



The Journal Gastronomy Tourism

Journal homepage:

<https://ejournal.upi.edu/index.php/gastur/index>



Imus Longganisa: A Cultural Heritage Food In Cavite As Culinary Tourism Attraction, Philippines

Marie A. Aquino*, Dyan Loreine V. Lopez, Colleen Daphne U. Villanueva

De La Salle University-Dasmariñas, Dasmariñas, Cavite, Philippine

*Correspondence: E-mail: ama0746@dlsud.edu.ph

ABSTRACT

This study assessed the cultural heritage significance of Imus Longganisa, a traditional delicacy from Cavite, Philippines. Grounded in the cultural heritage preservation framework, the research examined the aesthetic, social, and historical dimensions of Imus Longganisa as perceived by the Imuseños. Utilized a quantitative evaluative design, the study employed purposive sampling of 291 respondents from Imus City, gathering data through validated online survey questionnaires. Analytical methods, including descriptive statistics and ANOVA, identified significant variations in perceptions based on demographics such as age, frequency of consumption, and budget. Findings revealed that respondents appreciated the aesthetic appeal of Imus Longganisa, its role in social gatherings, and its historical importance, although there was limited awareness of its historical background. Demographic factors significantly influenced perceptions, with younger individuals demonstrating higher cultural appreciation. The study concluded that Imus Longganisa is a vital cultural symbol and a potential driver of culinary tourism in Cavite. Recommendations included promoting the dish through cultural festivals, educational initiatives, and sustainable practices to foster community pride and enhance its market appeal. These findings emphasize the importance of preserving culinary heritage while aligning with broader goals of cultural and economic development. The study contributes to the National Cultural Heritage Act and the Sustainable Development Goals, reinforcing the significance of integrating traditional food into cultural identity and tourism strategies.

ARTICLE INFO

Article History:

Submitted/Received Feb 2025

First Revised May 2025

Accepted May 2025

First Available online June 2025

Publication Date June 2025

Keyword:

Imus Longganisa; Cultural Heritage; Aesthetic; Social; Historical Dimension.

1. INTRODUCTION

The rich culinary tradition of the Philippines is a cultural treasure that deserves to be preserved and recognized globally. The diversity of flavors, unique cooking techniques, and the legacy of recipes passed down through generations make Filipino cuisine a strong cultural identity. This potential is not only important for cultural preservation, but can also be strategically utilized to significantly boost the country's tourism industry, attracting international tourists to explore the rich flavors and stories behind each Filipino dish (Gutierrez & Roxas, 2022). Cavite, a province in the CALABARZON region, offers a compelling look into the nation's intangible cultural heritage through its traditional recipes and local delicacies. One such delicacy is Imus Longganisa, a sausage originating from Imus, Cavite. It stands out for its distinct blend of sweet and garlicky flavors that reflect the city's rich culinary heritage (What Mary Loves, 2020). Made from ground pork, garlic, spices, and vinegar, this heirloom dish is a staple of Caviteño cuisine and a reflection of the city's cultural identity (Gutierrez et al., 2022). More than a culinary delight, it embodies the history, values, and collective memory of the people of Imus.

Imus Longganisa's roots can be traced to Spanish colonization and the Galleon Trade, influencing local culinary practices, particularly in meat preservation (Laurenaria, 2019). Its continued prominence, supported by establishments such as Big Ben's Kitchen and Lola Maria's, emphasizes its importance as a cultural symbol. Recognized as the city's "One Town, One Product" (OTOP) through SP Resolution No. 03-2016-43, it signifies Imuseños' pride and dedication to their culinary heritage. The international significance of traditional cuisine, as seen in Japanese sushi, underscores the role of food in representing cultural identity and fostering tourism (IvyPanda, 2022). Locally, research on Cavite's culinary heritage highlights the region's unique gastronomic practices but lacks detailed exploration into specific dishes like Imus Longganisa, prompting the need for this study (Ricio et al., 2021).

Furthermore, the culinary scene in the city of Imus, is renowned for its impressive local cuisine, featuring authentic dishes like Imus Longganisa, a favorite among locals and visitors. Local products such as fruit spreads, vinegar, kakanin, and other delicacies further enhance Imus's culinary appeal, reflecting its cultural identity and historical significance (De Guzman, 2023). This research sought to address the gaps in documentation and appreciation of Imus Longganisa, aiming to establish it as a driver for culinary tourism in Cavite. Guided by the National Cultural Heritage Act of 2009 and aligned with the National Tourism Development Plan (2023-2028), the study contributes to the preservation and promotion of Philippine culinary traditions. Not only a culinary tradition but also a tourist attraction in Cavite, Philippines. Furthermore, the representation of culinary traditions as cultural heritage plays an important role in the development of tourist attractions in Cavite, Philippines. Through attractive and authentic packaging, culinary traditions are not only a means of preserving local cultural values, but are also able to attract tourists to learn more about the richness of taste, history, and stories behind each Imus Longganisa dish in Cavite, Philippines (Aster et al., 2023; Mari et al., 2023; Ruiz et al., 2024). Food festivals, culinary tours, and traditional cooking shows are examples of how culinary traditions can be presented as unique and memorable tourism experiences (Kaushal & Yadav, 2021; Stone et al., 2018, 2022). Thus, traditional food is not only a culinary tradition that functions as a consumption need, but also as a main attraction that enriches the tourist experience while strengthening the cultural identity of a region.

To analyze the perceptions of Imuseños on the aesthetic, social, and historical aspects of Imus Longganisa and its role in cultural preservation and culinary tourism promotion.

Specifically, it sought to answer the following questions:

- a. To determine the demographic profile of the respondents in terms of: Age; Gender; Frequency of Consumption; & Budget/Allowance
- b. To assess the cultural heritage of Imus Longganisa based on respondents' perceptions in terms of: Aesthetic aspects; Social aspects; & Historical aspects
- c. To examine if there is a significant difference between the demographic profiles of respondents and their assessment of the cultural heritage of Imus Longganisa.

This study contributes to the understanding and preservation of Imus City's intangible cultural heritage by documenting the unique aesthetic, social, and historical elements of Imus Longganisa. It aims to promote the dish as a cultural symbol and potential tourist attraction, fostering pride among locals while contributing to the broader goal of sustainable development through cultural heritage preservation. .

2. LITERATUR REVIEW

In the literature review, authors have the option to elaborate on theories relevant to the research by incorporating sub-subheadings and sub-sub-subheadings within the article. Additionally, points can be delineated using the letters a, b, c, and so forth. The preservation of local cuisine has been a critical subject in cultural studies, with food often serving as a medium through which cultural identity and heritage are communicated. [Aster et al. \(2023\)](#) explore the role of condiments, such as sawsawan, in Filipino meals, stressing their social and symbolic significance. This concept aligns with research on Imus Longganisa, a popular culinary product in Cavite, highlighting the deep cultural and aesthetic connections between food and local identity ([Ricio et al., 2021](#)). The unique flavor profile of Imus Longganisa mirrors similar research on Filipino cuisine, where aesthetic qualities of food, including color and presentation, contribute significantly to its cultural value ([Orda, 2022](#)). This body of work underscores the importance of local culinary traditions in sustaining community pride and the local economy ([Panela & Peña, 2020](#)).

[Ricio et al. \(2021\)](#) further demonstrate the significance of food in preserving local heritage, specifically in Cavite, where Imus Longganisa is not merely a dish but a symbol of community and tradition. The unique preparation methods and visual appeal of Imus Longganisa make it a powerful tool for cultural preservation and promotion, both locally and beyond. The social aspect of Imus Longganisa extends into the community, with the dish representing hospitality, identity, and economic stability for many Imuseños ([Significant Intangible Cultural Heritage: Longganisang Imus, 2020](#)). Furthermore, food acts as a bridge between generations, ensuring that cultural practices, including cooking techniques and local ingredients, are passed down while also adapting to modern tastes ([Laurenaria, 2019](#)).

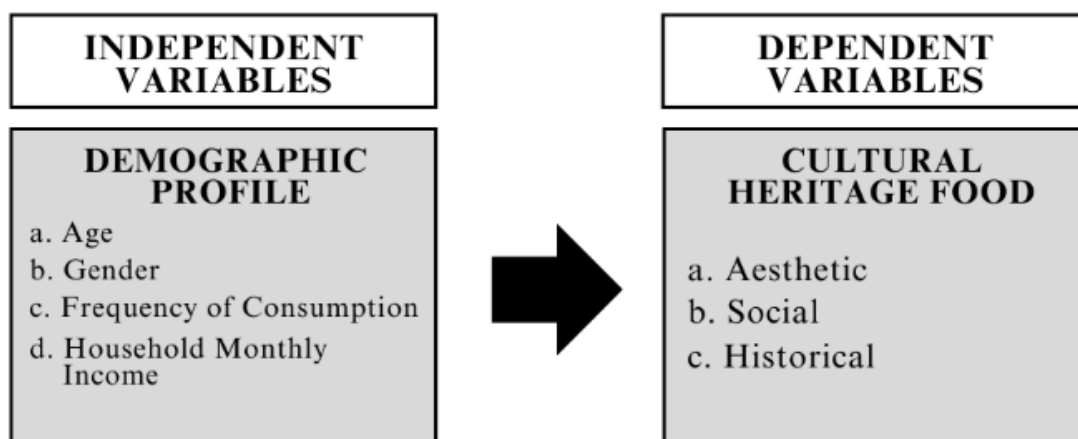
While studies like those of [Fernandez \(2019\)](#) and [Panela & Peña \(2020\)](#) highlight the historical and economic contributions of Imus Longganisa, there is a noticeable gap in the literature when it comes to comprehensive studies examining how the aesthetic and social aspects interrelate with preservation efforts. Although aesthetic value is often emphasized in culinary preservation, there is limited research on how food aesthetics can actively engage younger generations in the preservation process. This gap offers an opportunity to explore the role of visual presentation and local pride in maintaining traditional food practices and fostering community involvement.

In comparing studies on local food preservation (e.g., [Fernandez, 2019](#); [Ricio et al., 2021](#)), it becomes evident that much of the focus is on the cultural and historical narratives of food. However, fewer studies address the integration of food aesthetics with community-driven preservation initiatives. This critique forms the foundation of the current study, which aims to

bridge these perspectives by examining how the aesthetic, social, and historical dimensions of Imus Longganisa can collectively enhance its preservation and cultural relevance.

The conceptual framework for this study was selected because it provides a systematic process for analyzing heritage cuisine, particularly through its aesthetic, social, and historical dimensions—key factors influencing community engagement with local food culture. The study identifies the demographic profile of respondents as the independent variable, which includes factors such as age, gender, income, and frequency of consumption. These demographic elements influence how individuals perceive and interact with Imus Longganisa and its role in local culture. The dependent variable is cultural heritage food, examined through its aesthetic, social, and historical significance. Imus Longganisa is more than just a dish; it represents local pride, cultural identity, and historical continuity within Cavite. By exploring public perceptions of these aspects, the study aims to demonstrate how demographic factors shape cultural appreciation and understanding of Imus Longganisa’s unique heritage value.

This framework allows for a nuanced exploration of the intersections between food, culture, and heritage, and supports the unique contribution of this study in addressing the role of food aesthetics in cultural preservation. By incorporating visual elements into the study of Imus Longganisa, the research intends to fill an existing gap in literature and offer practical insights for future preservation initiatives.



Figures 1. Imus Longganisa as Cultural Heritage Food Conceptual Framework

3. METHODS

This study employed an evaluative research design with a quantitative approach to systematically assess and document the aesthetic, social, and historical significance of Imus Longganisa in its preservation. Utilized a purposive sampling method to ensure the selection of respondents with relevant knowledge and experience concerning Imus Longganisa. According to the World Population Review, Imus City had a total population of 621,990 in 2024. The study focused on residents of Imus City aged 18 and above, including young adults, middle-aged adults, and older adults. This demographic range was chosen to ensure a comprehensive collection of perspectives across different generations. Specifically, the study targeted consumers of Imus Longganisa while explicitly excluding business owners, suppliers, distributors, and other stakeholders involved in its production and distribution.

The sample size was determined using the Raosoft sample size calculator, applying a confidence level of 90% and a margin of error of 5%. Based on these parameters, a recommended sample size of 271 respondents was established. However, a total of 291

responses were collected, exceeding the initial sample size. All 291 responses were included in the data analysis to provide a more comprehensive evaluation of respondents' perspectives. Primary data collection was conducted through an online survey questionnaire distributed via Google Forms. The survey was designed to capture respondents' perceptions of the cultural heritage of Imus Longganisa in terms of aesthetic, social, and historical significance. Before participation, a consent form was distributed to all potential respondents to ensure informed participation. The survey link was disseminated through social media platforms such as Facebook and Messenger to maximize reach and engagement.

The data-gathering tool, created using Google Forms, consists of three sections: the consent form, demographic profile, and thematic survey questions addressing the aesthetic, social, and historical aspects of Imus Longganisa with questions formatted on a 4-point Likert scale (1 = Strongly Disagree, 2 = Disagree, 3 = Agree, 4 = Strongly Agree). Cronbach's alpha was used to measure the reliability of the questionnaire, ensuring the consistency and validity of the data-gathering tool. The data-gathering process began with the electronic distribution of consent forms to potential respondents. Participants were informed about the study's objectives, their rights, and data usage, ensuring compliance with ethical standards. The survey link was initially shared in community groups and relevant forums, with periodic follow-up reminders to encourage participation. Data collection was conducted over both weekdays and weekends to ensure diverse respondent participation. The responses were automatically recorded through Google Forms, streamlining data management and ensuring the confidentiality and anonymity of all participants. Data analysis was conducted using statistical tools based on the study's standard operating procedures (SOPs). The researchers enlisted the services of a statistician to ensure the accuracy and validity of the statistical treatment. The following statistical methods were applied: Frequency and ranking were used to summarize and organize the data, providing an overview of respondents' general perspectives. Mean and standard deviation calculations were performed, along with ranking, to evaluate respondents' perceptions of the cultural heritage of Imus Longganisa in aesthetic, social, and historical aspects. ANOVA (Analysis of Variance) was employed to compare the mean scores of the cultural heritage assessments across different demographic groups. This analysis determined whether there were statistically significant differences in perceptions among various demographic segments (e.g., age groups, genders, frequency of consumption, household monthly income, place of residence). All statistical analysis performed by the statistician used JASP software to ensure data accuracy and reliability.

The study utilized Cronbach's Alpha to validate the reliability of the questionnaire, with all sections—Aesthetic, Social, and Historical—achieving scores above 0.80, indicating high reliability. This confirmed the internal consistency of the tool and ensured accurate data collection without the need for revisions. The study adhered to ethical research protocols, ensuring that all respondents participated voluntarily. A consent form was provided before participation, outlining the study's purpose, confidentiality measures, and the voluntary nature of participation. Participants had the right to withdraw at any stage without repercussions. All responses remained anonymous, with data securely stored and used solely for research purposes. Ethical guidelines were strictly followed in handling and analyzing data to uphold research integrity.

4. RESULTS AND DISCUSSION

The study initially examined the demographic profile of the 291 respondents, focusing on age, sex, frequency of consumption, and monthly budget for Imus Longganisa. As seen in Table 1, the majority of respondents are between 18 to 25 years old (58.42%), which could indicate a preference for Longganisa among younger adults, possibly influenced by lifestyle or accessibility in urban areas where younger demographics prevail. There is a high level of awareness and preservation efforts among millennials in Cavite towards traditional foods. This aligns with global trends where younger generations are increasingly involved in preserving culinary heritage, recognizing it as a critical component of cultural identity (Hernandez et al., 2018). The sample comprises more females (56.36%) than males, suggesting a potential gender difference in food choice or purchasing decisions within this community. Studies have shown that women may respond more to aesthetic presentations in food marketing than men, who may prioritize informational content (Zhang et al., 2022).

Concerning consumption habits, Longganisa is consumed monthly by 38.14% of respondents and rarely by 37.11%, indicating that while some incorporate it regularly into their diet, a significant portion treats it as an occasional indulgence. The budget data shows that most respondents (51.55%) spend between ₱101 and ₱300 monthly on Longganisa, aligning with moderate, non-daily consumption patterns. This budget range might reflect economic factors influencing purchasing decisions, such as disposable income typical of the younger age group noted in the demographic data. These insights highlight the importance of demographic factors in understanding consumption patterns and can guide market strategies for businesses targeting similar demographics.

Table 1. Demographic Profile

Indicators	Frequency %	Percent (%)
Age		
18-25	170	58.42
26-44	51	17.53
45-59	52	17.87
60 and above	18	6.19
Total	291	100.00
Sex		
Female	164	56.36
Male	127	43.64
Total	291	100.00
Longganisa Consumption		
Rarely	108	37.11
Daily	13	4.47
Weekly	59	20.27
Monthly	111	38.14
Total	291	100.00
Monthly Budget of Longganisa Consumption		
Less than ₱100	23	7.90
₱101 - ₱300	150	51.55
₱301 - ₱500	99	34.02
₱501 - ₱1,000	16	5.50
Above ₱1,000	3	1.03

The data presented in Table 2 explores the aesthetic, social, and historical aspects of Imus Longganisa through a 4-point Likert scale among respondents. The ratings address various dimensions such as visual appeal, social significance, and historical importance, providing a rounded perspective on this traditional food. Respondents generally agree on the aesthetic appeal of Imus Longganisa, (WM = 3.48) emphasizing its importance in attracting younger generations. The overall mean of 3.30 and low standard deviation values suggest a consistent recognition of its visual attributes, indicating that enhancing these qualities could be crucial in marketing and sustaining cultural relevance among youth. Factors influencing the eye-appeal of food illustrates how visual aesthetics play a significant role in food selection and consumer satisfaction (Spence et al., 2022). Aesthetic appeal of plate patterns impacts food perception, finding that more beautiful plates enhance the perceived tastiness and healthiness of the food (Zhang et al., 2022).

Socially, Imus Longganisa is valued for its role in gatherings and its potential to boost local tourism, (WM = 3.63) for enhancing tourism. The overall mean score of 3.26 in this category underscores its integral place in community and cultural events, supporting the idea that this traditional food facilitates social cohesion and could be leveraged for economic benefits through tourism. The consumption patterns of indigenous vegetables (Gonzales et al., 2023) reflect social behaviors and economic realities that are culturally contextualized, indicating how culture shapes social norms and vice versa. Historically, the data shows lack of awareness about the background of Imus Longganisa (WM = 2.42), suggesting a gap in historical knowledge among consumers. Conversely, the strong agreement on the importance of preserving traditional foods like Imus Longganisa for future generations (WM = 3.59) highlights a significant appreciation for its cultural value. This suggests potential areas for educational initiatives to enhance public knowledge and appreciation through educational programs and cultural festivals. Gonzales (2023) highlights the need for targeted efforts to increase the awareness and availability of indigenous vegetables to improve nutrition and preserve cultural heritage. The ongoing preservation of traditional recipes in Cavite (as noted by Hernandez et al., 2018) is not just about keeping historical practices alive but also about reinforcing the cultural identity of the community. The results collectively emphasize the multifaceted importance of Imus Longganisa, not only as a culinary item but also as a cultural symbol. The result suggests avenues for enhancing public engagement and appreciation through targeted aesthetic improvements, social events, and educational efforts.

Table 2. Assessment of the Cultural Heritage of Imus Longganisa (Aesthetic, Social, Historical Aspect)

Aesthetic Aspects	Mean	Std. Deviation	VI	Rank
Imus Longganisa has a visually appealing appearance, considering aspects such as color, arrangement, plating, neatness, portion sizes, balance, and luminance, whether it is cooked or raw.	3.24	0.79	Agree	3
The visual appeal of Imus Longganisa significantly contributes to its popularity among consumers.	3.12	0.75	Agree	4
Presentation of traditional foods like Imus Longganisa is important in cultural events and festivals.	3.36	0.68	Agree	2

Aesthetic Aspects	Mean	Std. Deviation	VI	Rank
Emphasizing the aesthetic qualities of Imus Longganisa can help attract younger generations to appreciate and continue the tradition of this local food.	3.48	0.66	Agree	1
OVERALL MEAN	3.30	0.54		

Social Aspects	Mean	Std. Deviation	VI	Rank
Imus Longganisa plays a significant role in social gatherings and family events.	2.97	0.87	Agree	4
Imus Longganisa is associated with specific cultural or social events (e.g., festivals, holidays).	3.22	0.74	Agree	3
The communal preparation and consumption of Imus Longganisa strengthen community bonds.	3.24	0.76	Agree	2
Promoting Imus Longganisa can boost local tourism in Cavite.	3.63	0.61	Strongly Agree	1
OVERALL MEAN	3.26	0.58		

Historical Aspects	Mean	Std. Deviation	VI	Rank
I am aware of the historical background of Imus Longganisa.	2.42	1.06	Disagree	4
It is important to preserve traditional foods like Imus Longganisa for future generations.	3.59	0.67	Strongly Agree	1
The historical significance of Imus Longganisa contributes to its cultural value.	3.50	0.75	Strongly Agree	3
Educational programs, Cultural festivals, Media campaigns, Community workshops, Documentation, and publications are effective in communicating the historical importance of Imus Longganisa to the public.	3.54	0.68	Strongly Agree	2
OVERALL MEAN	3.26	0.57		

Finally, the researchers utilized ANOVA (Analysis of Variance) to compare the mean scores of the cultural heritage assessments across different demographic groups. As seen in Table 3, the mean scores for females ($M = 3.288$, $SD = 0.432$) and males ($M = 3.260$, $SD = 0.515$) were analyzed to determine if there was a significant difference in their perceptions. The t-test yielded a p-value of 0.618, leading to a failure to reject the null hypothesis, indicating that there is no significant difference between genders in their assessment of the cultural heritage of Imus Longganisa. The lack of significant differences between male and female assessments may suggest that cultural heritage, specifically in the context of Imus Longganisa, is uniformly valued across genders, transcending traditional gender-based preferences or perceptions. This is in corroboration with the studies that have shown that women may respond more to aesthetic presentations in food marketing than men, who may prioritize informational content (Zhang et al., 2022).

Table 3. Comparison of Respondents' Gender and their Perception of the Cultural Heritage of Imus Longganisa.

Group	Mean	SD	t- value	p-value	Decision	Interpretation
Female	3.288	0.432	0.500	0.618	failed to reject Ho	There is no significant difference
Male	3.260	0.515				

In Table 4, the analysis examines the impact of age on the perception of the cultural heritage of Imus Longganisa among different age groups. The ANOVA results indicate significant differences in perceptions across age groups, with an F-value of 3.941 and a p-value of 0.009, leading to the rejection of the null hypothesis (Ho). This suggests that age significantly influences how respondents assess the cultural heritage of Imus Longganisa. The mean scores across the age groups (18-25: M = 3.352, SD = 0.474; 26-44: M = 3.193, SD = 0.386; 45-59: M = 3.133, SD = 0.497; 60 and above: M = 3.194, SD = 0.446) reveal that younger respondents (18-25) rate the cultural value of Imus Longganisa higher compared to other age groups. This finding could be attributed to the contemporary cultural engagement strategies that might resonate more effectively with younger individuals, such as through festivals, modern marketing techniques, or social media platforms, which highlight the cultural significance of local foods in a manner that appeals to younger demographics.

Conversely, older groups might have a more traditional and possibly conservative appreciation of cultural heritage, or they might prioritize other elements of cultural identity. This difference in perception could also reflect generational shifts in values and the ways cultural heritage is taught and experienced, with younger individuals possibly having different educational exposures or more robust interactions with community-driven cultural activities. Thus, the significant variance highlights the need for culturally inclusive strategies that address and engage all age groups effectively, ensuring that the rich heritage of Imus Longganisa is appreciated broadly across the community. The findings is similar to the study by [Hernandez et al. \(2023\)](#) that identifies a high level of awareness and preservation efforts among millennials in Cavite towards traditional foods. This aligns with global trends where younger generations are increasingly involved in preserving culinary heritage, recognizing it as a critical component of cultural identity.

Table 4. Comparison of Respondents' Age and their Perception of the Cultural Heritage of Imus Longganisa.

Age:	Mean	SD	f-value	p-value	decision	interpretation
18-25	3.352	0.474	3.941	0.009	reject Ho	There is a significant difference
26-44	3.193	0.386				
45-59	3.133	0.497				
60 and above	3.194	0.446				

Table 5 presents the analysis of the frequency of consumption's effect on the perception of the cultural heritage of Imus Longganisa. An ANOVA was conducted, resulting in an F-value of 3.044 and a p-value of 0.029, leading to the rejection of the null hypothesis. This suggests that there is a statistically significant difference in perceptions based on how frequently respondents consume Imus Longganisa. The mean scores across different consumption frequencies (Rarely: M = 3.222, SD = 0.467; Daily: M = 3.077, SD = 0.472; Weekly: M = 3.415, SD = 0.476; Monthly: M = 3.276, SD = 0.455) indicate that respondents

who consume Imus Longganisa weekly have the highest appreciation for its cultural heritage, followed by those who consume it monthly and rarely. Those who consume it daily have the lowest mean score.

This pattern may reflect that frequent, but not daily, consumption allows individuals to maintain a cultural connection and appreciation without it becoming a mundane part of their diet. Weekly and monthly consumers might experience Imus Longganisa in a context that reinforces its cultural significance perhaps in special meals, family gatherings, or community events, enhancing their appreciation for its cultural value. In contrast, daily consumption might make it a routine part of the diet, potentially diminishing its perceived special cultural status. Cultural value associated with traditional foods may encourage their regular preparation and consumption during cultural festivals or family gatherings, thereby influencing consumption frequency based on cultural significance rather than daily dietary habits. (Partarakis et al., 2021). This finding underscores the importance of consumption context in the cultural appreciation of traditional foods, suggesting that while regular consumption is crucial, over-familiarity might not always foster stronger cultural appreciation. It also highlights the potential for targeted cultural and educational programs to enhance appreciation among less frequent consumers. According to Hernandez et al (2018), the varied frequency of consumption may reflect a transitional dietary pattern among millennials, who might be balancing traditional eating habits with modern, possibly more Westernized diets.

Table 5. Comparison of Respondents' Frequency of Consumption and their Perception of the Cultural Heritage of Imus Longganisa.

Frequency of Consumption:	Mean	SD	f-value	p-value	Decision	Interpretation
Rarely	3.222	0.467	3.044	0.029	reject Ho	There is a significant difference
Daily	3.077	0.472				
Weekly	3.415	0.476				
Monthly	3.276	0.455				

Finally, Table 6 explores the impact of different monthly budget ranges for Longganisa consumption on respondents' perceptions of its cultural heritage. An ANOVA was performed, resulting in an F-value of 5.729 and a p-value of less than 0.001, leading to the rejection of the null hypothesis. This indicates a statistically significant difference in perceptions based on the amount of money respondents spend monthly on Longganisa. The mean scores indicate varied perceptions based on spending brackets. Respondents spending ₱101 to ₱300 monthly on Longganisa showed the highest appreciation (M = 3.344, SD = 0.393), followed closely by those in the ₱301 to ₱500 (M = 3.283, SD = 0.418) and ₱501 to ₱1,000 (M = 3.182, SD = 0.829) brackets. Conversely, those spending less than ₱100 (M = 2.949, SD = 0.554) or above ₱1,000 (M = 2.583, SD = 1.01) monthly report lower cultural appreciation.

This trend might reflect a relationship between moderate spending and enhanced cultural appreciation. Those who spend modestly on Longganisa likely do so as part of a balanced dietary habit, integrating it as a culturally significant food without it dominating their budget or consumption habits. Moderate spending could also indicate a regular but special consumption pattern, perhaps reserving Longganisa for culturally meaningful meals rather than daily consumption, which might enhance its perceived cultural value. In contrast, those spending very little may only consume Longganisa infrequently, potentially

missing out on the cultural narratives that accompany its more involved consumption. Those spending significantly more might view Longganisa as a less special part of their diet, or it could represent a luxury rather than a cultural staple, thereby diminishing its cultural significance in daily life. Economic factors play a crucial role in determining the frequency of consumption. Moderate spending could indicate either a supplementary role of these vegetables in diets or a niche consumption pattern driven by economic status or personal preference (Gonzales, 2023). This data could suggest that promoting Longganisa in a way that encourages moderate, regular spending could enhance its cultural appreciation across broader demographic groups, fostering a deeper connection to its cultural heritage

Table 6. Comparison of Respondents' Monthly Budget and their Perception of the Cultural Heritage of Imus Longganisa.

Monthly Budget for Longganisa Consumption:	Mean	SD	f-value	p-value	Decision	Interpretation
Less than ₱100	2.949	0.554	5.729	<0.001	reject Ho	There is a significant difference
₱101 - ₱300	3.344	0.393				
₱301 - ₱500	3.283	0.418				
Above ₱1,000	2.583	1.01				
₱501 - ₱1,000	3.182	0.829				

5. CONCLUSION

The study revealed that the majority of Longganisa consumers are young adults aged 18-25, comprising 58.42% of respondents, suggesting a strong preference for Longganisa within this demographic, potentially driven by lifestyle or accessibility factors prevalent in urban areas. The gender distribution shows a predominance of female respondents (56.36%), indicating possible gender-specific preferences in food selection and purchasing habits. Regarding the consumption frequency, data indicated that Longganisa is typically consumed monthly by 38.14% of the participants, with a nearly equal proportion (37.11%) consuming it rarely, highlighting its role as both a routine and an occasional indulgence. In terms of budget, the majority allocate between ₱101 and ₱300 monthly to Longganisa purchases, reflecting moderate consumption habits that align with the economic capabilities of younger adults.

The demographic data, combined with consumption and budgetary trends, underscore Longganisa's integral role in the dietary habits of younger urban residents, straddling the line between regular dietary inclusion and special occasion food. The findings indicate that Longganisa is not just a culinary item but a cultural symbol, cherished in both daily life and social festivities. This dual role is further evidenced by its substantial presence in gatherings and its significant potential to foster community bonds and enhance local tourism. The budget allocations suggest that while Longganisa is affordable, its consumption is influenced by economic factors, reflecting a balance between cost and cultural value.

Given Longganisa's popularity among young adults and its cultural significance, marketers and food producers are presented with opportunities to craft targeted strategies that appeal to this segment. Promotions that emphasize Longganisa's cultural heritage, culinary versatility, and its fit within modern urban lifestyles can enhance its market appeal. Furthermore, the study highlights the need for initiatives aimed at increasing historical and cultural awareness among consumers, potentially through educational campaigns or inclusion in cultural festivals, which could deepen appreciation and broaden consumer base. For future research, it is advisable to explore longitudinal consumption trends and expand demographic analysis to include other regions or similar traditional foods to gain a broader understanding

of cultural food preferences. Additionally, examining the impact of targeted educational programs on consumer perceptions could offer valuable insights into effective methods for promoting traditional food.

6. REFERENCES

- Aster, K. G. V., Castillo, J. R. B., Cheng, S. R., Trillana, J. P. L., Varlez, Y. M. B., & Mercado, J. M. T. (2023). Sawsawan: explicating the culinary heritage significance of Philippine condiments using bibliometrics (1972–2018). *Journal of Ethnic Foods*, 10(1). Doi: <https://doi.org/10.1186/s42779-023-00186-3>
- De Guzman, Y. A. (2023, May 2). *Things you need to know about Imus Cavite*. Crown Asia. Retrieved from: <https://www.crownasia.com.ph/lifestyle-blog/things-you-need-to-know-about-imus-cavite/>
- Fernandez, D. G. (2019, September 27). *People and Places*. Brill.com; Brill. Retrieved from: <https://brill.com/display/book/9789004414792/BP000014.xml>
- Gonzales, B., De Chavez, H. D., Sister, L. E., Anunciado, M. S., Monville-Oro, E., Gonsalves, J. F., Hunter, D., Borelli, T., & Mendonce, S. (2023, July 1). Indigenous vegetables: consumer and market vendor preferences in Cavite, Philippines. *CGIAR: Fruit and Vegetable for Sustainable Healthy Diets*, July 2023.
- Gutierrez, E. L. M., Rivera, J. P. R., & Roxas, F. M. Y. (2022). Culinary tourism as an avenue for tourism development: Mapping the flavors of the Philippines. *Perspectives on Asian tourism*, 67–95. Doi: https://doi.org/10.1007/978-981-19-4497-0_4
- Gutierrez, E. L. M., & Roxas, J. P. R. R. F. M. Y. (2022). Culinary Tourism as an Avenue for Tourism Development: Mapping the Flavors of the Philippines. *Springer: Tourism in the Philippines*, 67–95.
- Hernandez, M. G., Obidos, M. S., Salvador, M. J., Toledo, J., & Delos Santos, M. (2018). Preservation of Cavite's Traditional Foods from the Selected Municipalities as Adapted by the Millennials. *Asia Pacific Journal of Academic Research in Social Sciences*, 3, 82–88.
- IvyPanda. *Is sushi a symbol of cultural heritage? - 2193 words | Research paper example*. (2022, April 20). Retrieved from: <https://ivypanda.com/essays/is-sushi-a-symbol-of-cultural-heritage-research-paper/>
- Kaushal, V., & Yadav, R. (2021). Understanding customer experience of culinary tourism through food tours of Delhi. *Emerald Insight: Discover Journals, Books & Case Studies*. 7(3): 683–701. Doi: <https://doi.org/10.1108/IJTC-08-2019-0135>
- Laurenaria, A. R. (2019, November 18). *Big Ben's Kitchenette*. Department of Trade and Industry, Philippines. Retrieved from: <https://www.dti.gov.ph/archives/regional-archives/region-4a-success-stories-regional-archives/big-bens-kitchenette/>
- Orda, C. (2022, August 30). *Why Cavite is the Capital of Philippine Heritage Cooking*. F&B Report Magazine. Retrieved from: <https://fnbreport.ph/7076/why-cavite-is-the-capital-of-philippine-heritage-cooking/amp/>
- Mari, J., Lastimoso, B., Angelica, K., Locsin, B., Vergara, N. S., & Tabuyo, U. (2023). Perceived risks on tourist destination loyalty in Cavite City shaped by food satisfaction. *Journal For Sustainable Tourism Development*, 12(1): 1–23. Doi: <https://doi.org/10.51200/bejstd.v12i1.5140>
- Panela, S., & Peña, A. (2020). Preserving culinary heritage: A study on the sustainability of Traditional Filipino Foods. *Journal of Cultural Heritage Studies*, 15(2): 123–135.
- Partarakis, N., Kaplanidi, D., Doulgeraki, P., Karuzaki, E., Petraki, A., Metilli, D., Bartalesi, V., Adami, I., Meghini, C., & Zabulis, X. (2021). Representation and presentation of culinary tradition as cultural heritage. *Heritage*, 4(2): 612–640. Doi:

- <https://doi.org/10.3390/heritage4020036>
- Ricio, J. C., Lara, B. C., Repiso, J. R., & Gueco, I. S. (2021). A case study on the selected cavite heritage cuisine: A basis for preservation. *International Journal of Thesis Projects and Dissertations (IJTPD), Research Publish Journals*.
- Significant Intangible Cultural Heritage: Longganisang Imus. (2020). *Profile of Significant Cultural Heritage, City of Imus*, 2: 504–509.
- Spence, C., Motoki, K., & Petit, O. (2022). Factors influencing the visual deliciousness / eye-appeal of food. *Food Quality and Preference*, 102: 104672. Doi: <https://doi.org/10.1016/j.foodqual.2022.104672>
- Zhang, S., Qian, J., Wu, C., He, D., Zhang, W., Yan, J., & He, X. (2022). Tasting More than just food: Effect of aesthetic appeal of plate patterns on food perception. *Foods*, 11(7): 931. Doi: <https://doi.org/10.3390/foods11070931>
- Ruiz, A. E. J., Bhartiya, S., & Bhatt, V. (2024). Promoting sustainable gastronomy tourism and community development. *Promoting Sustainable Gastronomy Tourism and Community Development*, March: 1–287. <https://doi.org/10.4018/9798369318140>
- Stone, M. J., Migacz, S., & Sthapit, E. (2022). Connections between culinary tourism experiences and memory. *Journal of Hospitality and Tourism Research*, 46(4): 797–807. Doi: <https://doi.org/10.1177/1096348021994171>
- Stone, M. J., Soulard, J., Migacz, S., & Wolf, E. (2018). Elements of memorable food , drink , and culinary tourism experiences. *Journal of Travel Research*, 201757(8):1121-1132. Doi: <https://doi.org/10.1177/0047287517729758>
- What Mary Loves. (2020, June 10). First bite: Big Ben’s gourmet Imus Longganisa. What Mary Loves. Retrieved from: <https://www.whatmaryloves.com/2020/06/first-bite-big-bens-gourmet-imus.html>
- Zhang, S., Qian, J., Wu, C., He, D., Zhang, W., Yan, J., & He, X. (2022). Tasting More than just food: Effect of aesthetic appeal of plate patterns on food perception. *Foods*, 11(7): 931. Doi: <https://doi.org/10.3390/foods11070931>