afternoon(Indonesia, 2016).

3. Knowledge system.

No society can be cultured or even survive if it does not have a knowledge system passed on to its successors.

Bugis cakes still exist today because they have been passed down since ancient times. The recipe and the way of making it are passed down from generation to generation until now. It can still be enjoyed by the community and is remembered as one of the traditional Betawi cakes. (Indonesia, 2016).

4. Language system

Language, both written and spoken, is one of the essential characteristics of a culture.

Although the name Bugis is a tribe in Sulawesi, Bugis cake is not a typical food of South Sulawesi but a traditional Betawi cake.

In the Betawi traditional wedding ceremony, at the *negesin* stage, where families meet each other to exchange ideas and get acquainted between the boy and the girl, the Bugis cake becomes a special dish that is brought in the Negesin stage as a symbol of the relationship between the two families getting closer like the chewy texture of the Bugis cake and sticky. In contrast to the *nujuh bulanan* ceremony in Betawi custom (seven months of pregnancy), the Bugis cake is one of the seven sweet cakes chosen to symbolize the idea that every stage of life will be as sweet as these cakes. (Indonesia, 2016).

5. Art

In this case, it contains art elements in sculpture, carving, decoration, fine arts, dance, and drama.

The shape of the Bugis cake also varies; some are round, and some are shaped like pyramids (Indonesia, 2016).

6. Live livelihood system

How livelihoods and economic systems can meet the needs of people's lives.

Bugis cakes are usually traded as market snacks or found in stalls and traditional cake shops. Bugis cakes can provide economic value for the community to meet their daily needs(Indonesia, 2016).

7. Technology systems and equipment.

Living equipment and technology will provide much information about the community's daily life. The cooking method for each community group is different; certain types and ingredients of food can give special meanings and symbols for the community or are associated with particular religions. (Indonesia, 2016).

1.6. Definition of Traditional Food

According to Sastroamidjojo, (Sempi, 2017)Traditional food is food that has been eaten for generations, dishes that are suitable for taste, do not conflict with the religion and beliefs of the local community, and are made from locally available ingredients and spices.

According to Guerrero, (Kharisma Hatibie & Kuntoro Priyambodo, 2019) Traditional food is a product that is consumed or associated with certain celebrations and or seasons, usually transmitted from one generation to the next, made accurately in a certain way according to the gastronomic heritage, with little or no processing/manipulation, distinguished and known for its sensory properties, and associated with a specific area, region or country.

Bugis Cake

Bugis cake is a traditional Betawi cake. It is often considered a typical Sulawesi food because its name resembles the tribe in Sulawesi, but Bugis cake is a traditional Betawi food. The Bugis cake is made from glutinous rice flour for the skin, and has a half-baked coconut and brown sugar filling so that the bugis cake has a sweet taste and also has an evocative aroma because it is wrapped in banana leaves.

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Picture 1. Green Bugis cake
Source :(resepkoki.id, 2021)

Picture 2. Black Bugis cake
Source :(resepkoki.id, 2021)

Picture 3. White Bugis cake
Source :(resepkoki.id, 2021)

Bugis cakes have three color variations due to different glutinous rice flour ingredients. Black Bugis cakes are made from black glutinous rice flour, white Bugis cakes use rice flour, and green Bugis cakes use rice flour colored with suji leaves. Bugis cakes also have a variety of shapes, namely, pyramids and round ones. Bugis cake is one of the traditional Betawi cakes often served in Betawi life cycle ceremonies and religious events or celebrations. (Indonesia, 2016).

1.7. Millennial Generation

According to Ali & Purwandi (2017)in their book Millennial Nusantara, millennials are born between 1981 and 2000. The characteristics of the millennial generation consider that technology is an inseparable lifestyle and makes their lives easier, such as searching for information through the internet. Millennials will be more interested in information from the internet or social media than newspapers or magazines. However, technology has also resulted in the millennial generation's consumptive lifestyle. Thus, the millennial generation is delighted to make online transactions compared to the previous generation. this is one form of the differences in the characteristics of each generation. Characteristics can be traits,
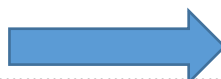
1.8. Research paradigm

Perception Indicators:

1. Absorption of stimuli or objects from outside the individual.

2. Understanding or Understanding

3. Assessment or Evaluation

According to Bimo

Elements of Culture:

1. Religious systems and religious ceremonies

2. Kinship system and social organization

3. Knowledge system.

4. Language system

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Figure 4. Research Paradigm
Source: Processed by the Author, 2022

2. RESEARCH METHOD

2.1. Research subject

The research subject in this study is the millennial generation in Jakarta, which according to Hasanuddin Ali and Lilik Purwandi in their book Millennial Nusantara states that the millennial generation is those born between 1981 and 2000. (Indonesia, 2016).

2.2. Object of research

According to Sugiyono (2017), The object of research is an attribute, nature or value of a person, entity or activity that has certain variations that will be determined by the researcher to be studied and then concluded. The object of research in this study is the perception of the traditional food of Bugis cake.

2.3. Types of research

In this study, the researcher used a quantitative descriptive type of research. According toSuryabrata (2012), descriptive research is research that intends to make a description (description) of situations or events. In this sense, descriptive research is not necessary to seek or explain interrelationships, test hypotheses, make predictions, or derive meaning and implications. According toSugiyono (2017), quantitative research is a method used to examine a particular population and sample.

2.4. Population and Sample

Population Sugiyono (2012) is a general area consisting of objects or subjects with specific characteristics determined by the researcher to be studied and then concluded. The population in this study is the millennial generation in Jakarta. In this study, millennials are individuals aged between 22-41 years.

According toSugiyono (2012), The sample is part of the number and characteristics of the population. The sample in this study is the millennial generation in Jakarta who has the criteria of knowing the traditional Betawi food, Bugis cake.

The sampling technique used in this study is non-probability sampling, which is a sampling technique that does not provide equal opportunities for each member of the population to be a sample in this study. The sampling used in this research is purposive sampling. Purposive sampling is a technique with specific criteria determined and adjusted based on the research objectives. The sampling criteria in this study, namely:

1. Millennials or individuals aged 22-41 years.
2. Domiciled in Jakarta.
3. I never consumed Bugis cake.

The sample size in this study was determined using the Slovin formula, namely:

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$$\frac{N}{1 + Ne^2}$$

Information :
n: sample size
N: population size
e: the value of the margin of error (size of error) of the population size

This study determined that e was 10% and N was 4,327,942. So, the minimum sample taken is:

$$n = \frac{4.327.942}{1 + 4.327.942 \, (0,1)^2}$$

$$n = \frac{4.327.942}{1 + 43.279,42}$$

$$n = \frac{4.327.942}{43.280,42}$$

n = 99.99

So, In this study, the minimum sample is 100 people.

2.5. Data analysis method

Validity test

Validity Test According to Gha, a validity test is used to measure whether a questionnaire is valid or not. Valid shows the degree contained in the object with the data that has been collected. Questionnaire statements or questionnaires can be said to be validated if the questionnaire statement can represent something that has been measured based on the related questionnaire.

Reliability Test

According to Gha, a reliability test is a tool used to determine the consistency of an indicator. The instrument used to determine reliability is Cronbach's Alpha. The questionnaire can be declared reliable if the value of Cronbach's Alpha 0.70.

The data analysis method used in this research is the single table analysis method. Single table analysis by (Singarimbun M & Effendi, 2011) is conducted by dividing research variables into categories based on frequency. A single table is the first step in analyzing data consisting of columns, several frequencies and percentages.

3. RESULTS AND ANALYSIS (10 PT)

3.1. Characteristics of Respondents

Respondents in this study are millennials in Jakarta who have consumed Bugis cake, with 100 respondents. The respondents' characteristics in this study were age, gender, domicile, occupation, and education. Characteristics of respondents are intended to see the relationship between the profile and data of respondents with the variables in this study and as additional information for research results.

Table 1
Respondents who Consume Bugis Cake

Respondents who have ever consumed Bugis cake	100 respondents
Respondents who have never consumed Bugis cake	5 respondents
Number of completed questionnaires	105 respondents

Source: Data processed, 2022

Age

Respondents in this study is the millennial generation, where the millennial generation is people born between 1981-2000(Ali & Purwandi, 2017).

Table 2
Characteristics of Respondent Age

Age Range	Frequency (person)	Percentage
22-26	40	40%
27-31	26	26%
32-36	20	20%

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37-41	14	14%
Total	100	100%

Source: Data processed, 2022

Based on table 2, respondents aged 22-26 were 40 respondents with a percentage of 40%, aged 27-31 were 26 respondents with a percentage of 26%, aged 32-36 were 20 respondents with a percentage of 20%, aged 37-41 were 14 respondents with percentage 14%.

Gender

The results of the questionnaire in terms of the characteristics of the respondents in terms of gender:

Table 3
Gender Characteristics of Respondents

Gender	Frequency (person)	Percentage
Man	54	54%
Woman	46	46%
Total	100	100%

Source: Data processed, 2022

Based on table 3, respondents who are male are 54 people with a percentage of 54%, while female respondents are 46 people with a percentage of 46%. This shows that men and women have the same interest in consuming Bugis cake, but in this study, it was dominated by men.

Domicile

The respondents in this study are millennials in Jakarta. Jakarta is divided into five parts: North Jakarta, Central Jakarta, East Jakarta, West Jakarta, and South Jakarta.

Table 4
Characteristics of Domicile of Respondents

Domicile	Frequency (Person)	Percentage
North Jakarta	26	26%
Central Jakarta	25	25%
East Jakarta	15	15%
West Jakarta	21	21%
South Jakarta	13	13%
Total	100	100%

Source: Data processed, 2022

Table 4 shows respondents who live in North Jakarta are 26 people with a percentage of 26%, and respondents who live in Central Jakarta are 25 people with a percentage of 25%. Respondents who live in East Jakarta are 15 people with a percentage of 15%, respondents who were domiciled in West Jakarta amounted to 21 people with a percentage of 21%, respondents who lived in South Jakarta amounted to 13 people with a percentage of 13%. Many respondents come from Central Jakarta and North Jakarta, which means that the millennial generation in North and Central Jakarta likes Bugis cake; in Central Jakarta itself, there are Pasar Kue Subuh Senen and Sari Sari, which are famous for selling snacks and market cakes.

3.2. Data analysis

Validity test

A validity test is used to measure the level of validation of a questionnaire to determine whether data can be trusted to be true or not an instrument is valid. A data can be valid if the test results r arithmetic > r table. R table in this study is 0.196. What is obtained from df = n – 2, n: 100. The results of the validity test in this study are:

Table 5
Validity Test Results

Variable	Items	R-count	R-table	Information
Absorption of stimuli or objects from outside the individual	1	0.769	0.196	Valid
	2	0.809	0.196	Valid
	3	0.774	0.196	Valid
	4	0.837	0.196	Valid
Understanding or understanding	5	0.660	0.196	Valid

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	6	0.916	0.196	Valid
	7	0.901	0.196	Valid
	8	0.897	0.196	Valid
Assessment or Evaluation	9	0.954	0.196	Valid
	10	0.950	0.196	Valid
	11	0.927	0.196	Valid
Cultural Elements	12	0.825	0.196	Valid
	13	0.878	0.196	Valid
	14	0.853	0.196	Valid
	15	0.704	0.196	Valid
	16	0.871	0.196	Valid
	17	0.696	0.196	Valid
	18	0.763	0.196	Valid
	19	0.319	0.196	Valid
	20	0.807	0.196	Valid

Source: IBM SPSS 24, 2022. data processing

Reliability Test

A reliability test has the purpose of showing the consistency of data. An instrument is reliable if it has a Cronbach's Alpha value > 0.7. The results of the reliability test in this study are:

Table 6
Reliability test results

Variable	Cronbach's Alpha	Information
Absorption of stimuli or objects from outside the individual	0.808	Reliable
Understanding or understanding	0.869	Reliable
Assessment or evaluation	0.938	Reliable
Cultural elements	0.909	Reliable

Source: IBM SPSS data processing 24, 2022

Based on table 6, it can be seen that all research variables are declared reliable because of the value of Cronbach's alpha > 0.7. The value indicates high reliability, or the reliability coefficient is close to 1, and it can be seen if the reliability test results are > 0.8 and 0.9. This means that all items are reliable and have a strong level of reliability.

3.3. An Overview of Millennial Generation's Perception in Jakarta of Traditional Bugis Cake Food Seen from a Cultural Perspective.

In this study, 20 items were used to determine respondents' perceptions using a Likert scale with the provision that the highest score was five and the lowest score was 1. Researchers classified the overall perception into three categories, namely positive, negative and neutral categories, with the following calculation criteria:

Maximum Score : 20 x 5 = 100
Minimum Score : 20 x 1 = 20
Range (Max-Min): 100 -20 = 80
Hypothetical Mean (μ) ((Mak + Min)/2) : 120/2 = 60
Hypothetical Standard Deviation (σ) (Range/6): 80/6 = 13.3
Categorization:
Positive : (x +σ) : x 73.3
Negative : (x -σ) : x 46.7
Neutral : (μ-σ < x +σ) : 46.7 < x 73.3

Table 7
Categorization of Millennial Generation in Jakarta's Perception of Traditional Bugis Cakes from a Cultural Perspective

Score Interval	Category
Total score 73.3	Positive
Total score 46.7	Negative
Total Score > 46.7 and 73.3	Neutral

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Source: Data processed, 2022

Based on table 7 above, it can be seen that if the total perception score is more than or equal to 73.3, then it can be categorized as positive, whereas if the total perception score of the respondent is less than or equal to 46.7, it can be classified as negative. If the total score is more than 46.7 and less of 73.3, it can be categorized as neutral.

Based on the above categories, the perception of the millennial generation in Jakarta towards the traditional food of Bugis cake from a cultural point of view is included in the positive category as many as 77% (77 people), the negative category as much as 4% (4 people), while the neutral category is 19% (19 people), the following can be seen in Table 7 below:

Table 8
Distribution of the Perception Frequency of Millennial Generation in Jakarta towards Bugis Traditional Food from a Cultural Perspective

Category	Frequency (n)	Percentage (%)
Positive	77	77%
Negative	4	4%
Neutral	19	19%
Amount	100	100%

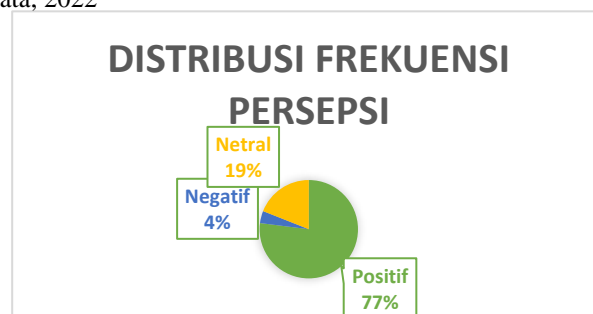Source: Processed Data, 2022

Figure 5 Perception Frequency Distribution
Source: Processed data, 2022

Absorption of stimuli or objects from outside the individual

In this study, 20 items were used to determine respondents' perceptions, 4 of which were questions about the absorption of stimuli or objects from outside the individual. The questionnaire uses a Likert scale with the provision that the highest score is five and the lowest score is 1. Researchers classify overall perceptions into three categories, namely positive, negative and neutral categories with the following calculation criteria:

Maximum Score : 4 x 5 = 20
Minimum Score : 4 x 1 = 4
Range (Mak – Min): 20 - 4 = 16
Hypothetical Mean (μ) ((Mak + Min)/2) : 24/2 = 12
Hypothetical Standard Deviation (σ) (Range/6): 16/6 = 2.67
Category :
Positive : (x +σ) : x 14.67
Negative : (x -σ): x 9.33
Neutral : (μ-σ < x +σ) : 9.33 < x 14.67

Table 9
Categorization of absorption of stimuli or objects from outside the individual

Score Interval	Category
Total score 14.67	Positive
Total score 9.33	Negative

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Total Score > 9.33 and 14.67	Neutral

Source: Data processed, 2022

Based on table 9 above, it can be seen that if the total perception score is more than or equal to 14.67, then it can be categorized as positive. In contrast, if the total perception score of the respondent is less than or equal to 9.33, it can be classified as negative. If the total score is more than 9.33 and less than 14.67, it can be considered neutral.

Based on the above categories, the perception of the millennial generation in Jakarta towards the traditional food of Bugis cake from a cultural point of view is included in the positive category as many as 92% (92 people), the negative category as much as 2% (2 people), while the neutral category as much as 6% (6 people), the following can be seen in table 10 below:

Table 10
Frequency Distribution of Absorption Indicators to Stimuli or Objects from Outside the Individual

Category	Frequency (n)	Percentage (%)
Positive	92	92%
Negative	2	2%
Neutral	6	6%
Amount	100	100%

Source: Processed Data, 2022

Understanding or Understanding

In this study, 20 items were used to determine respondents' perceptions, 4 of which were questions about understanding or understanding. The questionnaire uses a Likert scale with the provision that the highest score is five and the lowest score is 1. Researchers classify overall perceptions into three categories, namely positive, negative and neutral categories with the following calculation criteria:

Maximum Score : 4 x 5 = 20
Minimum Score : 4 x 1 = 4
Range (Mak – Min): 20 - 4 = 16
Hypothetical Mean (μ) ((Mak + Min)/2) : 24/2 = 12
Hypothetical Standard Deviation (σ) (Range/6): 16/6 = 2.67
Category :
Positive : (x +σ) : x 14.67
Negative : (x -σ): x 9.33
Neutral : (μ-σ < x +σ) : 9.33 < x 14.67

Table 11
Categorization of Understanding or Understanding Indicators

Score Interval	Category
Total score 14.67	Positive
Total score 9.33	Negative
Total Score > 9.33 and 14.67	Neutral

Source: Data processed, 2022

Based on table 11 above, it can be seen that if the total perception score is more than or equal to 14.67, then it can be categorized as positive, whereas if the total perception score of the respondent is less than or equal to 9.33. It can be categorized as negative; if the total score is more than 9.33 and less than 14.67, it can be categorized as neutral.

Based on the above categories, the perception of the millennial generation in Jakarta towards the traditional food of Bugis cake from a cultural point of view is included in the positive category as much as 73% (73 people), negative category as much as 13% (13 people), while the neutral category is 13% (14 people), the following can be seen in table 12 below:

Table 12
Frequency Distribution of Understanding Indicators

Category	Frequency (n)	Percentage (%)
Positive	73	92%

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Negative	13	14%
Neutral	14	13%
Amount	100	100%

Source: Processed Data, 2022

Assessment or Evaluation

In this study, 20 items were used to determine respondents' perceptions, 3 of which were questions regarding assessment or evaluation. The questionnaire uses a Likert scale with the provision that the highest score is five and the lowest score is 1. Researchers classify overall perceptions into three categories, namely positive, negative and neutral categories with the following calculation criteria:

Maximum Score : 3 x 5 = 15
Minimum Score : 3 x 1 = 3
Range (Max-Min): 15 - 3 = 12
Hypothetical Mean (μ) ((Mak + Min)/2) : 18/2 = 9
Hypothetical Standard Deviation (σ) (Range/6): 12/6 = 2
Category :
Positive : (x +σ): x 11
Negative : (x -σ): x 7
Neutral : (μ-σ < x +σ) : 7 < x 11

Table 13
Categorization of Assessment or Evaluation Indicators

Score Interval	Category
Total score 11	Positive
Total score 7	Negative
Total Score > 7 and 11	Neutral

Source: Data processed, 2022

Table 13 above shows that if the total perception score is more than or equal to 11, it can be categorized as positive. In contrast, if the total perception score of the respondent is less than or equal to 7, it can be categorized as negative, and if the total score is more than seven and less. Of 11, then it can be classified as neutral.

Based on the above categories, the perception of the millennial generation in Jakarta towards the traditional food of Bugis cake from a cultural point of view is included in the positive category as many as 74% (74 people), the negative category as many as 19% (2 people), while the neutral category is 7% (7 people), the following can be seen in Table 14 below:

Table 14
Frequency Distribution of Assessment or Evaluation Indicators

Category	Frequency (n)	Percentage (%)
Positive	74	74%
Negative	19	19%
Neutral	7	7%
Amount	100	100%

Source: Processed Data, 2022

Table 15
Summary of Perception Indicator Frequency Distribution

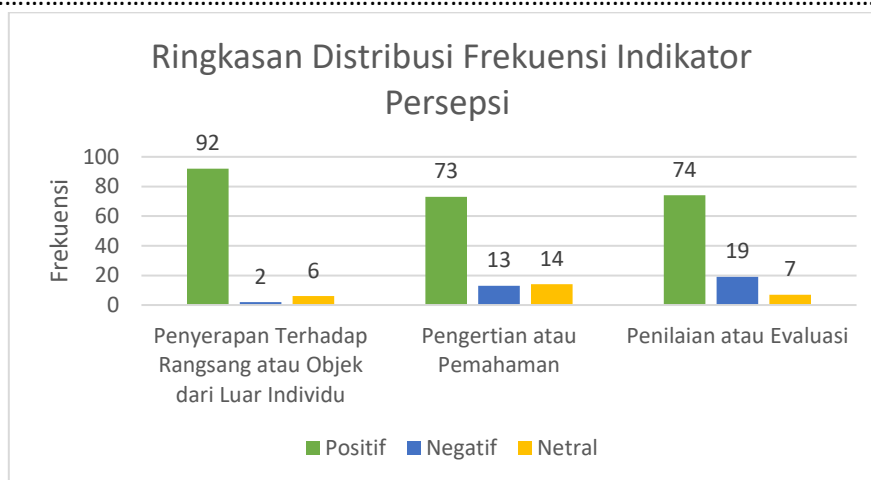| Perception	Positive		Negative		Neutral	
	F	%	F	%	F	%
Absorption of stimuli or objects from outside the individual	92	92%	2	2%	6	6%
Understanding or Understanding	73	73%	13	13%	14	14%
Assessment or Evaluation	74	74%	19	19%	7	7%

Source: Processed Data, 2022

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Figure 6
Frequency Distribution Summary Graph

4. CONCLUSION

Individual perceptions of an object vary because it is influenced by various factors, as well as the millennial generation's perception of the traditional food of Bugis cakes from a cultural point of view. Respondents' perceptions of Bugis cakes vary and have different assessments from one individual to another. Perception is a process of absorption of stimuli by the five senses to get a picture in the brain. The view is organized and interpreted to form an understanding or understanding. There is an assessment of the individual's understanding, and the evaluation is subjective, so the appraisal between individuals is different even though the object is the same. Images influence perception,

Based on the results of the data analysis above, the millennial generation's perception of the traditional food of Bugis cake is seen from a cultural point of view. Most millennial generation's perceptions fall into the positive category of 77% (77 people). In comparison, those who have negative perceptions are 4% (4 people).) and the remaining 19% are neutral or average. This means that most of the millennial generation knows and understands the cultural elements contained in the traditional food of Bugis cake. It can also be seen in the single data analysis, in each instrument, it shows that most of the respondents answered strongly agree and agree.

It can be seen in the analysis of the data above, in the summary graph of the frequency distribution, it can be seen if the absorption of stimuli or objects from outside the individual has the most positive results. This means that the respondents rated the picture obtained from the effects of stimuli or objects absorbed or received by the five senses towards The Bugis cake as very good and exciting. Meanwhile, on understanding or understanding and assessment or evaluation, it can be seen that the results show that most respondents have positive perceptions, but the numbers are smaller when compared to absorption of stimuli or objects from outside the individual. This means that some respondents do not know the meaning of the elements. The culture of the Bugis cake.

However, not a few millennials also do not know about the cultural elements contained in the Bugis cake, one of the factors that influence perception is knowledge. Following previous research byHasriyani (2021), which proves that traditional food is less attractive due to a lack of information, knowledge, and interest in traditional food is less popular in the millennial generation.

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