





KULINER
CULINARY



SEGARNYA (SEJARAH) SELAT SOLO

THE FRESHNESS OF (THE HISTORY OF) SELAT SOLO

Dalam atlas kuliner Nusantara, selat tercatat sebagai hidangan khas Kota Bengawan yang cukup tenar. Silahkan berselancar di mesin pencari guna menggali kisah kelampauan selat Solo. Selain dangkal, pengetahuan yang kita dapat juga menyesatkan. Keliru kalau mengatakan selat diadaptasi dari salad atau *slatjee* dalam bahasa Belanda. Kata *slatjee* sudah tidak tepat, untuk salad yang betul ialah *slaatje*.

Di Solo, masih menurut keterangan di mesin pencari dan kadung diamini, nama makanan ini mengalami penyesuaian dengan lidah orang Jawa, tersebutlah selat. Padahal, ditilik dari segi bahan utama dan bentuknya, salad dan selat merupakan jenis masakan yang berbeda. Kendati sama-sama menggunakan sayuran segar, yang paling kentara salad tak memakai bahan daging sapi, telur serta tanpa kuah.

Dengan petunjuk kamus bahasa Belanda, dari aspek bahasa, terlacak bahwa selat diadopsi dari kata *slachtje* (bukan *slatjee*). *Slachtje* kurang lebih artinya: hasil penyembelihan daging yang dijadikan kecil-kecil. Kala itu, lidah orang Jawa terlampau sulit melafalkan *slachtje* meniru lidah *toewan-toewan* kulit putih. Tak salah lagi, irisan daging sapi kecil-kecil (*slachtje*) ini jadi bahan utama selat. Bahan lainnya, yaitu *aardappel* (kentang), *wortelen* (wortel), *boon* (buncis), *komkommer* (ketimun), *sla* (slada), *ei* (telur), dan *sojasous* (kuah kecap), serta saus mayones.



In the culinary atlas of Nusantara (the archipelago of Indonesia), selat is listed as a typical dish of Kota Bengawan (the city of great river) which is quite famous. Just browse on the internet, surf to any search engine to explore the long-ago story of Selat Solo. What we get is misleading and shallow knowledge. It is wrong to say that selat was adapted from salad or slatjee in Dutch. The word slatjee is incorrect because salad is slaatje.

Still, according to information on search engines, and it is agreed over time, the name of this food in Solo has been adjusted to the Javanese tongue, that is selat. In fact, looking at the main ingredients and shape, salad and selat are different types of cuisine. Although they both use fresh vegetables, the most obvious thing about is that salad does not use beef, eggs, and no gravy.

With the instructions of the Dutch dictionary, from the language aspect, it was traced that selat was adopted from the word slachtje (not slatjee). Slachtje more or less means the result of slaughtering meat into small pieces. At that time, the Javanese tongue was too difficult to pronounce slachtje, imitating the tongues of white people. No mistake, this small slice of beef (slachtje) is the main ingredient of selat. Other ingredients include aardappel (potatoes), wortelen (carrots), boon (beans), komkommer (cucumbers), sla (sladas), ei (eggs), sojasous (soy sauce), and mayonnaise.

Merujuk sumber primer *Regeering Almanak* 1902 dan *Regeering Almanak* 1908, diketahui tahun 1900 populasi penduduk Surakarta berjumlah 109.459 orang, yang terdiri atas 1.973 orang Eropa, 5.129 Cina, 171 Arab, 262 orang asing lainnya, dan sisanya bangsa pribumi. Mengacu data sensus penduduk tahun 1920, komunitas Eropa dan Indo sebanyak 5.003 jiwa yang menyebar di Loji Wetan, Jebres, Villapark, Ngemingan, Sekarpace, dan Petoran.

Dalam rumah tangga pejabat tinggi dan pengusaha kaya, lumrah sang istri bergantung pada *djongos* (pelayan laki-laki), *wasbaboe* (pelayan wanita), *kokkie* (juru masak) serta *kebon* (tukang kebun). Terutama bab *olah-olah* di dapur, nyonya Belanda memercayakan pada koki pribumi. Pelayanan dan kehidupan glamour menyebabkan mereka terkesan malas berjibaku dan berpeluh di dapur.



Referring to primary sources, the 1902 Regeering Almanak and the 1908 Regeering Almanak, it is known that the population of Surakarta in 1900 was 109,459 people, consisting of 1,973 Europeans, 5,129 Chinese, 171 Arabs, 262 other foreigners, and the rest were natives. Referring to the 1920 population census data, there were 5,003 European and Indo communities spread across Loji Wetan, Jebres, Villapark, Ngemingan, Sekarpace, and Petoran.

In the household of high-ranking officials and wealthy businessmen, it was common for the wife to depend on djongos (male servants), wasbaboe (female servants), kokkie (cooks), and kebon (gardeners). Especially the cooking section in the kitchen, the Dutch lady relied on the native chef. Service and glamorous life caused them to seem lazy to work and sweat in the kitchen.



Ketergantungan ini membawa pengaruh terhadap hidangan yang mereka santap saban hari. Tukang masak Jawa leluasa menyajikan hasil eksperimennya ke meja makan. Apalagi, di dapur majikan tersedia peralatan memasak pribumi dan Belanda yang mendukung koki berkreasi. Dalam situasi inilah, makanan selat muncul. Telur ayam dan ketimun merupakan bahan khas orang pribumi, karena gampang ditemukan di sekitar pekarangan rumah. Yang baku dalam santapan Belanda ialah kentang, wortel, slada, dan kacang-kacangan.

Selat yang berasal dari dapur kelompok sosial “cabang atas” ini dinikmati di atas meja dengan piranti sendok, garpu, pisau, dan piring sembari duduk di kursi, laiknya menyantap bistik. Tuan Walanda mengundang makan para tokoh elite pribumi yang berstatus sosial tinggi dan terpendang ke rumahnya. Untuk kasus Solo, keluarga Mangkunegaran dikenal *open minded tolerance* (terbuka) dan merajut hubungan mesra dengan kaum Eropa. Mangkunegaran sampai punya koki khusus memasak kuliner ala Eropa untuk menjamu tamu.

Kebiasaan bersantap menu selat makin berkembang di lingkungan keluarga Belanda dan bangsawan di Surakarta, daerah yang dijuluki “kota keplek ilat”. Begitulah, selat adalah salah satu pencapaian budaya dari dapur Solo. Ia muncul dari hasil dialog kultural orang Belanda dengan warga local (Heri Priyatmoko, 2017).

This dependence affected the food they ate every day. Javanese cooks were free to present the results of their experiments to the dining table. Moreover, in the boss' kitchen, there were native and Dutch cooking utensils that supported the chefs' creativity. That is, in this situation, selat was born. Chicken eggs and cucumbers were typical ingredients of native people because those were easy to find around the yard of the house. The standard in Dutch cuisine was potatoes, carrots, lettuce, and beans.

Selat that comes from the kitchen of the “upper branch” social group is enjoyed on the table with spoons, forks, knives, and plates, while sitting on a chair like eating steak. The Dutchman invited the respected high-social-status native elite figures to his house. In the case of Solo, the family of Mangkunegaran was known for being open minded and had a close relationship with Europeans. The Mangkunegaran even had a chef who specializes in cooking European-style cuisine to entertain guests.

The habit of eating selat menus was growing among Dutch and aristocratic families in Surakarta, an area called kota keplek ilat (the city that is fond of pampering the tongue). Thus, selat is one of the cultural achievements of the kitchen of Solo. It emerged from the results of the cultural dialogue of the Dutch with local residents (Heri Priyatmoko, 2017).





SATE KERE, BUDAYA TANDING WONG CILIK

SATE KERE , A COUNTER CULTURE OF POOR PEOPLE

Kita masih ingat kala Presiden Joko Widodo *mantu* tanggal 8 November 2017. Mantan juragan mebel ini memesan 4.000 satai kere yang bakal menyapa lidah 8.000 tamu. Ngatmi dan Tugiyem ialah bakul sate yang memperoleh rejeki nompok itu. Kedua perempuan ini saban hari menjajakan kuliner sederhana dengan cara yang sederhana pula –bandingkan dengan warung Yu Rebi yang lebih tenar–, yakni memakai gerobak yang diparkir di bibir jalan Arifin, Kalurahan Kepatihan Wetan, Solo.

Kuliner yang semula dianggap “murahan” ini sedang naik daun. “Martabatnya” terkerek, harganya ikut menjulang tanpa memerdulikan riwayat historisnya yang pekat dengan nasib getir dan perjuangan rakyat kelas bawah. Ia tidak lagi dilihat dari segi bahannya yang terbilang remeh, bahkan buangan. Di masa kolonial, bahan tersebut di jauhi oleh pembesar Eropa dan kaum bangsawan. Meja hidangan di rumah aristokrat dan tuan kulit putih ditemukan gembus dan jeroan adalah suatu pantangan. Citra kadung dilekatkan bahwa bahan itu “*badokan*” wong cilik.



It is still fresh in our mind when President Joko Widodo mantu (a traditional Javanese cultural wedding ceremony) on November 8th, 2017. This former boss of furniture ordered 4,000 sate here which would 'greet' the tongues of 8,000 guests. Ngatmi and Tugiyem were the satay sellers who got the windfall. Every day, these two ladies sell simple dishes in a simple way too – compared to the more popular stall of Yu Rebi – by a cart parked on the edge of Jalan Arifin, of Kalurahan Kepatihan Wetan of Solo.

This culinary, that was originally considered 'cheap', is on the rise. Its 'dignity' is raised. Its price also soars, regardless of its history packed with the bitter fate and struggles of the low-class people. It is no longer seen in terms of the ingredients considered trivial, even discarded. In colonial times, the ingredients were shunned by European dignitaries and the nobility. It was a taboo when there were innards and puffy on the dining table in the house of aristocrats and white masters. The image of protracted was attached that those ingredients were the meal of poor people.

Tempo doeloe, di perkotaan besar di Jawa lazim ditemukan *abattoir* (tempat penyembelihan hewan). Bangunan didirikan pemerintah kolonial Belanda bersama penguasa lokal ini guna menjamin konsumsi kaum Eropa akan daging sapi. Demi menjaga kesehatan konsumen, pengelola *abattoir* pantang menjual daging bercampur gajih (*gemook*). Maka, sejak 1849 ditelurkan kebijakan perihal pemotongan sapi dan kerbau. *“Binatang njang dipotong, baik antero atawa potong-potongannya tiada bolee di toetooop sama gemook, tetapi misti di ditinggalken begimana adanja, dan lagi tiada bolee potong binatang njang sakit, atawa djoewal dagingnja binatang njang mati...”* tulis dalam aturan itu.

Agar tak kandas di tengah jalan, petinggi kolonial membagikan buku pedoman resmi itu ke perusahaan koran pula. Harapannya, jurnalis turut mengabarkannya ke khalayak. Ambillah misal, redaksi *Djawi Hisworo* menerima pemberian buku *Slachtbelasting* No. 6/F terbitan *Departement Binnenlandsch Bestuur* tahun 1918 turut mengumumkan kepada segenap pembaca. Dengan judul artikel *“Aturan Potong Gurung (Tenggorokan)”*, redaksi menulis bahwa buku tersebut memuat regulasi tentang pajak menyembelih sapi, kerbau, dan babi yang berlaku di Hindia Belanda.





Long ago, in large urban areas in Java, it was common to find abattoir (places for slaughtering animals). The buildings were built by the Dutch colonial government, together with local rulers, to ensure European consumption of beef. In order to maintain the health of consumers, the abattoir managers did not sell lard-mixed meat (gemook). Therefore, a policy was issued since 1849 regarding the slaughter of cattle and buffalos. The regulation stated, "The slaughtered animals, either cut entirely or in pieces, their meat cannot be topped with lard. However, it must be left as is. Again, the animals with illness must not be slaughtered, and the meat of dead animals must not be sold."

*In order not to run aground in the middle of the road, the colonial officials distributed the official manual to the newspaper companies as well. The hope was that journalists would share it with the public. For instance, the editor of Djawi Hisworo who received the gift of the book *Slachtbelasting* No.6/F published by the Departemen Binnenlandsch Bestuur in 1918 also announced to all readers. With the article entitled "Rules for Cutting the Throat", the editor wrote that the book contained regulations regarding the tax on slaughtering cattle, buffaloes, and pigs in force in the Dutch East Indies.*

Oleh petugas di Jagalan, gaji disingkirkan. Lantas *diopeni* wong *cilik* yang tak sanggup belanja daging serta gagal menikmati sate daging yang biasa dilahap kalangan elite dan saudagar. Kantong cekak bikin mereka hanya menelan ludah. Dengan segenap kreatifitas dan merawat angan menyantap sate, bahan buangan tadi bersama gembus diolah di *pawon*. Hasil olahan orang kelas “kere” ini, buahnya disebut juga sate kere.

Sejatinya, sate kere merupakan potret budaya tanding (*counter-culture*). Ia mengacu pada gaya hidup yang menyimpang dari praktik sosial yang telah mapan. Secara sosiologis budaya tanding mencerminkan konflik perkara gaya hidup kelas. Dihayati secara mendalam, pengertian budaya tanding dalam konteks kuliner rupanya dapat memunculkan sifat kompetisi yang sehat dan kreatif. Pihak wong *cilik* yang merasa kalah dalam urusan makan, tidak lantas frustasi dan ngamuk, namun membalasnya dengan menciptakan kreasi baru. Meski dengan bahan berbeda, tapi namanya tetap sama: sate. Dari kerja kreatif inilah, justru melahirkan “pelangi” di meja makan.

The officers in Jagalan removed the innards. Later, it was taken by the poor people who could not afford to shop for meat and failed to enjoy the meat satay which was usually eaten by the elite and merchants. Their tight pockets made them just gulp. With all the creativity and care for the desire to eat satay, those 'waste' ingredients along with the puffy were processed in the kitchen. The product of this kere (poor) people resulted in sate kere as well.

In fact, sate kere is a portrait of a counter-culture. It refers to a lifestyle that deviates from established social practices. Sociologically, the counter culture reflects the conflict of class lifestyle issues. Appreciated deeply, the notion of counter culture in a culinary context seems to be able to bring out the nature of healthy and creative competition. The poor people who felt lost in the matter of eating were not necessarily frustrated and angry, but responded by creating new creations. Although the ingredients are different, the name remains the same: satay. This creative work emerged a "color spectrum" on the dining table.





TENKLENG, KREATIFITAS WONG SOLO ERA PENJAJAHAN JEPANG

TENKLENG, THE CREATIVITY FROM PEOPLE OF SOLO DURING THE JAPAN OCCUPATION

Tengkleng lahir dari buah kreatifitas *wong* Solo dalam menghadapi situasi yang mencekik, tepatnya masa okupasi Jepang. Kedatangan penjajah Jepang di Surakarta mempengaruhi kehidupan sosial masyarakat. Secara resmi invasi Jepang dimulai sejak dikeluarkan dekrit no. 1 tanggal 5 Maret 1942, dan sedari itulah Indonesia berada di bawah pendudukan Jepang. Khusus daerah swapraja di Jawa diganti namanya menjadi daerah *Kooti*. Raja tetap berkuasa atas wilayahnya dan secara administratif berada di bawah birokrasi militer Jepang di Jakarta.

Pakar hukum asal Solo, Mr. Soewidji (1973) menuturkan, kehidupan sehari-hari bertambah sulit detik itu. Pangan dan sandang kian susah dicari. Sekadar untuk mengatasi kelaparan yang merajalela, bonggol pisan pun dipakai bahan makanan. Saking beratnya derita, di kalangan rakyat timbul humor sebagai pelepas penderitaan. Contohnya, ucapan terima kasih bahasa Jepang yang berbunyi "*arigatou gozaimasu*" disalin menjadi "*kari katok goceki mas* (tinggal celana pegangi mas)", sebab semua pakaian sudah terjual habis ditukar makanan. Kalau ada upacara penghormatan pada Tenno Heika menghadap ke Tokyo dengan membungkukkan badan, ada aba-aba "*sae kerit*". Aba-aba itu disalin menjadi "*sae kere*", artinya keadaan kere pun lebih baik.



Tengkleng was born from the creativity of the people of Solo in dealing with stifling situations, precisely during the Japanese occupation. The arrival of the Japanese invaders in Surakarta affected the social life of the people. Officially, the Japanese invasion began when the decree No.1 was launched on March 5, 1942. Since then, Indonesia was under Japanese occupation. Specifically for the autonomous regions in Java, the name was changed to Kooti area. The king remained in control of his territory, and was administratively subordinate to the Japanese military bureaucracy in Jakarta.

A legal expert from Solo, Mr. Soewidji (1973), said that everyday life became more difficult that second. Food and clothing were increasingly difficult to find. Just to deal with rampant hunger, weeds were also used as food ingredients. Due to the severity of the suffering, there was humor as a relief from suffering among the people. For example, a Japanese gratitude that reads "Arigatou gozaimasu!" or "Thank you!" is copied to "Kari katok goceki, mas!" or "I only have this pants left, that's it!" because all the clothes had been sold out for food. If there was a ceremony honoring Tenno Heika facing Tokyo with a bow, there was a "Sae kerit!" signal, which was also copied to "sae kere", meaning that the being kere or poor was even better.

Humor-humor di muka merupakan jiwa zaman. Bagaimana rakyat bisa senang, sandang pangan susah, tiada pekerjaan, salah sedikit ditangkap dan disiksa, nilai uang merosot, harga-harga melambung, dan budaya *keplek ilat* para priayi Jawa yang kadung mendarah-daging selama berabad-abad pun terganggu. Jangan keliru, lidah orang Jawa berkenalan dengan daging kambing semenjak periode Mataram kuno. Dalam sejumlah prasasti, terdapat istilah "*rajamangsa*" yang arti harfiahnya adalah "makanan raja". Termasuk dalam kategori ini, yakni kambing yang belum keluar ekornya, penyu, babi liar, dan anjing yang dikebiri.

Mengikuti teori tantangan melahirkan jawaban (*challenge and response*), wong Solo, termasuk komunitas Arab, dituntut bersiasat hidup supaya dapat memenuhi kebutuhan perut. Lantaran kudu menghemat dan menjawab tantangan agar perut tetap terisi, mereka tak kehilangan akal. Tulang dan *jeroan* kambing turut diolah dengan bumbu yang berbeda. Resepnya juga tidak terlampau sulit dicari alias tersedia di pasar tradisional. Secara umum daftar resepnya sebagai berikut, kelapa, jahe, kunyit, serai, daun jeruk segar, lengkuas, kayu manis, daun salam, cengkeh kering, bawang putih, bawang merah, garam dapur, kemiri, pala, dan kecap.

Such humors are the soul of the times. How the people could be happy when they had no food and clothes, no jobs, being arrested and tortured after doing little mistakes, when the value of money was declining, the prices were soaring, and the keplek ilat culture of Javanese elite had been ingrained for centuries was disturbed. Please do not misunderstand: the Javanese tongue has just been tasted lamb since the ancient Mataram period. In a number of inscriptions, there is the term "rajamangsa" which literally means "the king's food". Included in this category were goats whose tail had not yet come out, turtles, wild pigs, and neutered dogs.

Following the theory of challenge and response, the people of Solo, including the Arab community, were required to plan their lives in order to fulfill their stomach's needs. Because they had to save and accept challenges to keep their stomachs filled, they did not lose their minds. Goat bones and innards were also processed with different spices. The recipe was also not too difficult to find; it was available in traditional markets. In general, the recipe list is as follows: coconut, ginger, turmeric, lemongrass, fresh lime leaves, galangal, cinnamon, bay leaf, dried cloves, garlic, shallots, table salt, candlenut, nutmeg, and soy sauce.







Walau hasilnya berupa tengkleng, masyarakat Solo tetap dapat menjalankan “ritual usus *diprada*” (menghias usus, kiasan dari kebanggaan menyantap kudapan mewah untuk ukuran masa itu). Tengkleng kemudian hari diterima masyarakat dan menambah daftar jenis makanan khas Surakarta.

Jadi, tengkleng bukan hanya citarasa, namun juga filosofi untuk tidak mudah takluk oleh penderitaan hidup. Bukan hanya urusan teknis, tapi juga nilai pengetahuan kuliner yang diwariskan puluhan tahun. Tak hanya soal pemilihan sisa daging kambing, jumlah santan dan bumbu, namun tidak pula menyia-nyiakan bahan pemberian Gusti Allah sekalipun berujud tulang dan jeroan. Sebagai produk kreativitas, tengkleng terlampau sulit dicomot para pendosa industri makanan yang menanggung laba sebesar-besarnya tetapi mengabaikan aspek kesabaran, misalnya mie rasa soto, mie rasa rendang, dan mie rasa sate. Di *pawon*, koki tengkleng berpeluh memasak tengkleng, sulit dirampas oleh budaya instan ala mesin. Menyantap tengkleng bukan sekadar enak dan kenyang, namun juga menghayati kisah sejarah lokal dan memikirkan makna yang tersembunyi di dalamnya.

*Even though the result is tengkleng, the people of Solo are still able to carry out the intestines ritual *diprada* ('decorating the intestines', a metaphor for the pride of eating a luxurious snack for those times). Tengkleng was later accepted by the community and added to the list of Surakarta cuisines.*

Therefore, tengkleng is not only a taste, but also a philosophy not to be easily succumbed to the sufferings of life. Not only technical matters, but also the value of culinary knowledge that has been passed down for decades. Not only about choosing the remaining mutton and the amount of coconut milk and spices, but also not wasting the ingredients given by the God Almighty, even though they are bones and innards.

As a product of creativity, tengkleng is too difficult for the sinners of the food industry to take advantage of yet ignore the aspect of patience, such as soto-flavored noodles, rendang-flavored noodles, and satay-flavored noodles. In the kitchen, tengkleng chefs cook really hard so as not to be easily stolen by machine-style instant culture. Eating tengkleng is not only delicious and filling, but also experiencing local historical stories, and thinking about the hidden meanings in them.



SEPINCUK (SEJARAH) NASI LIWET

A CUP OF (HISTORY) NASI LIWET

Dalam peta kuliner Indonesia, *sega liwet* diukir sebagai upaboga (makanan pusaka) yang dikenal *maknyus*. Ditinjau dari segi pembuatan, nasi liwet dimasak dengan cara beras dikasih air santan. Kuliner asli buatan kaum pribumi Jawa tersebut terdiri dari nasi putih gurih, irisan daging ayam, sambal goreng labu siam, kumut (santan kental) dan telur kukus. Ia memang sedari lama digunakan untuk ubarampe ritual tradisional oleh nenek moyang, di samping menjadi santapan masyarakat dalam kehidupan sehari-hari.

Saban bulan Mulud menyapa, manusia Jawa tempo doeloe rutin menggelar acara selamatan (kenduri) dengan hidangan nasi liwet atau nasi wuduk. Upacara tersebut dialamatkan kepada Kanjeng Nabi Muhammad agar diguyur berkah. Merujuk sumber tradisi lisan, utusan Gusti Pangeran itu gemar sekali menyantap nasi samin. Lantaran *wong* Jawa tak sanggup memasak nasi samin, maka dibuatlah tiruan yang hampir serupa, yakni nasi liwet. Bagi yang di rumah tidak *olah* nasi liwet dan tidak mengikuti kenduri, bisa membelinya di arena Sekaten. Menonton Sekaten sembari mengisi perut dan ngalap berkah ialah kenikmatan yang sulit untuk didustakan.



In the culinary map of Indonesia, sega liwet is carved as an upaboga (heirloom food) that is very delicate. In terms of serving, nasi liwet is cooked by adding coconut milk to rice. This original cuisine made by the Javanese natives consists of savory white rice, sliced chicken meat, chayote fried chili sauce, kumut (thick coconut milk), and steamed eggs. It has been used for a long time for ubarampe, the traditional ritual by the ancestors, in addition to being eaten by people in daily life.

Every Maulid (the month of the birth of the Prophet PBUH), long-ago Javanese people regularly held kenduri (a so-called thanksgiving), with nasi liwet or nasi wuduk. The ceremony was addressed to Prophet Muhammad to be showered with blessings. Referring to the source of oral tradition, the messenger of the Prince was very fond of eating nasi samin. Because the Javanese people could not cook nasi samin, nasi liwet was made as an almost identical imitation. For those who did not cook nasi liwet at home and did not participate in kenduri, they could buy it at Sekaten Festival. Watching the Sekaten Festival while filling your stomach and consuming blessings are pleasures that are hard to deny.

Serat Centhini yang disusun tahun 1814-1823 juga menyinggung sepintas. Ditulis, *sega liwet wajib dihadirkan manakala pulau Jawa diguncang gempa bumi*. Uniknya, jenis kuliner yang dihidangkan dan sebaris doa yang ditembangkan tergantung pada bulan apa bencana alam itu menimpa. Nasi liwet beserta beraneka lauk ikan senantiasa disajikan dan doa dilantunkan ketika gempa bumi terjadi di bulan Dulkaidah. Naskah kuno itu memuat selarik kalimat: *liwet anget ulam kang nggajih/ wus lumajeng ngarsi/ sadaya kemebul*. Fakta historis ini menegaskan, nasi liwet plus lauk berbahan hewani dihidangkan sewaktu orang Jawa mengadakan acara makan besar. Nyata sudah bahwa nasi liwet bergerak lincah di dua ruang berbeda dari masa ke masa: ubarampe upacara dan meja makan.

Kita kudu angkat topi terhadap bakul nasi liwet yang mayoritas bermukim di Baki, Sukoharjo. Hingga kini, semangat mereka menggelegak memproduksi kuliner tersebut dari generasi ke generasi. *Serat Jatno Hisworo* melukiskan Paku Buwana IX (1861-1893) memborong nasi liwet untuk *ngopeni* para pangrawit keraton: ketika hendak pulang, para penabuh gamelan keraton disediakan makanan nasi gudeg, nasi pelas, nasi liwet, yang diborong dari masyarakat desa Baki. Para pangrawit diminta makan sekeyang mungkin supaya istrinya nanti tidak repot menyiapkan sarapan (di rumah).

The book Serat Centhini compiled in 1814-1823 is also a cursory mention. It is written that sega liwet must be presented when an earthquake shakes the island of Java. Uniquely, the type of culinary served and a line of recited prayers depended on what month the natural disaster stroke. Nasi liwet and various fish dishes were always served, and prayers were recited when an earthquake occurred in Dhu'l-Qi'dah (the 11th month in Hijri calendar). The ancient manuscript contains a line of sentences/mantra: liwet anget ulam kang gajih | wus lumajeng ngarsi | sadaya kemebul. This historical fact confirms that nasi liwet plus animal-based side dishes were served when the Javanese held a big meal. It is clear that nasi liwet moves swiftly in two different spaces from time to time: the ceremonial ubarampe and the dining table.

Hats off to the nasi liwet sellers, the majority of which live in Baki of Sukoharjo. Until now, their passion is bubbling to produce this culinary from generation to generation. Serat Jatno Hisworo describes Paku Buwana IX (1861-1893) buying nasi liwet to serve the pangrawit (the gamelan players of the sultanate): when they wanted to get back home, they were served with nasi gudeg, nasi pelas, and nasi liwet bought from the people of Desa Baki. The pangrawit were asked to eat as much as possible so that their wives would not bother preparing breakfast (at home).



ES KAMPUL

Teh Panas
Es Jeruk
Jeruk Panas
Jeruk Tawar
Es Teh Kampul
Teh Kampul



Berarti, nasi liwet buatan tangan-tangan ahlinya, yakni warga Baki, sedari dulu telah menyentuh lidah komunitas kerajaan. Kenyataan tersebut membuka kesadaran bahwa lekuk perjalanan wirausaha kuliner nasi liwet mengalami kesinambungan, seperti halnya sejarah wirausaha batik Laweyan dan Kauman. Ganasnya gelombang modernisasi dan perubahan zaman yang menggerogoti unsur lokal, ternyata tidak menyingkirkan eksistensi sepincuk (sejarah) nasi liwet. Disokong oleh media yang turut mempopulerkan, bertambah hari nasi liwet menyedot banyak peminat. Lihat saja di kawasan Solo Baru pada malam hari dan bibir jalan Slamet Riyadi kala pagi buta, berderet bakul nasi liwet melayani pembeli dengan sumringah (Heri Priyatmoko, 2017).

Realitas yang patut kita syukuri bersama adalah *sega* liwet sanggup bertarung dengan makanan restoran yang didominasi kuliner Barat. Sesuatu yang sederhana dan lawas belum tentu kalah dengan kemasan modern dan mahal. Satu keajaiban yang tak ditemukan pada makanan lain, yakni nasi liwet sukses merubuhkan sekat sosial (kaya-melarat), usia (tua-muda) dan etnis (pribumi-nonpribumi).

This means that nasi liwet made by the hands of experts, namely the citizens of Baki, has touched the tongue of the royal community for a long time. This fact opens awareness that the curve of the journey of the Nasi Liwet culinary entrepreneurs is sustainable, as is the history of the Laweyan and Kauman batik entrepreneurs. The ferocity of the wave of modernization and the changing times that undermined local elements do not eliminate the existence of a cup of (history of) nasi liwet. Supported by the media who also popularize it, Nasi Liwet attracts many fans more each day. Just take a look at the Solo Baru area in the evening, and on the edge of Jalan Slamet Riyadi road in the early morning: rows of nasi liwet sellers serving customers lovingly (Heri Priyatmoko, 2017).

The reality that we should all be grateful for is that sega liwet is able to fight with restaurant food dominated by Western cuisines. Something simple and old is not necessarily inferior to modern and expensive packaging. One miracle that is not found in other foods, namely nasi liwet, has succeeded in breaking down social barriers (rich-poor), age (old-young), and ethnic (native-nonnative).



TRADISI NGETEH DI KOTA BENGAWAN

THE TRADITION OF NGETEH IN KOTA BENGAWAN

Solo kondang dengan wedang teh-nya yang ginastel (legi, panas, dan kenthel). Tradisi *ngeteh* juga sudah berlangsung lama. Bahkan, kerajaan Kasunanan pernah memiliki perkebunan teh di masa silam. Fakta ini terekam dalam *Serat Biwadha Nata* yang terpahat kalimat: “*Ing Ngampel dereng dangu mêngtas kabikak pabrik teh kagungan dalêm, nãmã Madusita*”. Kata “madu” artinya madu (manis), lantas “sita” berarti *ati* (hati) atau *adem* (dingin).

Diperkuat pula pengaruh tradisi *ngeteh* orang Belanda di lingkungan elit Jawa. Di wilayah pesisir, dibuktikan oleh keluarga Kartini dan Sosroningrat yang menggandrungi kebiasaan minum teh jam 16.00-17.00. Agak berbeda dengan tradisi *ngeteh* yang diserap kaum bangsawan istana di pedalaman yang sering disambangi kelompok Eropa dari level pejabat hingga pengusaha perkebunan. Dalam tradisi kerajaan Jawa, minuman teh selalu disajikan di setiap acara santap keluarga bangsawan baik makan pagi, makan siang, dan makan malam. Tak luput saat menjamu tamu kehormatan, *wedang* teh turut menguntit. Kesaksian berharga datang dari raja Siam atawa negeri Gajah Putih (Thailand) yang beberapa kali menginjakkan kaki di lantai marmer Keraton Kasunanan dan Mangkunegaran. Daun kalender menunjuk angka 2 Juli 1901. Paku Buwana X mengadakan perjamuan dengan tamunya ini. Acara *ngeteh* berlangsung sampai pukul 22.00.



Solo is famous for its ginastel tea; ginastel stands for legi (sweet), panas (hot), and kenthel (strong). The tradition of ngeteh (drinking tea) has also been around for a long time. In fact, the kingdom of Kasunanan had tea plantations in the past. This fact is recorded in Serat Biwadha Nata, in which this sentence is engraved within: “Ing Ngampel dereng dangu mêngtas kabikak pabrik teh kagungan dalêm, nãmã Madusita”. The word madusita, that madu means honey (sweet), and sita means ati (heart) or adem (cold).

The influence of the Dutch tradition of ngeteh was also strengthened in the Javanese elite. In the coastal area, it was proven by the families of Kartini and Sosroningrat who loved the habit of ngeteh from 4 to 5 p.m. It's a bit different from the tradition of ngeteh which was absorbed by the court nobility in the rural, which was often visited by European groups from the official level to plantation entrepreneurs. In the Javanese royal tradition, tea was always served at every meal of a noble family, whether breakfast, lunch, or dinner. Apart from entertaining guests of honor, tea was also served. Valuable testimony came from the king of Siam or the land of the White Elephant (Thailand) who set foot several times on the marble floors of the Kasunanan and Mangkunegaran sultanates. The calendar leaf points to the number July 2, 1901. Paku Buwana X held a banquet with this friend of him. The ngeteh ceremony lasted until 22.00.



Dalam kesempatan lain, raja dari manca ini menggambarkan proses penerimaan tamu secara rinci: seorang pembantu istana mendekat sambil memegang nampan teh berlapis emas. Di atasnya ada dua cangkir teh dan penutup berbentuk mahkota. Kemudian, penguasa Kasunanan bertanya: apakah raja Siam ingin minum teh memakai gula dan krim. Tat kala tamu berkata “ya”, Paku Buwana X mengangkat cangkir teh ditawarkan kepada tamu istimewa itu dan mengangkatnya sendiri untuk diminum. Prosedur serupa dilakukan untuk orang lain secara berpasangan. Selagi peserta minum, pelayan kerajaan menaruh nampan kosong di atas hidung, menunggu dipanggil guna meletakkan kembali kedua cangkir teh. Usai mencecap teh, pelayan datang membawa rokok. Selepas sesi merokok, pelayan mendekat membawa nampan gelas dan pembantu lainnya memegang keranjang berisi aneka minuman. Ritual macam ini dikerjakan tidak peduli di stasiun maupun istana. Raja Siam heran melihat para pelayan merayap pelan (Imtip Pattajoti Suharto, 2001).

Yang menarik, keluarga bangsawan di Jawa memaknai perabotan ngeteh untuk pamer gengsi sosial. Perlengkapan minum teh terdiri atas teko terbuat dari porselen. Teko ini bertangkai di bagian atasnya, terbuat dari emas. Ada pula cangkir dari porselen berwarna merah dengan satu pegangan dan tutup yang juga terbuat dari emas, tempat gula dan sendok kecil diletakkan pada nampan emas berbentuk bulat panjang. Agar tak kotor dan mengurangi rasa panas, cangkir diberi alas (*lepek*).

On another occasion, this overseas king described the reception process in detail: a court maid approached, holding a gold-plated tea tray; there were two teacups and a crown-shaped lid; then the ruler of Kasunanan asked whether the King of Siam would like to drink tea with sugar and cream; when the guest said "Yes!", Paku Buwana X lifted the tea cup, offered to his special guest, and lifted it himself to drink. A similar procedure was performed for others in pairs. While the participants were drinking, the royal maid put an empty tray over her/his nose, waiting to be called to put back the two teacups. After sipping the tea, the waiter came with cigarettes. After the smoking session, the waiter approached with a tray of glasses, and another servant held a basket filled with various drinks. This kind of ritual was performed no matter at the station or palace. The King of Siam was surprised to see the servants creeping slowly (Imtip Pattajoti Suharto, 2001).

Interestingly, Javanese aristocratic families interpreted furniture for ngeteh as a way of showing off social prestige. The tea set consisted of a teapot made of porcelain. This teapot had a stem at the top and made of gold. There was also a red porcelain cup with a handle and a lid also made of gold, where the sugar and a small spoon were placed on an elliptical gold tray. In order not to get dirty and reduce the heat, the cup was given a base (dish).



Onghokman (1997) dalam kasus ini menyatakan, kalau ada golongan yang hendak mengungkapkan kekayaannya melalui peralatan makan (dan minum), maka peralatan bersantap Eropa yang dipakai. Meski teko berasal dari budaya Tionghoa, namun elemen emas yang menempel mengindikasikan ada spirit pamer. Makin tinggi derajat ekonomi-sosialnya makin rumit alat-alat makan yang terbuat dari perak, bahkan emas seperti kerajaan Inggris.

Demikianlah kilas balik sejarah tradisi ngeteh di telatah Jawa. Di masa silam, elit bangsawan yang menempati posisi teratas dalam piramida sosial ala kerajaan menjadi rujukan kaum priayi dan wong cilik. Budaya ngeteh yang semula hidup di bilik rumah aristokrat, akhirnya *sumebar* (tersebar) dan *ngrembaka* (berkembang) di lingkungan masyarakat luas. Ia sukses menembus sekat sosial, tanpa bisa diklaim milik satu golongan.

Onghokman (1997) in this case stated, if there were groups who wanted to reveal their wealth through eating (and drinking) utensils, then European dining utensils were used. Even though the teapot comes from Chinese culture, the gold elements attached indicate the spirit of showing off. The higher the socio-economic level, the more complicated the cutlery made of silver, even gold, like the British empire.

This is a flashback to the history of the Javanese tradition of ngeteh. In the past, the aristocratic elite who occupied the top position in the royal-style social pyramid became the reference for the priyayi and wong cilik. The culture of ngeteh, which originally lived in aristocratic chambers, eventually spread (spread) and ngrembaka (developed) in the wider community. He succeeded in breaking through social barriers, without being able to claim to belong to one group.



NGOPI

DI KOTA BENGAWAN

NGOPI IN KOTA BENGAWAN

Di kota yang sohor dengan hik atau angkringannya ini, ratusan warung kopi perlahan merasuk. Bukan bermaksud menandingi, melainkan ia justru melengkapi jagad minuman dan merengkuh konsumen generasi anyar. Bagi wong Solo yang gemar *nglaras* serta nongkrong, wedang kopi, “artefak” lawas, dan obrolan ringan adalah bagian irama hidup yang harus lestari dijaga. Sekalipun Kota Bengawan dikenal jawara meracik teh (menyumbang istilah jayengan), namun unsur kopi sukar disepelekan dalam arus sejarah lokal. Terlebih lagi, Surakarta di masa lampau merupakan daerah penting pemasok kopi di pasaran dunia.

Di Perpustakaan Reksapustaka Mangkunegaran, ditemukan catatan sezaman perihal kopi yang dibudidayakan penguasa pribumi berabad silam. Komoditas kedua setelah gula ini *ditandur* di beberapa titik. Mari kita deretkan: Karangpandan, Kerjogadungan, Tawangmangu, Jumapolo, Jumapuro, Jatipuro, Ngadirojo, Sidoarjo, Girimarto, Jatisrono, Slogoimo, Bulukerto, Purwantoro, Nguntoronadi, Wuryantoro, Eromoko, Pracimantoro, Giritontro, Baturetno, Batuwarno, Selogiri, dan Ngawen.



Hundreds of coffee shops are slowly creeping in in this city that is famous for its hik or angkringan. It's not meant to compete; instead, it completes the beverage world and embraces the new generation of consumers. For the Solonese who likes to hang out and hang out, wedang coffee, old "artifacts", and small talk are part of the rhythm of life that must be preserved. Even though Bengawan City is known as a tea maker (contributing to the term jayengan), it is difficult to underestimate the element of coffee in the flow of local history. What's more, Surakarta in the past was an important supplier of coffee in the world market.

In the Mangkunegaran Reksapustaka Library, contemporaneous records of coffee cultivated by indigenous rulers were found centuries ago. The second commodity after sugar is overthrown at some point. Let's line up: Karangpandan, Kerjogadungan, Tawangmangu, Jumapolo, Jumapuro, Jatipuro, Ngadirojo, Sidoarjo, Girimarto, Jatisrono, Slogoimo, Bulukerto, Purwanto, Nguntoronadi, Wuryantoro, Eromoko, Pracimantoro, Giritontro, Batuwarno, Selogiritontro.

Petinggi istana menceburkan diri dalam bisnis tanaman ekspor butuh *pakopen* luas dan dataran tinggi. Ambil contoh, *pakopen* Kerjogadungan berluas wilayah 1490 ha. Tanah berukuran 780 ha sudah ditanami kopi, lalu dataran tinggi seluas 425 ha ditanami kopi. Dari sekelumit informasi A.K Pringgodigdo (1977) terkuak, tahun 1917 di Kerjogadungan tumbuh pohon kopi di atas tanah 1100 *bau* (seluas $\frac{3}{4}$ hektar). Ditulis 300 *bau* jenis Liberia, 771 *bau* jenis Robusta, serta 29 *bau* jenis Quillon. Tanah seluas 1053 *bau* telah menghasilkan dan 47 *bau* (jenis Robusta) masih terlalu muda untuk dipetik. Pengelola perkebunan melapor ke Mangkunegara VII bahwa tahun 1919-1922 tanaman kopi jenis Java tidak berproduksi gara-gara *mangsa rendeng* (musim penghujan) terlambat datang.

Waktu merangkak pelan. Kopi Liberia terus mengalami kemerosotan. Atas titah pengawas mandor Eropa yang ditunjuk Gusti Mangkunegara, buruh kebun mengganti Liberia dengan Robusta ditanam pada 90 *bau*. Periode 1923 hasil panen Robusta dan Quillou di *pakopen* meningkat. Kahanan ini sigap direspon lewat penambahan luas lahan untuk ditanami kedua jenis tanaman itu. Lima tahun berlalu, panen raya kopi. Kopi Mangkunegaran per kuintalnya dibandrol f 72,90 hingga f 84,20.

Mula-mula, kopi di masa Mangkunegara IV (1853-1881) digudangkan di dekat pelabuhan Beton. Seiring pendangkalan Bengawan Solo, komoditas ekspor ini diusung memakai gerbong sepur menuju pelabuhan Semarang, selanjutnya dikapalkan membelah samudera. Kopi Mangkunegaran masuk jaringan internasional bersama kopi garapan pengusaha kulit putih di *Vorstelanden* (daerah kekuasaan kerajaan tradisional). Ekspor kopi menyasar sampai Belanda, Jerman, Perancis, Belgia, Italia, Spanyol, Denmark, dan luar Eropa seperti Amerika Serikat dan Singapura.

Dalam ...
Liberia tidak ditanam lagi, ...
nis yang terpenting. Sisa areal Java-koffie ...
sudah habis pada tahun 1919. Areal Liberia-koffie men-
beberapa tahun kemudian.

Macamnya tanaman kopi di Perkebunan Kerjo-
gadungan pada tgl. 31 Des. (luas ha.)

Tahun	Java	Liberia	Robusta	Quillon	Total
1918	4,25	113,54	642,19	20,58	780,56
1919	--	49,67	680,51	20,58	750,76
1920	--	9,80	628,99	21,29	660,08
1921	--	9,80	672,14	22,36	704,30
1922	--	--	654,07	20,63	674,70



The palace officials plunged themselves into the export crop business, requiring broad and highland pakopen. Take for example, Pakopen Kerjogadungan has an area of 1490 ha. The land measuring 780 ha has been planted with coffee, then the highland area of 425 ha is planted with coffee. From a small quantity of information A.K Pringgodigdo (1977) revealed, in 1917 in Kerjogadungan coffee trees grew on a land of 1100 bau (an area of hectare). There are 300 Liberian odors, 771 Robusta odors, and 29 Quillon odors. The land area of 1053 bau has produced and 47 bau (Robusta type) are still too young to be picked. The plantation manager reported to Mangkunegara VII that in 1919-1922 the Java type coffee plant did not produce because the rendeng prey (rainy season) arrived late.

Time crawls slowly. Liberian coffee continues to decline. At the command of the European foreman appointed by Gusti Mangkunegara, the garden workers replaced Liberia with Robusta planted at 90 bau. During 1923 the yields of Robusta and Quillou in pakopen increased. Kahanan responded quickly by increasing the area of land to be planted with the two types of plants. Five years on, coffee harvest. Mangkunegaran coffee per quintal is priced at f 72.90 to f 84.20.

At first, coffee during the Mangkunegara IV (1853-1881) was warehoused near the port of Beton. Along with the shallowing of the Solo River, this export commodity is carried by rail carriage to the port of Semarang, then shipped across the ocean. Mangkunegaran coffee is part of an international network with coffee produced by white businessmen in Vorstelanden (traditional royal territory). Coffee exports are targeted to the Netherlands, Germany, France, Belgium, Italy, Spain, Denmark, and outside Europe such as the United States and Singapore.

Sekeping cerita kopi ini bukan sebatas menunjukkan masyarakat Nusantara akrab dengan tanaman kopi. Lidah orang Indonesia sedari lama berkawan dengan wedang kopi. Lebih dari itu, riwayat historis tersebut sejatinya meneguhkan pemikiran modern penguasa Mangkunegaran dalam merespon zaman. Sebagai bangsa pribumi, ia emoh kalah dengan pengusaha toewan kulit putih dalam berwirausaha komoditas ekspor. Juga menghancurkan mitos pribumi pemalas yang ditiupkan pemerintah kolonial Belanda. Inilah inspirasi sejarah yang bisa diunduh para pebisnis tanaman kopi dan minuman kopi di negeri Indonesia.

This piece of coffee story is not limited to showing the people of the archipelago who are familiar with the coffee plant. Indonesian tongues have long been friends with wedang coffee. More than that, the historical history actually confirms the modern thinking of the Mangkunegaran rulers in responding to the times. As an indigenous nation, he was reluctant to lose to white toewan entrepreneurs in entrepreneurship for export commodities. It also destroys the lazy native myth that the Dutch colonial government blew. This historical inspiration can be downloaded by coffee plant business people and coffee drinks in Indonesia.





KEARIFAN ANGKRINGAN

THE WISDOM OF ANGKRINGAN

Angkringan, yang asalnya dari kata “angkring”, sudah berusia seabad lebih bercokol di Kota Bengawan, jauh sebelum merebak di telatah Yogyakarta. Sebagai buktinya, jurnalis *Djawi Hiswara* edisi 28 Januari 1918 menyurat terminologi “angkring” dalam pemberitaannya. Koran lawas terbitan Surakarta menjelaskan bahwa angkring adalah keranjang pikulan untuk mewedahi panganan dan air kopi (yang tergeletak di samping jalan).

Sinonim istilah “angkringan” adalah “HIK”, kepanjangan dari Hidangan Istimewa Kampung. Di Solo, dewasa kini lebih dikenal terminologi HIK ketimbang angkringan. Kendati demikian, angkringan menggamit sederet fungsi. Dialah penanda kota yang tak pernah tidur, sekaligus potret kegigihan warga kelas bawah mengais secentong nasi. Gerobak yang berjumlah ratusan itu simbol wong cilik bertahan dari jepitan hidup di area perkotaan. Bermodal secukupnya dan tanpa susah payah mencari ijazah, mereka menggulung lengan baju *nglembara* ke Solo dan Yogyakarta mengikuti jejak kerabat dan tetangganya berjualan angkringan.

Bagi kaum pembeli, angkringan berikut nasi kucing-nya bukan sebatas juru penyelamat kala kantong kempes. Dengan merogoh kocek secukupnya, kita sanggup melahap gorengan yang disajikan meliputi mendoan, bakwan, tahu susur, lentho, pisang goreng, limbung, blanggreng, tape goreng, dan lainnya. Juga memesan wedang teh *kebo njerum* (kerbau berendam di air), yakni teh dengan gula batu yang dibiarkan mengeletak tanpa diusik oleh sendok. Bila dihayati, sesungguhnya angkringan laksana ruang perenungan. Dengan segenap menu dan tampilan sederhana, hik mengajak kita *ngemadne urip* (menikmati hidup) barang beberapa jenak, tanpa harus *kemrungsung* (tergesa-gesa) lantaran dikejar waktu.



Angkringan, which comes from the word “angkring”, is more than a century old and entrenched in Bengawan City, long before it spread to Yogyakarta. As evidence, the journalist Djawi Hiswara, January 28th, 1918 edition, wrote about the term “angkring” in his reporting. An old newspaper published in Surakarta explained that angkring is a carrying basket to accommodate snacks and coffee water (lying on the roadside).

The synonym of Angkringan is “HIK”, which stands for Hidangan Istimewa Kampung. Nowadays in Solo, we are more familiar with HIK than Angkringan. However, the angkringan have many functions. Angkringan uses a series of functions. He is a marker of the city that never sleeps, as well as a portrait of the tenacity of the lower class people to scavenge for a spoonful of rice. The hundreds of wagons symbolise the young people surviving the oppression of life in urban areas. With sufficient capital and effortlessly looking for a diploma, they rolled up their sleeves to Solo and Yogyakarta following in the footsteps of their relatives and neighbors selling angkringan.

For buyers, the angkringan and its nasi kucing are not just a savior when the bag is flat. By spending enough, we can devour the fried foods served, including mendoan, bakwan, tofu, lentho, fried bananas, limbung, blaggrenng, fried tape, and others. Also ordered wedang teh kebo njerum (soaking in water), which is tea with rock sugar left to sit undisturbed by a spoon. When internalized, actually angkringan is like a contemplation room. With all the menus and simple looks, hik invites us to enjoy life for a few moments without having to hurry because time is running out.

Seraya menyesap wedang teh *ginastel* (legi, panas dan kentel) dan camilan yang menggerakkan mulut, kita duduk *nglaras* di *dingklik* panjang. Di sini kita berkesempatan menghibur diri, membahagiakan hati, mengendorkan ketegangan hidup, yang telah menjadi tradisi manusia Jawa selama ini. Seperti priayi di masa silam yang menikmati suara burung perkutut dan duduk di kursi goyang serta kulitnya dielus angin sepoi dari rerimbun daun di pekarangan rumah.

Gampang dijumpai penikmat angkringan duduk sendirian maupun berbincang bersama teman sambil berpikir, mencari akal agar kebutuhan keluarga tercukupi. Nongkrong di angkringan, pikirannya mulai terbuka sehingga menemukan cara yang tepat untuk berbuat apa besok pagi. Kearifan angkringan bukan berhenti pada perkara perut dan mengajari *ajur-ajer* (melebur) dalam berinteraksi sosial lintas kelas sebagaimana *jarwo dhosok* wedang (*ngawe kadang*), yaitu mencari-menambah teman. Tetapi juga sarana mengendalikan batin (rohani) supaya dirinya tak larut oleh kegelisahan jiwa, angan-angan yang tak karuan juntrungnya, harapan yang tak mungkin tercapai, di mana semua itu kalau dibiarkan dapat berakibat fatal bagi pribadi dan keluarga.





While sipping ginastel tea and mouth-watering snacks, we sat down on long benches. Here we have the opportunity to entertain ourselves, to make our hearts happy, to relax the tensions of life, which have become a Javanese tradition for so long. Like the priyayi in the past who enjoyed the sound of the turtledove and sat in a rocking chair, his skin was caressed by the gentle breeze from the thick leaves in the yard of the house.

It is easy to find angkringan connoisseurs sitting alone or talking with friends while thinking, making sense so that family needs are met. Hanging out in the angkringan, his mind began to open so that he found the right way to do what tomorrow morning. The wisdom of angkringan does not stop at stomach issues and teaches ajur-ajer (melting) in cross-class social interaction as jarwo dhosok wedang, namely making friends. But it is also a means of controlling the mind (spiritual) so that he is not dissolved by mental anxiety, wild thoughts, unattainable hopes, all of which if left unchecked can have fatal consequences for individuals and families.

Dalam nuansa angkringan yang khas, kita tanpa sadar mudah dibujuk menggelar momen introspeksi dan *metani* atau meneliti diri sendiri. Kalau mampu berpikir sejauh itu, kita dapat *semeleh*, berdamai dengan keadaan yang dialami dan takkan menggerutu kepada Gusti Allah perihal nasib maupun kondisi aktual yang dinilai kurang mengesankan.

Tidak jarang pula dipergoki sopir becak dan buruh bangunan *lungguh jegang* bercengkerama di angkringan dibumbui humor ala wong cilik. Dengan suasana santai dan harga makanan terjangkau dompet, angkringan merajuk mereka *semeleh*. Bila telah membanting tulang namun tetap berkekurangan, perlahan mereka dipaksa menerima *kasunyatan urip* apa adanya. Melalui cara inilah, mereka menemukan ketentraman batin dan sumber kebahagiaan sejati manusia. Ya, angkringan menjelma menjadi klinik rohani segala kelas social (Heri Priyatmoko, 2018).

In a typical angkringan atmosphere, we are unconsciously easily persuaded to hold moments of introspection and meditation or to research ourselves. Suppose we can think that far. In that case, we can calm down, make peace with the situation we are experiencing and not grumble to Gusti Allah about fate or actual conditions that are considered uncomfortable.

*Pedicab drivers and construction workers are not infrequently caught hanging out in an angkringan laced with wong little humor. With a relaxed atmosphere and affordable food prices for the wallet, angkringan sulk them *semeleh*. When they have worked hard but are still lacking, they are slowly forced to accept life's situation as it is. In this way, they find inner peace and the trustworthy source of human happiness. Yes, angkringan has become a spiritual clinic for all social classes (Heri Priyatmoko, 2018).*

SIGARET

