

Angeun Lada: Historical Legacy, Cultural Heritage, and Local Business Potential in Pandeglang

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ABSTRACT

Traditional food reflects not only nutritional function, but also cultural identity, historical value, and symbolic meaning. *Angeun lada*, a traditional dish from Pandeglang, holds cultural significance but faces threats from globalization, modernization, and shifting youth preferences. The limited scientific documentation further increases the risk of the dish's extinction. This study aims to examine the cultural meaning, historical context, economic potential, and preservation strategies of *angeun lada* as intangible cultural heritage. Using qualitative methods (interviews, observations, and documentation). The research population includes individuals participating in culinary practices related to *angeun lada*. At the same time, the sample was selected through purposive sampling from the Department of Tourism and Culture, culinary entrepreneurs, and the community. Results showed that *angeun lada* symbolizes cultural identity passed down across generations. Shifts in cooking methods reflect adaptation while maintaining authenticity. Differences in ingredient narratives were found between local and academic sources. Despite its potential, challenges remain in business regeneration and changing youth interests. This study supports cultural preservation and a culinary-based creative economy.

Makanan tradisional tidak hanya mencerminkan kebutuhan gizi, tetapi juga identitas budaya, nilai historis, dan makna simbolik masyarakat. *Angeun lada*, makanan khas Pandeglang, memiliki nilai budaya, namun eksistensinya terancam oleh arus globalisasi, modernisasi, dan pergeseran preferensi generasi muda. Minimnya dokumentasi ilmiah juga memperbesar risiko hilangnya hidangan ini. Penelitian ini bertujuan mengkaji nilai budaya, sejarah, potensi ekonomi, serta strategi pelestarian *angeun lada* sebagai warisan budaya takbenda. Metode yang digunakan adalah kualitatif (wawancara, observasi, dan dokumentasi). Populasi penelitian mencakup masyarakat Pandeglang yang terlibat dengan olahan *angeun lada*, sedangkan sampel dipilih secara purposive sampling dari Dinas Pariwisata dan Kebudayaan, pelaku usaha kuliner, serta tokoh masyarakat. Penelitian ini menunjukkan bahwa *angeun lada* merepresentasikan identitas budaya dan diwariskan lintas generasi. Pergeseran teknik memasak dari tradisional ke modern mencerminkan adaptasi tanpa menghilangkan keaslian. Ditemukan perbedaan narasi bahan utama antara sumber lokal dan akademik. Selain sebagai warisan budaya, *angeun lada* memiliki potensi ekonomi, meskipun menghadapi tantangan regenerasi pelaku usaha dan perubahan preferensi generasi muda. Hasil penelitian ini diharapkan dapat memberikan kontribusi terhadap pelestarian budaya lokal dan pengembangan ekonomi kreatif berbasis kuliner tradisional.

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1. INTRODUCTION

Food is a staple that provides the majority of energy and is difficult to replace (Rejeki et al., 2022). In addition to being a source of energy and nutrition to achieve health and food security goals, food also has symbolic, cultural, social, and moral functions (Chinea et al., 2020; Dwijayanti et al., 2021; Kokkoris & Stavrova, 2021; Pasaribu, 2023). Food functions as a form of non-verbal symbolic communication that represents the culture of society, containing philosophical aspects such as individualism, health, and love (Sageng et al., 2024; Wachyuni, 2023). Indonesian traditional food is a part of cultural identity, rich in flavor and variety, and a result of cultural acculturation without losing local elements (Rohmawati, 2024; Wijaya, 2019).

Traditional food reflects local history and culture passed down from generation to generation, holds high historical value, and evokes emotion and a sense of togetherness through its connection with a region's cultural experience (Rocillo-Aquino et al., 2021; Mardatillah, 2019). Moreover, traditional food is not only a culinary asset but also a form of representation of ethnic diversity, local identity, and living community history (Nyarota et al., 2022). Indonesian traditional food is a distinctive preparation originating from regions in Indonesia, made with ingredients from those areas, and using methods and recipes mastered by the local communities; it includes main dishes, snacks, and beverages (Wibowo, 2023; Widyawati, 2023).

However, the existence of traditional food is now threatened by globalization, urbanization, and changing consumption patterns among the younger generation who prefer fast food and modern dishes (Li et al., 2023; Pugra et al., 2025; Hidayat et al., 2024). Over time, fast food and foreign foods have developed rapidly compared to traditional foods. Hidayat et al. (2024) noted that 58.2% of 28 students from various levels and universities preferred fast food over traditional food. The study by Damayanti et al. (2024) showed that 3 out of 5 students at UPI Bandung preferred Korean food as it is considered more popular, unique, and interesting. Similar findings were also shown by Aprillia and Kusumandyoko (2021), who reported that 68.3% of 60 young respondents in Surabaya preferred modern food available in their environment. Meanwhile, 35% of 96 respondents in Kraton District, Yogyakarta stated that the development of traditional snacks has declined due to the lack of reputation and knowledge about traditional food among the younger generation. In general, these various findings show a shift in consumption preferences among the younger generation from traditional to modern and fast food.

To prevent the loss of cultural values, including traditional food, preservation is needed. Intangible cultural heritage greatly depends on documentation, which is the systematic process of recording and archiving traditional knowledge aimed at preserving, recording, and passing it on to future generations (Rizqiya, 2024; Kandil, 2023; Nyarota et al., 2022). One effective method of documentation is through written or scientific documentation, such as research articles and reports that include descriptions, history, meaning, and the cultural transmission process (Kandil, 2023). Scientific documentation is also essential for the protection, research, and revitalization of intangible cultural heritage (Sinaga et al., 2024).

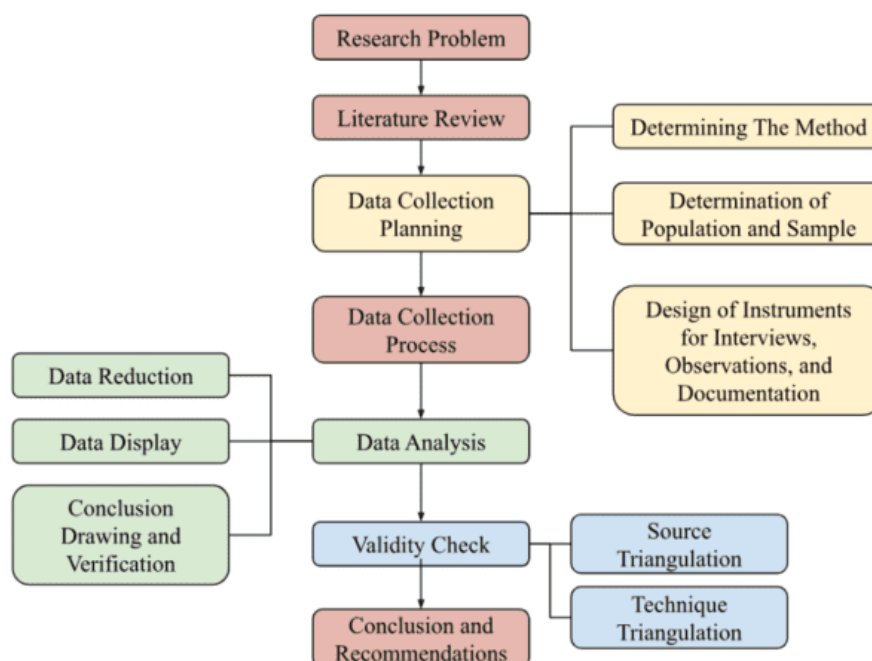
Angeun lada, a traditional dish from Pandeglang Regency, is one of the intangible cultural heritages that holds significant cultural and historical value as well as economic potential in

the tourism and local creative industry sectors (Kristiana & Theodora, 2016; Kurnia, et al., 2016; Jaya & Suranata, 2024). Although the government has officially recognized it as an Intangible Cultural Heritage (Kemendikbud, 2016), scientific documentation regarding the cultural value, history, business potential, and preservation strategies of *angeun lada* remains very limited (Prasetia, 2025). The motivation of this research is to further examine the cultural values, processing methods, economic potential, and preservation strategies of this traditional food as an important part of preserving local cultural heritage amid the challenges of modernization and changing preferences among the younger generation.

The research questions examined in this study include: (1) what are the cultural and historical values of *angeun lada* as a traditional food in Pandeglang Regency; (2) how is the *angeun lada* processed and served; (3) what is the potential of *angeun lada* as a culinary business; and (4) what are the strategies for preserving *angeun lada* as intangible cultural heritage. Therefore, the general objective of this research is to preserve the traditional food *angeun lada* as part of the effort to safeguard intangible cultural heritage. Specifically, the research aims to identify its cultural and historical values, describe the processing and serving methods, evaluate its business potential, and formulate preservation strategies for this traditional food.

2. METHODS

This study employs a qualitative approach aimed at exploring the meaning, cultural values, history, business potential, and preservation strategies of the traditional food *angeun lada* as intangible cultural heritage in Pandeglang Regency. The research design is descriptive, with data presented in a narrative form. This approach was selected as it is suitable for gaining an in-depth understanding of the phenomenon (Yusuf, 2014).



Source: Personal Documentation, 2025

Figure 1. Research Flowchart

The population in this study consists of the people of Pandeglang Regency who possess knowledge, experience, or involvement in the culture of *angeun lada*. The sample was

determined using purposive sampling techniques, with informants including representatives from the Department of Tourism and Culture, culinary business practitioners, and local community leaders (Suriani, 2023; Yusuf, 2014).

Data collection was carried out through three main techniques, namely in-depth interviews, observation, and documentation. The research instruments were developed in the form of interview guides, observation sheets, and documentation checklists. Those were designed to guide the data collection process in a systematic and structured manner. The data were analyzed using the interactive model of Miles and Huberman (Yusuf, 2014), which consists of three stages: data reduction (filtering and summarizing essential data), data display (presenting in the form of narratives and thematic quotations), and conclusion drawing (formulating meanings and key findings related to the preservation of *angeun lada*).

The validity of the data was tested through source triangulation and technique triangulation. Source triangulation verifies data from various informants using the same technique, while technique triangulation compares data obtained from informants using different methods, such as interviews, observation, and documentation (Yusuf, 2014). Both techniques were employed to ensure the validity and credibility of the data obtained during the research process.

3. RESULTS AND DISCUSSION



Source: Petatematikindo, 2015

Figure 2. Map of Pandeglang Regency

Pandeglang Regency is located in the southwest part of Banten Province, covering an area of 2,747 km². Based on Figure 2, Pandeglang Regency is administratively divided into 35 sub-districts (*kecamatan*), 13 urban villages (*kelurahan*), and 362 rural villages (*desa*). It borders Serang Regency to the north, Lebak Regency to the east, the Indian Ocean to the south, and the Sunda Strait to the west (Pemerintah Kabupaten Pandeglang, 2021; Petatematikindo, 2013).

There were six interview informants selected from residents of Pandeglang Regency, categorized into three groups: local government officials, *angeun lada* vendors, and local community members. Information on the informants' demographic data and the interview schedule is presented in Table 1.

Table 1. Informant Demographic Data and Interview Schedule

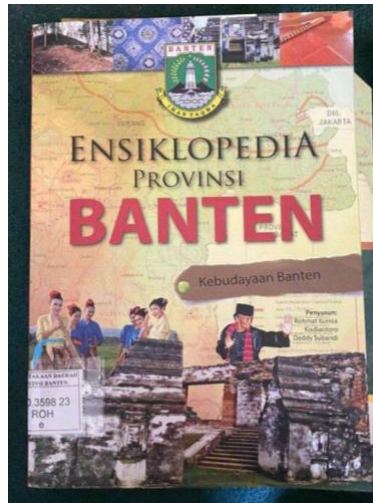
No	Day/Date	Initials	Age	Occupation
1.	Tuesday, July 8, 2025	SR	57	Head of Destination and Industry Division, Department of Tourism and Culture, Pandeglang
2.	Tuesday, July 8, 2025	SS	39	Head of Marketing Division, Department of Tourism and Culture, Pandeglang Regency
3.	Tuesday, July 8, 2025	YH	45	Head of Culture Division, Department of Tourism and Culture, Pandeglang Regency
4.	Tuesday, July 8, 2025	E	36	The Owner of <i>Rumah Makan Cep Udin Angeun Lada</i>
5.	Tuesday, July 8, 2025	AU	58	The Owner of <i>Rumah Makan Abah Udin</i>
6.	Wednesday, July 9, 2025	M	45	The Residents and Cooks of Nembol Village, Pandeglang Regency

To strengthen data validity, the researcher also conducted observations of a YouTube video published on the official channel of BPK Regional Office VIII titled “*Angeun Lada*” and referred to the book *Encyclopedia of Banten Province (Banten Culture)*, page 103, published in 2016. In addition, recipe documentation was carried out through photographs of utensils, ingredients, preparation methods, and serving techniques. Through these methods, the researcher obtained findings related to the history, cultural values, preparation, and serving processes of *angeun lada*, its role as a traditional food and business opportunity, as well as its preservation strategies.



Source: YouTube BPK Regional Office VIII, 2025

Figure 3. Cover of the *Angeun Lada* Video by BPK Regional Office VIII, 2023



Source: Personal Documentation, 2025

Figure 4. Cover of *Ensiklopedia Provinsi Banten (Kebudayaan Banten)* Book, 2016

Cultural Values and Symbolic Meanings of *Angeun Lada*

Angeun lada is a traditional dish originating from Pandeglang Regency, typically served during major Islamic celebrations such as Eid al-Fitr and Eid al-Adha, *aqiqah*, thanksgiving events, and is recognized as a part of the region's culinary and cultural identity. Culture itself is shaped by habits passed down through generations and is characterized by its ability to be learned, shared, and transmitted (Kemaloglu-Er, 2022; Louise, 2021). In line with this, most informants—namely SS, E, AU, and M—stated that they became familiar with *angeun lada* during childhood through teachings from their parents (Interview, 8–9 July 2025).

To date, literature that specifically discusses the cultural values of *angeun lada* in the context of the Pandeglang community has not been found. However, based on interviews and observational findings, *angeun lada* is not only a symbol of local identity, but also functions as a medium of communication, a symbol of togetherness and cooperation (*gotong royong*), and is closely associated with Islamic religious traditions. SS and M stated that *angeun lada* is commonly consumed collectively, thus creating a space for interaction that strengthens social bonds (Interview, 8–9 July 2025).

Furthermore, according to AU, “In our place, there is always *angeun lada*, because during thanksgiving events where meat is involved, especially the offal, bones, even the head, it is all cooked into *angeun lada*. So, we make use of the *angeun lada* broth. It has become a hallmark, if there is a big event, there is always *angeun lada* too.” M stated, “For *aqiqah*, for *qurban*, it is typical to use *angeun lada*. Rather than letting the offal go uneaten, it is better to cook it into *angeun lada*, because everyone likes it.” Meanwhile, during observation, Mr. Ali noted, “Especially meat related to Eid traditions, both Eid al-Fitr and Eid al-Adha. People consume much meat, and specifically for Pandeglang's *angeun lada*, the offal and bones are used” (Observation, July 2025). These statements reinforce the finding that *angeun lada* is closely linked to the community's religious practices. This finding is in line with Saputra (2024), who

states that cultural values in culinary traditions include traditional, historical, and religious aspects.

The History of *Angeun Lada*

In addition to cultural values, to date, sources that thoroughly discuss the history and origins of *Angeun Lada* have not been found. Based on observations of a video published by BPK Region VIII (2023), historian Dr. Moh. Ali Fadilah, DEA, stated that no research has specifically examined the emergence of *Angeun Lada*. All informants interviewed also conveyed that they lacked in-depth knowledge regarding the history of this dish. However, several informants were familiar with orally transmitted origin narratives within the community (Interview, 8–9 July 2025).

Based on the results of interviews and observations, it was found that the term *angeun lada* derives from two Sundanese words, *angeun* meaning “vegetable” and *lada* meaning “spicy.” This dish initially used goat offal as its main ingredient, since goat meat was usually processed into other dishes such as satay and *semur*, thus offal parts were utilized for a separate preparation. Considering the pungent odor of offal, people in the past added *walang* leaves, which also have a pungent aroma, to neutralize the smell. This combination eventually resulted in the distinctive broth of *angeun lada* that is known today. However, not all regions in Pandeglang have the access to *walang* leaves, so people in several areas such as Mandalawangi used *honje* (*Etlingera elatior*) as an alternative.

Angeun lada is typically consumed directly or with rice while hot or warm, without accompanying side dishes. In addition to being a daily meal, this dish is also commonly served during significant events such as Islamic holidays, thanksgiving ceremonies, and *aqiqah*, which generally involve goat slaughtering. Over time, the main ingredients of *angeun lada* have undergone various modifications. Variants using buffalo, beef, chicken, fish, and even vegetables such as *melinjo*, pumpkin, and bamboo shoots have emerged. This vegetable-based version is known as *Angeun Lada Leuweung* or “spicy forest vegetable soup.” Nevertheless, the red broth with the aroma of *walang* leaves remains an unchanged essential element. These modifications are considered acceptable, taking into account the economic conditions and varying preferences of the community.

The findings of this study indicate that historically, goat offal was the main ingredient in *angeun lada*, which contradicts the statement by Makosim (2012) who mentioned buffalo meat and offal as its primary components. AU’s statement reinforces this: “Originally, *angeun lada* was not made from buffalo meat, let alone chicken, but from goat. Since goats have a strong smell, *walang* leaves were used to neutralize the musty odor. However, now anything can be made into *angeun lada*, as long as it has the broth. In some areas, they also use *honje* because they do not have *walang*, like in the Mandalawangi area. The use of *babat* (tripe) was also because usually the meat was cooked into other dishes like satay, while the *babat* and bones were left unused, so they ended up making *angeun lada*.” (Interview, 8 July 2025).

Preparation and Serving Method of *Angeun Lada*

This table presents the differences in the composition of spices and ingredients used in the preparation of *angeun lada* across various regions in Pandeglang Regency. These variations reflect the influence of local preferences, ingredient availability, and adaptations to economic conditions and community practices.

Table 2. Analysis of *Angeun Lada* Recipe Variations

No.	Ingredient	Informant				Total
		IE	U	M	MI	
1.	Goat offal	✓	✓	✓	✓	100%
2.	<i>Walang</i> leaves	✓	✓	✓	✓	100%
3.	<i>Torch ginger (kecombrang)</i>	✓	✓	✓	✓	100%
4.	Shallots	✓	✓	✓	✓	100%
5.	Red Chili	✓	✓	✓	✓	100%
6.	Aromatic ginger (<i>kencur</i>)	✓	✓	✓	✓	100%
7.	Candlenuts (<i>kemiri</i>)	✓	X	✓	✓	75%
8.	Garlic	X	X	✓	✓	50%
9.	Tumeric	X	X	✓	✓	50%
10.	Coriander	X	X	X	✓	25%
11.	Salt	✓	✓	✓	✓	100%
12.	Sugar	X	X	X	X	0%

Notes:

1. IE, U, M = Informants from interviews
2. MI = Informant from observation
3. ✓ = Used, X = Not used
4. Ingredients with ≥ 75% occurrence are categorized as core recipe components.

The preparation of *angeun lada* begins with the selection of goat meat along with distinctive traditional spices that form its authentic taste and aroma. The cooking process uses a combination of traditional and modern utensils. Documentation of the tools and ingredients is listed in Table 3 and Table 4, along with Figures 5 to 20, which illustrate the preservation of culinary tradition in the practices of the Pandeglang community.

Table 3. Ingredient Documentation



Source: Personal















Documentation 2025 Figure 5. Goat Offal	Source: Personal Documentation 2025 Figure 6. Shallots	Source: Personal Documentation 2025 Figure 7. Red Chillies
 Source: Personal Documentation 2025 Figure 8. Aromatic Ginger	 Source: Personal Documentation 2025 Figure 9. Candenuts	 Source: Personal Documentation 2025 Figure 10. Walang Leaves
 Source: Personal Documentation 2025 Figure 11. Salt	 Source: Personal Documentation 2025 Figure 12. Flavor Enhancer	 Source: Personal Documentation 2025 Figure 13. Cooking Oil

Table 4. Equipment Documentation

 Source: Personal Documentation 2025 Figure 14. Mortar and Pestle	 Source: Personal Documentation 2025 Figure 15. Knife	 Source: Personal Documentation 2025 Figure 16. Cutting Board
 Source: Personal Documentation 2025 Figure 17. Pot	 Source: Personal Documentation 2025 Figure 18. Kettle	 Source: Personal Documentation 2025 Figure 19. Spatula



Source: Personal Documentation 2025

Figure 20. Ladle

Preparation of the main ingredients begins by washing and boiling the offal or goat meat until it is tender, then rewashed, cut into small pieces, and can be stored in the refrigerator for long-term use. This stage, as shown in Table 5 with Figures 21–24, reflects the application of cleanliness and efficiency principles prior to the cooking process.

Table 5. Main Ingredient Preparation Documentation



Source: Personal Documentation, 2025

Figure 21. Step 1: Wash the goat offal/meat thoroughly



Source: Personal Documentation, 2025

Figure 22. Step 2: Boil the goat offal/meat until it is tender



Source: Personal Documentation, 2025

Figure 23. Step 3: Wash the boiled goat meat again, then cut it into small pieces



Source: Personal Documentation, 2025

Figure 24. Ready-to-use offal stored in the refrigerator

The seasoning preparation begins by cleaning all the ingredients, then frying them until cooked (with red chili added when the other ingredients are half-cooked). After draining, the seasonings are ground using either traditional or modern tools. This process is documented in Table 6 with Figures 25 to 28 and illustrates a crucial stage in shaping the distinctive flavor of *angeun lada*.

Table 6. Seasoning Preparation Documentation



Source: Personal Documentation, 2025
Figure 25. Step 1: Clean the spices to be used



Source: Personal Documentation, 2025
Figure 26. Step 2: Fry the spices until cooked (add red chili when the other ingredients are half-cooked)



Source: Personal Documentation, 2025
Figure 27. Step 3: Drain the fried spices



Source: Personal Documentation, 2025
Figure 28. Step 4: Grind the cooked spices (traditional/modern method)

The cooking process of *angeun lada* begins by boiling water until it reaches a rolling boil, followed by adding the prepared goat meat. Afterward, the ground spices and *daun walang* (pandanus leaf) or *kecombrang* (torch ginger) are incorporated to develop the distinctive aroma and flavor. Flavor enhancers and salt are added without any sugar, in line with its authentic taste profile. Once fully cooked, *angeun lada* is ready to be served. Documentation of *angeun lada* is available in two versions, one with *kecombrang* and one without, as shown in Table 7 and Figures 29–35.

Table 7. *Angeun Lada* Cooking Process Documentation



Source: Personal Documentation 2025
Figure 29. Step 1: Boil water until it reaches a rolling boil



Source: Personal Documentation 2025
Figure 30. Step 2: Add goat offal/meat



Source: Personal Documentation 2025
Figure 31. Step 3: Add *walang* (wild ginger leaves)/torch ginger and the ground spices



Source: Personal Documentation 2025
Figure 32. Step 4: Add salt and flavor enhancer (without sugar)



Source: Personal Documentation 2025
Figure 33. Step 5: Cook briefly until fully cooked



Source: Personal Documentation 2025
Figure 34. Angeun lada without torch ginger



Source: Personal Documentation 2025
Figure 35. Angeun lada with torch ginger

According to the informants, there are no specific rituals or procedures for serving and consuming *angeun lada*, except that it should be enjoyed while still warm or hot. The dish can be eaten with or without rice (Interview, 8–9 July 2025). However, this differs from the view of Makosim (2012), who stated that *angeun lada* is traditionally served with *ketupat* (rice cakes) and *gemplong* (sticky rice cakes).

Angeun Lada as a Traditional Food

Angeun lada can be categorized as a traditional food as it meets the criteria proposed by Gellynck and Kühne (2008), namely:

1. Produced by the local community, as conveyed by AU: "Everything here is homemade," and E: "Yes it's homemade" (Interview, July 8, 2025).
2. The relationship has existed for at least 50 years, as indicated by AU's statement that she has known *angeun lada* since childhood, and she is currently 58 years old.
3. Possesses authentic recipes, ingredients, and processing methods, as evidenced by the use of *daun walang* and the technique of roasting the spices prior to cooking.
4. Considered part of gastronomic heritage, supported by the statements of YH and Ibu Lita (informants from observation) regarding the designation of *angeun lada* as an Intangible

Cultural Heritage in the culinary field in 2016.

The Business Potential of *Angeun Lada* as a Local Food of Pandeglang

Angeun lada continues to attract interest from the public, including those from outside the city and abroad. According to E, “Usually, people find out from Google or TV, and there are even those who call specifically to order *angeun lada*; some of the enthusiasts are from outside the city and even overseas” (Interview, July 8, 2025). Two restaurants that feature *angeun lada* as their signature dish have been operating since 2005 and 2007, respectively, and they prepare all their dishes in-house. The selling price ranges from IDR 15,000 to IDR 25,000, depending on portion size, rising ingredient costs, and other factors.

These findings align with Yuhendri (2022), who states that culinary businesses contribute to job creation, income generation, and community economic growth. Although interest remains, *angeun lada* enterprises face challenges such as the increasing cost of raw ingredients and declining interest among the younger generation. Therefore, development through flavor innovation, appealing visual presentation, and adaptation to contemporary consumer tastes is necessary.

Safeguarding *Angeun Lada*

Informants stated that safeguarding *angeun lada* is essential, as it represents the culinary identity of Pandeglang Regency and holds cultural, social, and economic value—serving as a symbol of communal cooperation, social cohesion, and local business opportunity. This finding aligns with the perspectives of Savitri et al. (2024) and Usmaedi et al. (2024), who assert that cultural preservation is a continuous and planned process aimed at maintaining traditional values through community support. Informants also acknowledged challenges in preservation, such as younger generations’ preference for foreign foods and modern lifestyles, which contribute to a decline in cultural knowledge. This underscores the importance of a dynamic safeguarding approach, as outlined in the Cultural Advancement Mission of Presidential Regulation of the Republic of Indonesia Number 115 of 2024, which emphasizes the development, utilization, and protection of cultural heritage.

Although there are no formal policies specifically addressing the safeguarding of traditional cuisine like *angeun lada*, informants emphasized the crucial roles of both community and government. These include introducing traditional foods within families, encouraging local restaurants to serve regional dishes, and organizing culinary festivals and cultural education programs.

4. CONCLUSION

This study concludes that *angeun lada* is a traditional dish native to Pandeglang Regency that serves not only a nutritional function but also acts as a cultural symbol, a medium of social communication, and a marker of communal identity. The cultural values embedded in *angeun lada* include traditional, historical, religious, and communal aspects that have been passed down through generations. Although no comprehensive academic research has previously explored the history and cultural significance of *angeun lada*, this study found that local communities have been preparing this dish for over five decades, using authentic recipes and ingredients. These findings strengthen the classification of *angeun lada* as a traditional food according to Gellynck and Kühne (2008), while also highlighting its gastronomic value, which supported its designation as an Intangible Cultural Heritage in 2016.

One of the study's key findings is the shift in cooking tools and techniques used in preparing *angeun lada*—from traditional methods such as roasting spices over a clay stove to modern techniques like sautéing and blending. This change reflects cultural adaptation to modernization while preserving the core flavors and essential ingredients. Additionally, the study revealed differing accounts of the main ingredient: while Makosim (2012) stated that buffalo meat was initially used, field data indicate that goat offal has long been the primary ingredient. This discrepancy underscores the importance of ethnographic studies in tracing undocumented local narratives. Furthermore, *angeun lada* demonstrates economic potential as a culinary business product, with establishments operating since 2005 and 2007 and attracting customers from outside the region and even abroad. However, challenges such as rising ingredient costs and declining interest among younger generations pose significant obstacles that must be addressed.

Theoretically, this research contributes to the growing body of literature on the safeguarding of intangible cultural heritage through local culinary practices. Practically, the findings may serve as a reference for local governments, academics, and entrepreneurs in formulating cultural preservation policies, developing culinary tourism, and innovating traditional products in line with contemporary trends. Future research is recommended to adopt interdisciplinary approaches involving gastronomy, digital marketing, and cultural education. Further studies may also explore young people's perceptions of traditional foods, strategies for digital-based promotion, and community engagement in the sustainable safeguarding of culinary heritage.

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