

Characterizing *Kerabu* as an Effort to Sustaining the Malay Heritage Dish in Malaysia

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Abstract

Edible local plants have been utilized by Malaysian communities in the preparation of traditional *kerabu* dishes. *Kerabu* is predominantly associated with the Malays within Malaysian communities and is recognized as a unique culinary heritage, distinguished by its dynamic taste profiles, preparation methods and presentation. However, the knowledge regarding of *kerabu* preparation and the use of local plants as ingredients still insufficiently documented. Therefore, this study aims to document valuable indigenous knowledge related to the regional variations, preparation, key ingredients, and types of *kerabu*. This study employs qualitative research design and utilizes document analysis as the primary data collection technique. The findings of this study contribute to the enrichment of existing literature on food culture, particularly in the context of traditional Malay cuisine.

Keywords: *Kerabu*, Malay Heritage Cuisine, Malay Traditional Food, Malaysia's Culinary Heritage, Food Culture

Introduction

Kerabu is a unique and distinctive dish of Malaysia's local heritage cuisine, celebrated for its diverse preparation methods and flavors. This dish has longed been ingrained in the dietary traditions of the Malays in Malaysia (Taib & Hamid, 2021; Salleh, Ismail, & Mohammad Ramly, 2022), frequently served as daily diet, special servings for festive occasions, and as part of *iftar* meals (Ramadan break fast). *Kerabu* distinctly stands out not only for its taste and aroma but also for its role in food culture, health benefits, and local environmental sustainability.

According to Raji et al. (2017), the Malay community has historically incorporated local fruits and vegetables into their heritage dishes, and *kerabu* is no exception (Ali, 2025). These ingredients known to be readily available locally and are cost-effective contributed to the distinct creation of various traditional Malay dishes (Ismail, et al., 2021).

The term *kerabu* can easily be compared to "salad" of the western counterpart. It is a combination of local vegetables, *kerisik* (roasted coconut paste), raw *sambal* (a paste mixture of chili and shrimp paste), and lime juice (Ali, 2025). This culinary tradition is well-loved by the Malay and Peranakan communities in Malaysia, and also said to be influenced by the Indonesian and Thai cuisines. Typically, a *kerabu* dish consists of raw or blanched vegetables (Salleh, Ismail, & Mohammad Ramly, 2022; Ali, 2025) as the main ingredient and additionally, protein sources such as seafoods or meats for larger servings. This is supported by Abidin et al., (2020) and Ali (2025), who highlighted that *kerabu* can be made from a variety of ingredients, including vegetables, fruits, or meat, mixed with flavor enhancing ingredients such as grated coconut, onions, chili, and shrimp paste. Ilaza (2012) further emphasizes that *kerabu* is characterized by its inclusion of grated coconut, onions, *kerisik*, lemongrass, bird's eye chili, basil leaves, dried shrimps, and other combinations blended into a harmonious blend of dish. The versatility of *kerabu* allows for the use of diverse ingredients, including fruits, vegetables, and *ulam-ulaman* (local salad) Ali (2025).

Ideally, Malaysians should take pride in their own diverse *kerabu* offerings, such as *kerabu jantung pisang* (banana blossom), beef tripe *kerabu*, *kerabu sare* (*Gracilaria* species), and *kerabu umbut bayas* (*Oncosperma horridum*), as part of their culinary heritage. Such heritage offerings has longed been passed down from one generation to the next so sustain its unique

identity of Malaysian Malays. This also translates as the vital part of diverse cultural identity of Malaysia (Chik & Bachok, 2022).

Despite the uniqueness of *kerabu*, there is increasing risk of its extinction and feared to be forgotten especially amongst the younger generation (Chik & Bachok, 2022). Western salads on the other hand such as coleslaw, Waldorf salad, and Niçoise salad are otherwise preferred by these generation globally.

Having said that, the objective of this study is to document characteristics of *kerabu* focusing on regional variations, key ingredients, preparation methods, and types of *kerabu*. By doing so, the cultural and culinary heritage of *kerabu* can be preserved, ensuring that this dish remains an integral part of Malaysian culture and continues to be enjoyed by future generations.

Research Methodology

This study employs a qualitative research design, utilizing document analysis as the primary data collection technique. Data were gathered through library research including various sources such as books, magazines, blogs, journal articles, newspapers, and other documents relevant to the study's objective. Merriam and Tisdell (2016) and Creswell and Poth (2018), describe document analysis as the examination of written materials, including newspapers, memos, diaries, blogs, letters, reports (both physical and online), and other documents that can reach to research aims in qualitative studies. In addition to library research, the study also incorporated findings from previous research, particularly from journal articles, to complement and triangulate the data collected. By leveraging multiple sources, the initial information obtained was validated and supported by additional data. Only information directly relevant to the study's objective was included in the analysis to ensure focus and accuracy.

Region Variations of Kerabu Dishes

According to Abidin et al., (2020), there are numerous variations of *kerabu* dishes, including *kerabu ulam raja* (*cosmos caudatus*), *kerabu jantung pisang*, *kerabu pucuk ubi* (cassava shoots), *kerabu pucuk paku* (fiddlehead fern), *kerabu nangka* (young jackfruit), *kerabu terung* (eggplant), *kerabu perut* (beef tripe), *kerabu ikan bilis* (anchovy), *kerabu mangga* (mango), and *kerabu durian belanda* (soursop). The ingredients and preparation methods for each *kerabu* ideally vary depending on the type of *kerabu*.

Additionally, a number of *kerabu* may originated from different regions and states throughout Malaysia, reflecting the culinary diversity of each region's local communities. For example, *kerabu jantung pisang* is a specialty to the East Coast states, such as Kelantan, Terengganu, and Pahang. This dish historically concocted as a result of the resourcefulness of local crops of earlier communities. The utilization of readily available ingredients like banana blossoms (Figure 1) is one of the example that made into the *kerabu* creation (Wan, n.d.). Besides the ease of harvesting, banana blossoms is also nutritious and flavorful adding distinct identity to the flavor profile of the Malay's traditional palate.



Figure 1: Banana blossom used as an ingredient to make *kerabu jantung pisang*.

Kerabu sare or *kerabu sarang* on the other hand, is a dish made with seaweed as its primary ingredient renowned in the states of Kelantan and Terengganu (Majalah 3, 2023). The name “sare” or “sarang” connotes the resemblance of the plated *kerabu* to that of a bird’s nest (*sarang*). This *sarang* is made to look like bird’s nest using the red seaweed that is easily acquired at the stated states (Figure 2). According to Sumanti (2022), this *kerabu* features *ulam-ulaman* derived from red seaweed of the *Gracilaria* species. Malaysia is reported to have 20 species of *Gracilaria*, commonly found along rocky coastlines, mangrove forests, and sandy mudflats. During an interview in a national television show, named *Majalah 3* (2023), it was revealed that *kerabu sare* originated in Kelantan and is typically prepared during Ramadan as a popular dish for iftar. Its neighboring state, Terengganu is also enjoying *kerabu sare* although the recipe and preparation methods adapted to suit local preferences.



Figure 2: *Kerabu sare*, a popular dish in the east coast states (Sumanti, 2022)

Moving to the opposite region which is the West Coast, the Perak state particularly in its Lenggong District, unique *kerabu* dishes such as *kerabu beko* (Indian trumpet tree), *kerabu umbut rotan* (rattan shoots), *kerabu umbut bayas* (*Oncosperma horridum*), and *kerabu umbut tepus gajah* (*Etilingera triorgyalis*) are locally popularized (Jabatan Warisan Negara, 2014). The region's rich natural resources, including forest harvests and riverine flora, have inspired a variety of dishes and *kerabu* included. The Lenggong community creatively incorporated various types of young plant shoots, such as *umbut rotan*, *umbut bayas*, and *umbut tepus gajah*, along with forest fruits like *beko*, into unique recipes not found elsewhere (Raji, Karim, & Esa, 2024).

Kerabu beko for instance, made from roasting the *beko* fruit and then peel the skin off, next sliced it into strips, and mixed with other ingredients such as bird's eye chilies, *kerisik*, shrimp paste, lemongrass, galangal, *daun kesum* (vietnamese mint), and salt to taste. Coconut cream and lime juice are also added to enhance the flavor before serving (Saaidin, et al., 2021). Similarly, *kerabu umbut bayas* which the main ingredients giving it its name, derived from the *bayas* palm found in Lenggong's forests (Raji, Karim, & Esa, 2024). It is notable for its better tasting as compared to other *kerabu* made from shoots. The preparation involves boiling the *umbut bayas* until tender and mixing it with finely pounded ingredients like bird's eye chilies, lemongrass, galangal, shrimp paste, sliced shallots, coconut milk, lime juice, and seasonings

(Figure 3). However, this dish is now rarely served due to the difficulty of sourcing the raw materials and is typically reserved for special occasions (Raji, Karim, & Esa, 2024).



Figure 3: *Umbut bayas* used to make *kerabu* dish (Raji, Karim, & Esa, 2024)

In conclusion, the variations of *kerabu* dishes across Malaysia exude diverse flavors as well as points of traditions of specific local communities. Each region's *kerabu* concocted from the natural and endemic resources as the ingredients and the cultural preferences. These regional differences confer such rich culinary heritage of *kerabu* as an integral part of Malaysia's food culture.

Key Ingredients in Kerabu Preparation

Kerabu is often regarded as a special side dish in the Malay Archipelago, particularly within the Malay communities. This dish is celebrated for its dynamic combination of flavors and textures. The use of readily available local ingredients allows *kerabu* recipes to be easily adapted and reproduced by local communities in Malaysia. The essential ingredients in *kerabu* typically include local vegetables, fruits, and a mixture of protein sources (Rahman, Zainal, & Aziz, 2019). Some recipes may call for these ingredients to be blanched or boiled beforehand to ensure harmonious blend of tastes and textures when mixed with other seasonings. *Kerabu* dishes are typically technically foods to be served cold. However, traditionally *kerabu* was always served at room temperature, typically how the old Malays enjoyed *kerabu* with their warm rice and other condiments. The sheer accessibility of its main ingredients makes *kerabu* not only a just a culture and identity representation, but the gastronomic creativity also uplifts the versatility of nature utilization of Malay culinary traditions.

Vegetables and Fruits

The ingredients commonly used in almost all *kerabu* dishes include a variety of traditional local vegetables that are specifically consumed and favored by the Malay community since the olden days. These vegetables can be any parts of a plant including the shoots, the leaves, the blooms, the fruits, the roots and more. Such examples enlist *pucuk paku* (fiddlehead ferns), *pucuk pegaga* (pennywort leaves), *paku rawan* (*Limnocharis flava*), *daun kaduk* (*Piper Sarmmentosum*), *daun selom* (*Oenanthe javanica*), cucumber, long beans, *kacang kelisa* (*Psphocarpus tetragonolobus*), bean sprouts, bitter melon, and young shoots of plants like

mengkudu (morinda), *remungai* (*Moringa oleifera*), and *ubi kayu* (cassava), which are often blanched beforehand. Additionally, *kerabu* can also feature unripe fruits, such as jackfruit, mango, *belimbing buluh* (bilimbi), and *terung pipit* (*Solanum torvum*). Other parts of the plants such as papaya flowers, banana blossoms, seaweed, and palm hearts (e.g., coconut, *umbut bayas*, *umbut tepus gajah*, and rattan shoots) are also tastefully incorporated into various *kerabu* recipes (Jabatan Warisan Negara, 2014). There are also *kerabu* recipes that combine vegetables and fruits to create a *kerabu* dish, as shown in Figure 4.



Figure 4: A combination of *paku pakis*, *paku rawan*, and young jackfruit to create a *kerabu* dish

Protein

In addition to plant-based ingredients, protein-rich foods may also be used as the primary or supplementary ingredients in *kerabu* dishes (Rahman, Zainal, & Aziz, 2019). These protein sources are typically cooked first to ensure they are food safe and easy to be digested. Common protein sources include fish, shrimp, cockles, chicken feet, beef, and beef tripe (Ali, 2025). While protein-enriched *kerabu* dishes like shrimp and beef *kerabu* exist, this traditional Malay dish is more commonly associated and visually depicted with local vegetables. Many recipes incorporate protein-rich ingredients as flavor and texture enhancers as well as to enrich the *kerabu's* nutritional value. Usually the proteins are incorporated in small bite sized pieces in the *kerabu* like boiled cockles, dried shrimps, fried anchovies, fried salted fish, fried fermented fish, and grilled or boiled fish (Rahman, Zainal, & Aziz, 2019).

Flavorings

To enhance the flavor, various seasonings are added to *kerabu* recipes. Chili is one of the most used ingredients that lend its flavor profile to *kerabu*. It is often used in the form *sambal belacan* (hot shrimp paste *sambal*) mixed into the *kerabu* like how the western salads mixed with specific dressings. Otherwise, some other *kerabu* recipes call for chilies to be just simply cut into thin slices. Either way, chili is a fundamental flavoring ingredient to most *kerabu*. The common types of chilies used may be red chili or the bird's eye chili, and the specification of which to use depends on the desired level of spiciness with red chili being the milder end and the bird's eye chili leaning towards higher end of spiciness. Complementing the spiciness, a slight tang or sourness is a must in *kerabu* dishes that benefits from the use of calamansi or lime juice, or even tamarind for a sweet and tart note to the *kerabu*. Another flavor profile of *kerabu* derived from coconut. Coconut used in various form either having the flesh grated, coconut milk extracted, or *kerisik*, lends its versatility of usage and can be said to be another

key ingredient that balances and complements the spiciness and sourness of *kerabu* (Figure 5). In many recipes, *kerisik* is used extensively (Ali, 2025), while some other *kerabu* that rely on the coconut milk or raw grated coconut flesh often referred to as *urap* (Ali, 2025).

Other essential ingredients are infamously those that falls into the category of fragrant ingredients. These fragrant ingredients include shallots, lemongrass, ginger, *daun kesum* (*polygonum minus*), *daun selasih* (thai basil), *cekur* (aromatic ginger), and *bunga kantan* (torch ginger flowers) giving *kerabu* its Southeast Asian flare in its flavors and aroma. Other additional ingredients like salt and sugar are also used to fine-tuning the overall flavor of *kerabu* marrying all the ingredients in the bowl. Aside from mentioned variations, it is worth mentioning that certain combinations of ingredients and the preparation methods are bound separately across regions in Malaysia, reflecting the unique blend of culinary traditions in different Malaysian locales. This regional diversity adds another layer of excitement to the allure and uniqueness of *kerabu* recipes.



Figure 5: Form of coconut to be used as ingredients to make kerabu: Grated coconut, coconut milk, and *kerisik*

Preparation Method of Kerabu

The preparation of *kerabu* involves several fundamental steps to ensure the dish achieves its distinctive flavor and texture. As mentioned from previous section, the primary ingredients are typically blanched or boiled, as the rest of the dish are not cooked. Only the main

ingredients undergo the process of heat treatment. Such key flavoring ingredients include *kerisik*, shrimp paste, and seasoning agents such as dried shrimp or anchovies. Chilies, shrimp paste, and seasoning ingredients must be pounded to form a fine paste (Ali, 2025) to be used as dressing to a mixture of prepared vegetables and fruits. Meanwhile, complementary ingredients such as shallots, lemongrass, and ginger are thinly sliced and mixed in the *kerabu*. Coconut milk is an optional ingredient, but its inclusion enhances the dish's richness in sweet creamy taste and aromatic note. The blanched ingredients are mixed with the pounded seasonings and the sliced complementary ingredients (Rahman, Zainal, & Aziz, 2019). Subsequently, *kerisik* is added, followed by a squeeze of lime or calamansi juice to provide a tangy and refreshing taste. Salt and sugar are then incorporated to balance the flavors. Once all the ingredients are thoroughly combined, the *kerabu* is ready to be served, typically at room temperature, showcasing its harmonious blend of flavors and a dynamic culinary experience to the consumers.

Types of Kerabu

Malaysia is a nation characterized by its diverse citizenship of varying ethnicities, religions, cultures, and traditions (Kamaruzaman, Karim, Ishak, & Arshad, 2022; Ismail, et al., 2021). This diversity bestowed the country with a wide array of culinary heritage offerings. According to Kamaruzaman, Karim, Ishak, and Arshad (2020) every state and ethnic group in Malaysia has its distinct culinary heritage, encompassing various categories such as protein-based dishes, grain-based foods, vegetables, fruits, pastries, and desserts. As part of the culinary heritage, traditional foods in Malaysia vary based on specific ethnicity and regions. Consequently, the numerous variations of *kerabu* created by local communities can be classified according to the main ingredients used in their preparation. This classification highlights the rich culinary diversity of *kerabu*, reflecting the amalgamation of cultural and regional influences across Malaysia, while maintaining its status as an essential part of the nation's gastronomic heritage. Regardless, *kerabu* is above all recognized as an old but timelessly unique and nutritious traditional Malay dish.

Vegetable-Based Kerabu

According to Raji et al., (2017), many types of *kerabu* in Malaysia utilizes locally sourced vegetables. This often comprises vegetables or greens from the village or forest that have long been favored and included in the local communities diet. These include *pucuk paku*, *pucuk pegaga* (centella leaves), *daun kaduk* (wild betel leaves), *daun selom*, long beans, bean sprouts, as well as blanched shoots of plants such as *remunggai*, cassava leaves, and *mengkudu* (noni) leaves (Rahman, Zainal, & Aziz, 2019). These ingredients are easily accessible as they are either foraged from forests or grown in local communities' gardens.

One example of a vegetable-based *kerabu* is *kerabu pucuk ubi* (cassava leaf). The primary ingredient in this dish is young cassava leaves, known scientifically as 'Manihot esculenta Crantz', a member of the Euphorbiaceae family. This plant is believed to have originated from tropical regions of the Americas (Tadjang & Yunos, 2022) and introduced in the Malaya (now Malaysia) in the olden days. Interestingly, *kerabu pucuk ubi* is also considered a favorite among the Peranakan Chinese community (local born Chinese descents of Southern Chinese settlers in Malaya) in Kelantan (Rahman, Zainal, & Aziz, 2019).

To prepare *kerabu pucuk ubi*, the following ingredients are needed: grated coconut, tamarind juice, salt, and sugar. The spice paste consists of bird's eye chilies, shallots, garlic, *cekur*, and

roasted *belacan*. The blanched ingredients include cassava leaves, bean sprouts, and long beans. The preparation involves mixing the grated coconut with the spice paste until well-combined and this mixture is then toasted until it is brown in color produce *kerisik*, which acts as a key flavor enhancer for the dish. Next, the *kerisik* is mixed with the blanched ingredients, tamarind juice, salt, and sugar to then be served as *kerabu pucuk ubi*.

Fruit-Based Kerabu

Fruits are renowned for their numerous health benefits to the human body (Lung, Cheah, & Abdul Razak, 2020). They are also valuable as crops cultivated by local communities. Some *kerabu* dishes are made from unripened fruits, such as mango, papaya, *terung pipit*, and jackfruit. An example of a fruit-based *kerabu* is *kerabu betik muda* (young papaya). The obvious main ingredient would be the young papaya, which belongs to the Caricaceae family. Originally native to southern Mexico, papaya is now cultivated in almost all tropical regions, including Malaysia. This fruit is rich in calcium, thiamine, iron, vitamin A, niacin, and riboflavin. To prepare *kerabu betik muda*, the ingredients required are a medium-sized young papaya, shallots, lime juice, bird's eye chilies, sugar, salt, *kerisik*, and *ikan kembong* (mackerel fish). The preparation process begins by peeling the papaya skin and then shredding the young flesh finely. Next, the mackerel flesh is taken off the bones and pounded together with *kerisik*, salt, and sugar. The shredded papaya is then mixed with the pounded ingredients. As the tying element, a small amount of lime juice and sliced bird's eye chilies are added. Finally, all the ingredients are mixed thoroughly, and the *kerabu betik muda* is ready to be served.

High-Protein-Based Kerabu

High-protein *kerabu* refers to dishes that use protein-rich ingredients as their primary ingredients. According to Henggu and Nurdiansyah (2021), protein primarily serves as the body building nutrient to the body and the third choice for energy source aside from carbohydrate and lipids. Hence, protein is known as one of the macronutrients required by the human body. Noted by Rahman, Zainal, and Aziz (2019), certain *kerabu* dishes are made using pre-cooked high-protein foods such as meats and seafood.

One example of high-protein *kerabu* is *kerabu daging salai daun puding* (smoked beef with *Cordia* leaves). The main ingredient for this dish is smoked beef, which is prepared by smoking the meat before it is incorporated into the *kerabu*. Beef is one of the staple foods available in Malaysia either commercially acquired or personally raised and slaughter.

To prepare this dish, the required ingredients include smoked beef, bird's eye chilies, red chilies, ginger, galangal, fresh turmeric, toasted *belacan*, *kerisik*, *daun puding*, lemongrass, turmeric leaves, coriander leaves, tomatoes, lime juice, palm sugar, vinegar, tamarind juice, salt, sugar, kaffir lime leaves, and toasted sesame seeds (Rahman, Zainal, & Aziz, 2019).

For the preparation process, the chilies, galangal, fresh turmeric, ginger, and roasted shrimp paste are pounded to form a smooth paste. This paste then sautéed with a little palm oil until aromatic and golden in color. Next, tamarind juice, palm sugar, and salt are added and further cooked until the mixture thickens before setting it aside to cool. Once cooled, the spice mixture is combined with thinly sliced smoked beef and tossed thoroughly. In separate bowl, the blanched and coarsely chopped *daun puding* are mixed with sliced lemongrass, kaffir lime

leaves, onions, coriander leaves, *bunga kantan*, and tomatoes, along with vinegar and *kerisik*. Finally, all components are combined together and mixed with lime juice. The dish is seasoned with salt and sugar and garnished with toasted sesame seeds before serving.

Conclusion

The uniqueness of *kerabu* lies in the preparation of its main ingredients and flavoring components. Fundamentally, *kerabu* is traditionally made using vegetables and fruits, although variations incorporating high-protein ingredients made into existence due to different cultural influences and amalgamations through the passage of time. Each region and state in Malaysia offer *kerabu* dishes that share both similarity as well as differences according to preparation methods and ingredients distinctions. This diversity should be celebrated and appreciated by the continuous reproduction and consumption.

The recipes and cultural heritage associated with *kerabu* contribute to the rich tapestry of Malay culinary traditions in Malaysia and must be preserved to prevent their dismissal over time. The sustainability of Malay heritage foods existence that includes *kerabu* is a responsibility every Malay and Malaysian should be put upon on. This is to maintain the distinct gastronomic appeal, senses, and thus uniqueness of Malaysia as a rich cultural destination for international acknowledgement. The distinctive qualities of Malay heritage cuisine should not only be shared, experienced, and enjoyed by the younger generation but also promoted as a cultural heritage attraction for international tourists.

One potential mean to help in sustaining the existence of *kerabu* can start from the knowledge transfer to the youngsters. Introduction of such heritage to the younger generation can inculcate knowledge and awareness of their roots and be proud of it. Dedicated official educational courses or subjects such as culinary in schools or higher education institutions focusing on heritage foods like *kerabu* can further enhance the knowledge transfer.

As Malaysians, one should be obliged to a collective responsibility to safeguard this intangible heritage as a priceless asset. Therefore, it is hoped that this article can serve as a reference source for efforts to sustain Malay heritage cuisine in Malaysia, with a specific focus on *kerabu*.

Theoretical Contribution

This research makes a significant theoretical contribution by expanding the current literatures on heritage cuisine highlighting *kerabu* as another essential cultural artifact that reflects rich history and its influences. It aligns with theories of cultural identity and intangible heritage by emphasizing the role of traditional food sustainability in cultural practices. This study also reinforces the idea that food serves as a medium for expressing distinct identity, supporting existing theories on gastronomy and place-based heritage. Furthermore, by documenting the use of locally sourced ingredients, this research contributes to discussions on sustainable food consumption and indigenous ecological knowledge. It also documents the evolution of *kerabu* through cultural exchanges and amalgamation, demonstrating how traditional cuisines maintain authenticity while adapting to new socio-cultural contexts. These insights enrich the academic understanding of food heritage, sustainability, and cultural adaptation in Malaysia.

Contextual Contribution

This research plays a crucial role in documenting and preserving *kerabu* as part of Malaysia's rich culinary heritage. By detailing its regional variations, key ingredients, and preparation methods, this study serves as black and white of traditional recipes so they will not be lost. It highlights the diverse variations of *kerabu* across different Malaysian states, showcasing the creative adaptation of local communities to locally available resources and cultural preferences. Additionally, this research also contributes as a valuable reference for researchers, educators, and culinary students in heritage culinary education besides promoting *kerabu* as a unique gastronomic attraction that can strengthen Malaysia's food tourism industry. The study opens the potential of emphasizes on the nutritional benefits of *kerabu* which encourages healthier food choices from locally sourced vegetables, fruits, and proteins. Beyond cultural preservation, it also highlights the economic potential of *kerabu* to be commercialized in modern food markets and restaurants as a special offering in existing menu. Ultimately, this research bridges theoretical insights with practical applications, strengthening efforts to safeguard Malay culinary heritage while promoting sustainable food practices and cultural tourism.

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